

must hold good of earlier relations of love. The man may have developed, through a former marriage or free connection, his powers of giving a personal love, or he may, in the same way, have lost them. If no baseness is connected with these earlier experiences, if he has not degraded himself to voluntary division of his erotic nature—and bought love is always such a degradation—or to contemptible duplicity; if he has not treated any woman as a means, but received and given personality, then he does not enter 'impure' into his marriage, even if he has not evidence of abstinence." ²¹

The art of love, then, is not only offered as desirable for all, but it is especially necessary to the woman who has only had a single love, for it is only when she is an artist in love that such a woman may humanize the man who has loved in a mistaken and incomplete way before. And indeed it will be only an exceptional case where this earlier love has been all that could be demanded of it, though the cases will be many where there was no actual degradation. Key continues:

"For only by herself loving better will she gradually humanize man's passion and liberate it from the blind force of the blood." ²²

This passage brings us to the general problem of sexual morality, which requires an analysis of man's morality as well as that knowledge of women and that appreciation of love in which Key is so preëminent. And at this point her discussion is inadequate and must be supplemented. We cannot agree with her that the sheer "force of the blood," which has doubtless accounted for many of man's actions in the past, or at least has accounted for them to a larger measure than it should, is necessarily blind to-day. In modern civilized man it is,