

FELIPE TRIGO

By

Ludmilla Buketoff, A.B. New York University, Washington Square
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Arthur L. Owen
Chairman of Department

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Ludmilla Buketoff

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INTRODUCTION

Felipe Trigo was born in Villanueva de la Serena (Badajoz) on February 13, 1864. His father was Felipe Trigo, an engineer, and his mother, Isable Sánchez Mazo. As a child he attended El instituto de segunda enseñanza in Badajoz, which he evidently found quite unsatisfactory, for he describes secondary schools in Sonatas del diablo as the height of tedium caused by uninspiring and immoral teachers, and faulty and inadequate educational methods. Nevertheless he completed his course in Badajoz and chose medicine as a profession for the study of which he matriculated at the Colegio de San Carlos of Madrid. While still in college he married (1885). At twenty-three (1887) he obtained his doctor's degree and went to practice his profession in Trujillanos (Badajoz), a dull small village whose suffocating atmosphere of ignorance and inactivity oppressed the young physician. In a short while he was transferred to Valverde de Mérida. Although the situation there was better, it was far from satisfactory. His days of tribulation in these villages are related in El Médico Rural.¹ In "Palomas" we have his life in Trujillano and in "Castellar" we see Valverde. Ever growing distaste for his mode of living prompted him to accept a post in the

1. Abril, Manuel, Felipe Trigo, exposición y glosa de su vida, Renacimiento, Madrid, 1917.

Sanidad Militar at Sevilla, even though the income was smaller. Here he made himself known as a periodical writer and founded and directed Sevilla en Broma.¹ During this period he also wrote El Primo de Mi Mujer, a sainete, which was successfully presented in the theater of San Fernando, and collaborated in El Globo of Madrid. The articles that he wrote for this periodical he collected and published in a volume called Etiología Moral (1891).

But Trigo had a somewhat nomadic nature, as he himself says, "Tengo una alma viajera",² and when opportunity was afforded he went to the Philippines. His love for travel provided him with rare opportunity to study diverse people, races and places. His travels supplemented by his keen observation of life, scientific training, perspicacious mind and intense nature impassioned with life, molded and created Trigo, the man and the novelist.

His experiences and impressions of the Philippines gave him abundant material for his novels (Las Ingenuas, Del Frío al Fuego, Las Evas del Paraíso³ and Cuentos Ingenuos). Then two ideas began to obsess him⁴, ideas

1. Sevilla en Broma, a periodical published by Trigo. It is unimportant in the field of journalism.

2. Abril, Manuel, Op. Cit. p. 22.

3. Idem, p. 23.

4. Idem. p.24

which were to persist throughout his life - the monstrous blindness of civilization,¹ and the "uselessness of beauty if not to inspire the tremulous phrase of passion for a woman illuminated by the beauty of nature",² and as Trigo expresses it in Cuentos Ingenuos, "She was what our paradise lacked, Woman, Love, the supreme adornment of nature, for whose splendor is created the grandeur of all scenery".³

During Trigo's stay in the Philippines there was an uprising in Fort Victoria in which he was wounded. An excellent description of the incident and of his own experiences is found in Las Ingenuas, Vol. II. The climate proved dangerous for his health and Trigo was forced to return to Europe to recuperate. While convalescing in Spain, he began a campaign in favor of General Blanco. These articles and others of this period treating of the Philippine question he published in a book, Cuatro Generales (Blanco, Primo de Rivera, Polaniejo, Lochambre) in 1897.

He had a great inclination for writing and for this purpose went to Mérida where he could practice medicine, save some money, write and publish his works. In 1901

