

Fight-Loving Women a Menace to the Race?

Psychology's Lessons from the Cruel Joy with Which Hundreds of Fashionable Women Witnessed the Last Three Brutal Pugilistic Encounters Abroad

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SPOILED daughters of society, whose tortured and jaded nerves are stimulated by the sight of two human brutes beating one another black and bloody, you are a menace to our race!

Spotted daughters of society, who combine the cruelty-loving instincts of the savage with an inordinate love of the costliest luxuries and display, you are a peril to our womanhood!

Three recent prize fights in Europe have been made remarkable by the attendance of a large number of women of the aristocracy, many of them young and attractive, wearing jewels and modish evening dress. They made a coarse and brutal contest the excuse for a brilliant social gathering.

The prize fights thus distinguished were those between the negro, Jack Johnson, and Frank Moran, in Paris; between "Freddie" Welsh and "Willie" Ritchey, in London, and between "Gunboat" Smith and Georges Carpentier, also in London.

In this unblushing patronage of a brutal spectacle by those who should be the most gentle and refined element of society, we see not merely a display of bad taste, but an unmistakable indication of social corruption, a warning that an upheaval is coming in the communities where such degraded taste prevails. Whenever in history the women of the upper classes have succumbed to the fascination of cruel and bloodthirsty spectacles, the downfall of a civilization has been surely decreed. Thus it was in ancient Rome, in Babylon, in Carthage, in Egypt, in Greece, in Spain. The psychologist who studies the news about the recent prizefights is forced to conclude that France and England are doomed to pass through an upheaval like those which befell the earlier civilizations.

We in America are closely affected by these occurrences, for a considerable number of American women were among those who witnessed the prizefights. Moreover, the tendency of our socially conscious class to imitate the society of England and France is so strong that there is necessarily grave danger that the contagion of such social customs will spread here.

Listen to a newspaper report of the fight between the negro Jack Johnson and Frank Moran in Paris:

"The singular spectacle was presented of several hundred women in beautiful gowns applauding the two pugilists as they struggled up and down the ring, fainting and dodging and punching each other.

"Among the women were those that bore such great names in society as Baroness Henri de Rothschild, the younger Duchess d'Uzes, the Duchess de Rohan, Countess Mathieu de Noailles, the poetess Princess Morozieff, and Countess de Proumiers.

"Johnson's white wife occupied a prominent position, wearing many diamonds."

Before the fight, we are told, the loveliest women of the French aristocracy bearing names that have been famous since the crusades felt the rippling muscles of the colored gladiator Johnson and thrilled with a brutal joy in the contemplation of his colossal development.

In a misplaced enthusiasm for the triumph of the white race, the attractive Mrs. ... of New York, richly gowned, planted a kiss full on the lips of the Pittsburgh pugilist Frank Moran. During the encounter the women became frantically excited and applauded wildly whenever the fighting seemed vicious.

Similar scenes occurred at the fight between Welsh and Ritchey in London. The Earl of Lonsdale, a leading English sporting nobleman, was there, and with him was his wife, one of the handsomest women in society, and many other women of the English aristocracy. Tall, fair-haired maids and matrons, who should have been attending to their duties in the stately homes of England, sat by the ringside and cheered the fighters. Among them, too, I regret to say, was a prominent Anglican clergyman, the

Rev. Michael Vernon Baudier, led there by the fallacious idea that the love of fighting would develop manliness in his parishioners.

Similar scenes were repeated at the contest in London between the French pugilist Georges Carpentier and the American "Gunboat" Smith. It was a mitigating circumstance of this affair that reason triumphed over brute force. Carpentier's course in wresting a victory from his stronger and more brutal opponent, "Gunboat" Smith, by taking a technical advantage of the rules, was in a degree a triumph for the mind of man.

We can best appreciate the ultimate tendency of these demoralizing pugilistic carnivals by referring to the gladiatorial contests of ancient Rome. That power bore a close resemblance to modern England since Rome was merely the metropolis of a vast empire inhabited largely by savage and dependent races. In the later days of the Roman empire, when it was tottering to its fall, the women of the leading Roman families thronged the Colosseum to witness the great gladiatorial festivals held



Roman Women Petting the Murderous Victor of a Gladiatorial Contest. A Scene Which Psychologists Find Has Its Parallel in the Caresses Women of Fashion Showered Upon the Actors in the Recent Prize Fights Whose Meaning Is Asserted to Be Degeneration.

there. There men fought with men and with wild beasts. Hundreds of men were killed in a day, while the Roman beauties applauded with frenzy.

When one gladiator had another helpless at his feet, he appealed to the Roman women in the front seats to settle the fate of the fallen one. If the loser had not fought with sufficient savagery, the women turned their thumbs viciously down and the victor cut the throat of his fallen opponent.

Just as the French women examined the muscles of the prizefighters the other day in Paris, the Roman women inspected the leading gladiators before they went to the slaughter and examined their physical condition closely. An ancient Roman writer tells us that however brutal and ugly gladiators were, there were always women ready to adore them and to consider them as beautiful as Adonis.

At Pompeii, which was a Summer resort of the Romans, there is a scribbling on the wall preserved to-day which speaks of one of the glad-

iators as "the sigh of the girls" (*suspiria puellarum*). Evidently an inordinate and unwholesome interest of the Roman women in gladiators, brutes recruited from the criminal classes and from the savages of every known country, was an important factor in the downfall of Rome. The Roman matron, who was absorbed by the demoralizing joys of the Colosseum, would not take up the arduous duties of raising a family to fight the battles of Rome and to preserve its intellectual supremacy.

That he feels such shame proves the force of civilization and morality. The instinct of cruelty is derived from the stage of evolution when man killed and hunted his food with his own hands. When woman becomes dominated by the instinct of cruelty, it shows a far more complete moral degeneration and reversal than when man exhibits that trait. Havelock Ellis, the foremost English authority on sex characteristics, tells us that while women are less often criminals, their crimes are

reverts to an earlier and lower form it will become extinct. A degenerate is worthless.

The danger of the race from the fight-loving duchesses is that many women will follow their example. Our hope is that their kind will disappear and that the compassionate, refined, broad-minded women will be the mothers of the future.

Why does the love of brutal spectacles by women foreshadow the downfall of a society? It is a reversion to savagery without the courage and the impulses that led the original savage to struggle upwards. Savages love exhibitions of brute strength and ferocity, war dances and barbarous display of all kinds. Unlike the over-civilized men and women who go to prizefights, they are all eager to risk their own lives and bodies in contests of ferocity and endurance. Civilization is simply a process of replacing the savage rule of brute force by the rule of reason. Every prizefight is a display of savagery worse than any war dance or scalp hunt of the real savages. It is an undoing of the good that has been done.

In nearly every human being there is a lingering love of cruelty, or, at least, cruelty exercises a certain fascination for him. The suppression of this primal instinct is the great work of civilized morality. Many a man of refinement feels a curiosity to witness a scene of cruelty which he would be ashamed to acknowledge.

more often marked by cruelty than those of men. "It must be said," remarks Ellis, "that besides this element of cruelty in women, we have the element of compassion, which is founded on the maternal instinct." In other words, woman first developed her compassion while discharging her most elementary duty of caring for her young and while contemplating its appealing helplessness. The sentiment of compassion in women must, therefore, be as primitive as the instinct of cruelty in man. Woman also has cruelty, for men and women were not so greatly differentiated in the first stage of human existence, and she shared his fierce brutal struggles for food, but in the best type of woman the cruelty instinct is more completely suppressed than in man.

Thus we see that the English or French duchess who applauds a prizefight displays the instincts of the lowest form of savage life. But for her descendants there will be no struggling upwards towards the heights of humanity and civilization. Biology proves that when a species



"Both Members of This Club"—The Famous Painting by George Bellows Revised in the Light of the Increasing Attendance of French and English Women at Prize Fights.

Exclusive Society of Traitors' Descendants

THE only known society in the world of descendants of traitors is in process of formation in Philadelphia, the Cradle of Liberty. Prominent people of Colonial lineage, whose ancestors were Tories or sympathizers with King George during the Revolutionary War, are being urged to join an organization, as yet unnamed, which will have for its object the glorification of so-called loyalists who were found guilty of high treason against the infant American Republic. The fact that their ancestors mixed ground glass in flour sold to Washington's army at Germantown or refused to send provisions to his starving and freezing army at Valley Forge does not detract from the enthusiasm evinced by the organizers.

The idea of the formation of the society originated with the recent discovery of an ancient document

Although the seat of the patriotic Government and the Cradle of Liberty, Philadelphia in Revolutionary times was still the hotbed of loyalism. The Quaker element, opposed to war and violence, passively supported the British crown and refused aid to the struggling Continentals. The fashionable element of what was then the leading city in the Colonies, likewise was Tory. No season was ever so brilliant as that of the Winter of 1777-78, when the British army occupied the city, while Washington's tattered forces froze and starved at Valley Forge, a few miles away. The families whose descendants are still among the leaders of fashion in the city, royally entertained the redcoat invaders.

It is among these social leaders that the society is being formed. They are taking it seriously, too. They see no joke in the fact that their organization will be based on a list of men who were once threatened with prosecution for a grave crime. Eligibility to membership in the society, in fact, will be determined by the blacklist issued by the Attorney-General.

A self-appointed committee of these descendants is now engaged in a canvass for other members, and in the near future a meeting will be held for the purpose of effecting a permanent organization. This will doubtless be accomplished in one of the Quaker meeting houses, the congregations of which contain many descendants of men who are admitted to have hindered the cause of independence by their loyalty to the English King.

Their object, they declare, is to preserve records of these men, their ancestors, who were maligned by the Continentals, and whom many persons despise to this day, and to perpetuate the interests in common formed by their ancestors under trying conditions when they believed they were doing their duty by God and man in supporting their sovereign, King George of England, and opposing war and bloodshed with all its horrors. The present generation of Americans in this age of progressiveness, they declare, are more apt to recognize the justice of this.

The committee is now delving into genealogical lore to ascertain, if possible, just who the descendants of these loyalists are. They also will advertise through historical societies and magazines for persons eligible for membership. There will be no attempt, however, to secure a great number of members, as the society will retain a certain exclusiveness in order to afford proper prestige and standing among other hereditary organizations. Not much is expected to be accomplished during the Summer months, but with the advent of Fall the plans of the organization will take definite shape.



The Beautiful Duchess de Rohan Who Applauded the Fight Between Jack Johnson and Frank Moran.