1. Las Ingenuas, Madrid, 1917, p. 10 ff. and Evas del Paraíso, Madrid, 1923, p. 84.

2. Abril, Manuel, Op. Cit., p. 24.

3. Cuentos Ingenuos, Madrid, Renacimiento, 1920, p. 27; Paraíso Perdido.

appeared Las Ingenuas, a book dealing with the moral position of women in present day society. It was exceedingly popular and caused innumerable controversies as to its merit. It was followed by Sed de Amar (1902) which presents the adolescent tormented by the thirst to love whose wholesome satisfaction is prevented by modern conventions. Alma en los Labios "whose boldness of ideas has never before been seen in Spanish literature"¹ and La Altísima (1902) both present Trigo's idealized thesis of love and beauty. In Del Frío al Fuego, published in 1904, the author again treats of the problem of sexual development and education of adolescents in contemporary society. This book was followed by La Bruta (1904) and Sor Demonio (1905). In the same year that the last mentioned book appeared, was published La de los Ojos Color de Uva, consisting of three novelettes, one of which Reveladoras, served as a basis of En Camisa Rosa. The following year Trigo wrote En la Carrera, which is full of recollections of his student days. Its main issues are sex education and the detriments of the modern economic and social order to true love. He discusses these points thoroughly and presents an idealistic solution based upon his economic theory, which he expounds in Socialismo Individualista (1906). La Clave, preaching that love is the key to life, was printed in 1907. This book Manuel

1. Abril, Manuel, Op. Cit., p. 42.

Abril (p. 16) asserts is based upon an unfortunate experience that Trigo had before his marriage. As can be seen from the books mentioned thus far, Trigo presents an entirely new attitude toward love, morality, and society. The author explained his stand in regard to these points in his study El Amor en la Vida y en los Libros (1908). In 1909 he wrote Las Evas del Paraíso in which is introduced in novel form his idealistic conception of the relationship of the sexes for the future. His idea resembles in many respects those of Plato, and it is possible that Trigo in formulating his concepts was influenced by The Republic. He also published in the same year Las Posadas de Amor. In 1910 appeared Cuentos Ingenuos, youthful recollections and simple sketches of various aspects of life, people, and places, which reflect the author's observation of what he saw about him in his earlier life. One of the cuentos, Paga Anticipada, serves as the basis for Esteban's affair with Evelina in El Médico Rural, which, as Peseux Richard points out, brings out the similarity of experiences of Trigo and Baroja as young village doctors and the similarity of their reactions to rural life. Although the general attitude toward life of the two writers is greatly different, Trigo's being optimistic and Baroja's pessimistic, there are points in common between the two. In 1914 Trigo wrote Jarrapellejos, whose naturalistic technique resembles that of Zola. The coarseness of its various parts is, however, justified by its thesis - evils of unrestrained bar-

barity of the caciques in the village. His neurasthenia persisted, but still he continued writing - Crisis de la Civilización (1915), Así Paga el Diablo (1916) and En Camisa Rosa (1916), a book based upon his own experiences as a child,¹ and the effect of modern social life upon a child. Germs of this book are found in Sed de Amar and Reveladoras. This book in a way resembles James Joyce's Portrait of the Artist as a Young Man, in that Trigo's experiences as an adolescent are comparable to those of the Irish writer.

Trigo's great purpose in life was to observe life and to write about it. As he frequently said in his books, "Soy un hombre que escribe en el nombre de la vida". His physical inability to fulfill his mission brought an onset of pessimism and he committed suicide September 2, 1916. Cejador's suggestion that the suicide was caused by Trigo's realization of the futility of his doctrine and of the fact that his life work had been a failure seems to be a biased conclusion of a person who violently opposed Trigo's ideas.

1. See: En Camisa Rosa, Madrid, 1921, p. 36.

I

ARTISTIC THEORY

I

ARTISTIC THEORY

Anatole France says, "We call men dangerous whose minds are made differently from our own, and immoral those who profess another standard of ethics".¹ This is true in the case of Felipe Trigo, the praised and the denounced, the admired and possibly the envied and feared exponent of the erotic novel. By some he has been called the greatest novelist that Spain has had in the last half century, with the exception of Galdós,² and it has also been claimed that "in modern Spanish literature there is no one who dares put himself next to Trigo",³ but, on the contrary, Cejador calls him pornographic,⁴ and Leopoldo Alas accuses him of being "the corruptor of youth and language".⁵ These sweeping statements - both laudatory and derogatory - must be considered critically, for this writer is venturing into a new field, that of the idealistic erotic novel, and like all rebels and innovators, he has to fight

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1. France, Anatole, The Garden of Epicurus, John Lane Co., New York, 1920, p. 101.
 2. Abril, Manuel, Op. Cit., p. 222.
 3. La Barca Hubertson, Amanda, Prologue to Las Evas del Paraíso, p. 10.
 4. Cejador y Frauca, Julio, Historia de la Lengua y Literatura Castellana, Madrid, 1920, Vol. 12, p. 24.
 5. Mérimée, Ernest and Morley, S. Griswold, A History of Spanish Literature, Henry Holt & Co., New York, 1930, p. 563.

to break down the resistance of tradition and inbred prejudices, and, if he is truly powerful, he will win recognition, if not, he will soon be forgotten.

Trigo's novel is new and, therefore, is not fully understood and appreciated by all. Its newness startles us. Not all are prepared for his ideals, concepts, aspirations, and the tenets of his philosophy, which at times seem utopian and paradoxical. González Blanco very fittingly says, "Perhaps we do not deserve this novelist. Perhaps he is nothing more than a novelist of the future".¹ This is so. He has done something new - something that possibly could more easily be understood at a later date. He took Zola's naturalism, which is supposedly based upon experimental observation, and modified its coarseness and ugliness with deep sincerity and humaneness and infused it with its idealism and personality. He recreated himself in his works, filled them with his convictions, beliefs, and also emotions. Although the last is strong in his books, it is subjected to reason, "for he did not tolerate the dominance of any passion of which his brain did not approve". (M. Abril, p.47).

Trigo believed that one of the essentials of art is to know the quid and to have sufficient sincerity to declare it.²

1. González Blanco, Andrés, Historia de la Novela en España (desde el romanticismo a nuestros días), Madrid, Saenz de Juhera, 1909.

2. Trigo, Felipe, Amor en la Vida, p. 235.

Thus, following his precept, he declared that this eternal problem of love is the most burning and vital of all, that we must begin to remedy the faults, and to undermine the obstacles, and it is the duty of a new civilization to solve and perfect it. Some ask, "Is there no other matter more interesting to Trigo than this sexuality? And do you believe there is anything more important? From it came all - it is all life. If civilized men and women pretend to make a mysterious matter of this affair, it is because they know well that in it lies the true secret of our life, and there are few lives that can or will show its secrets".¹

Life today is crippled and disoriented, Trigo believes. The world and people are good, but nineteen centuries of christian education has ruined it,² because, instead of infusing it with the spirituality that lies at the roots of the christian doctrine, it has surrounded the world and its people with conventions that are stupid and detrimental. He wishes to show that in these men and women who are deformed by society there exists a noble love that can be brought out by propitious conditions.³

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1. Benavente, Jacinto, De Sobremesa, Madrid, 1910, Vol. II, p. 135.
 2. Cejador y Frauca, Julio, Op. Cit., p. 26.
 3. El Amor en la Vida y en los Libros, p. 233.

Daringly and frankly he approaches the problem of love and presents his solution, which is the harmony between sense, instinct, reason and spirit, that is the source of inexhaustible beauty. To expound his thesis he does not flee from brave expression. He is bold, full of vitality, nerve and sensuality. But not a coarse sensuality - a sensuality beneath which bubbles an unquiet soul with mystic aspirations.¹ He has a passionate love for woman, nature, beauty, life and truth. He seeks the complete sensation of life. He wants his books to throb with the pulse of life, and not to be full of dead, chimeric or fantastic illusions that pass only through the imagination of the writer.²

Trigo speaks and writes in the name of life. He does not wish to be regarded as an artist or a novelist. He says that art is left for the "ivory towers" and life is not of ivory, but of the angelic bestiality of the flesh.³ He wants to be regarded as a man who had lived life and knows it.

To write or speak in the name of life an author must have a definite and complete conception of it, both of what can be included in a book as well as of what cannot

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1. González Blanco, Andrés, Op. Cit., p. 755.
 2. Las Ingenuas, Vol. I, p. 98.
 3. Dedication to Jarrapellejos, Madrid, 1921, p. 6.

be written.¹ This knowledge and understanding Trigo feels can best be attained by being a complete human being, that is "sentimental, intellectual, and animatistic at the same time",² and by living fully and observing life closely. He says "I lived my life of sorrows and pleasures with savage attention to life itself. Then, with this curiosity, I arrived, after going through life, not to the regions of simple artistic delectation, but to those of full philosophic reflection".³

He opened his soul to all of life - to the sublime and the beautiful, as well as to the coarse and base. He felt that he must know every aspect of it - both the fine and coarse, even if the ugliness of life is repulsive, he must face it and know it, for it exists.⁴ "To shut your eyes to the historic tenacity of this human brutality in this very civilization, not to consider it essentially of the human being, as we do his intellectuality and mysticism, would be foolish."⁵ Thus the novelist penetrates life to its depths and then from this point of observation he draws

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1. Del Frío al Fuego, Madrid, 1916, p. 82.
 2. La Altísima, Madrid, n.d., p. 178.
 3. El Amor en la Vida y en los Libros, Madrid, 1911, p. 284.
 4. La Altísima, p. 265.
 5. Cejador y Frauca, Julio, Op. Cit., p. 27.

up his theories. But Trigo's subjective attitude, curiosity and open-mindedness do not fully describe his approach to his problem.

In addition to the above mentioned qualities, Trigo, the physician, possessed a solid foundation of scientific training, which gives him the objective approach to the issues with which he is dealing. He faces reality frankly and rationally, not blinded by prejudices or ignorance. Having loved life as a man, and having studied it as a physiologist, as he claims, according to Spencer's method - that is, "experiment, study first without affirming; philosophize afterwards upon the material collected by the study"¹ - he shows us life's faults, points out that it can be beautiful, and shows us the way. Thus he fulfills the artist's mission, which Anatole France says is "to love life and to show us that it is beautiful".²

For Trigo "the only means of analyzing, reconstructing and presenting life is the novel, for it takes life in its absolute liberty, observes it and experiments with it".³ "All life, all love, cannot be reproduced in a psychologist's cabinet, nor will it fit under his systematic and severe analysis. On the other hand, it can be repro-

1. El Amor en la Vida y en los Libros, p. 286.

2. France, Anatole, Op. Cit., p. 31.

3. El Amor en la Vida y en los Libros, p. 238.

duced and come under the full observation of the novel."¹ Through this method of analysis and reconstruction guided by reason and emotion Trigo believes that "the living truth of Life", which is Love, can be attained. Such is the author's literary approach and upon it are based his outspoken and frank descriptions of love and sexual relations. Thus he evolves a system "which would enthrall us as does enthralling music, but which descends to places previously fixed by a calm and reflective vision. This is what ethical art aspires to, what the reforming novel holds as its goal, as Trigo understood it".²

Trigo says, "I believe that I have brought to the novel a completely new thing - love. Passion has always existed. It is a monstrosity of love, its pathological aspect with its infinite forms from lust to romanticism, with its intermediate forms bound by chains of virtue, shame and duty, under the incessant vigil of the horrible and grotesque jailers", conventions.³ This may sound vain at first, but Felipe Trigo's attempt to fuse "the animality of Pan with the spirituality of Christ"⁴ is a novel idea and may sound paradoxical and a tour de force. The Greeks in their love of fleshly beauty esteemed the nobility of

1. Idem, p. 235.

2. Abril, Manuel, Op. Cit., p. 101.

3. El Amor en la Vida y en los Libros, p. 295.

4. Sed de Amar, p. 346.

animal strength and appearance, while Christianity is the exaltation of the spiritual with its temple the heart. Both creeds are one-sided and therefore insufficient. Trigo wishes to combine the two and thus bring about the complete harmony of physiological necessities and psychic aspirations, which is integral and complete love - El Amor Todo.¹ His aesthetic ideal is the absolute harmonization of the emotional and the intellectual, of the beast with the angel, without mutilating either, or letting one predominate over the other",² to show the greatness of universal and eternal love, which is the key to the regeneration of humanity - the sociology of the future. In contemporary society this is impossible because of the hypocritical conventions that bind the people. To realize this perfection there must be reform in the government, education and ideals, and introduction of new standards and principles which will make possible the realization of these concepts of eternal and divine love, inherent harmony, and unity of good.

It is useless to try to implant this ideal and to bring about a workable solution through laws before reforming the sentiments of the people.³ Unless the roots of the maladjustment are corrected, civil reforms will fail.

1. Abril, Manuel, Op. Cit., p. 244.

2. El Amor en la Vida y en los Libros, p. 295.

3. Abril, Manuel, Op. Cit., p. 184.

The method to be followed is to propound, through ethical works, a doctrine which will reform the existing customs and habits of the people. These, when corrected, will transform the sentiments and ideas of the populace, and then only will revision in law be efficacious.¹ Tri-go chooses as his problem the first part of this program, leaving the reform of existing laws to other agencies. Tri-go's instrument, the ethical or reform novel, is one that appeals to man through two channels, the intellect, by means of reasoning and advice concerning the benefits of one thing or another, and the emotions.²

1. Abril, Manuel, Op. Cit., p. 187.
2. Idem, p. 101.

II
SOCIAL THEORY

II SOCIAL THEORY

Trigo is firmly convinced that the present political, social, and economic conditions of society are unsound. Society, as it developed from its primitive state to its present condition of civilization has become increasingly unsatisfactory to the greater mass of individuals, both morally and physically. He asserts that from the period of savagery through those of barbarity, slavery, serfdom and of salaried workers, man worked, reaped the products of his labor, and did not starve.¹ Now, the advent of the machine age has destroyed the nobility (as a power), created a proletariat divided into two parts, one of which is employed while the other is starving and dragging down the wages of the first by competing for jobs--what Engels called "the starving reserve of labor".² Trigo claims that this class had never existed before the industrial era.³

The combination of high production and a high incidence of poverty caused by the machine has not only produced the anomaly of starvation in the midst of abundance, but is leading to further ruin.⁴

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1. Socialismo individualista, pp. 19-20

2. Idem, p. 21

3. Idem, p. 22

4. Idem, p. 24

Trigo contends that the machine, with its tremendous output, has opened up a great field of industry, that is, it creates goods; but on the other hand it is destroying the market, for the greater part of the population is suffering from underpayment or lack of employment. The manufactured goods cannot all be consumed.¹ This system is giving wealth to the capitalists, but they too will be ruined by it, for if the proletariat, which forms the greater mass of consumers, cannot buy, the capitalists' source of income will be greatly diminished, and eventually they will lose their wealth.²

In regard to the effect of the machine, and the evils attendant upon it, Trigo is probably correct; as to his assertion that the starving class never existed in former times, it seems that he is inaccurate. He has shut his eyes to the actual conditions among the slaves, serfs, etc. of the preceding periods, for history shows countless examples of slaves, serfs, and workers of the earlier part of the industrial era who did endure hardships similar to those he ascribes to the present day. Their condition was not so good as Trigo would have us believe.

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1. Idem, p. 24

2. Idem, p. 25

Furthermore, Trigo's statement concerning the starving proletariat is too categorical and sweeping. He is preoccupied with his conviction that modern society is maladjusted and with his theories of reform and the amelioration of this maladjustment.

Political institutions and government of today are also criticized by Trigo. In Jarrapellejos we find the harshest criticism. The existing form of government is not one for the people, and whose main purpose is the welfare of its subjects. It spends its time discussing at length trivial matters while half the nation is dying of hunger and filth.¹ Its proceedings are a farce in which the officials laugh while those at the bottom are killing each other in the struggle for existence. Politics is nothing more than a war--not one of armies, but one of treason, bribery, and other underhanded tricks to gain the support of the subjects.² As government exists today, one would think that the people exist for the sake of the government, and not the reverse.

Trigo proposes to remedy the condition by correcting man, and by reorganizing society, introducing a socialistic state based upon anthropology, rather

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1. Jarrapellejos, p. 52

2. Idem, p. 246

than upon economics alone. His conception of socialism as a political system is one of perfect democracy, built upon culture derived from wisdom and clear understanding of life. "It is a government of all, for all."¹

The introduction and establishment of socialism must be brought about by a slow evolution from the old order to the new, already begun by cultured nations. Rapid transformations cannot be deep and lasting, and deep ones cannot be brought about quickly. This socialism is nothing more than the ideal prolongation, the organic result of the actual tendencies. The revolution is underway--the movement of the capitalist in socializing work is a step in the socialization of property.² "Its triumph by force, presupposing the resistance and subsequent hatred of the conquered, together with the ignorance of the majority of the premature conquerors, would ruin it by destroying its fraternal quality and forcing the intelligent minority into opposition."³ Any great upheaval such as a war would bring this about, but it would not be lasting, since it would not have a firm foundation.

Not only must this transformation be slow; it

1. Socialismo individualista, p. 7

2. Idem, p. 6 (Quoted from Vandervelde's Collectivism)

3. Idem, p. 7

must be also guided by a thorough knowledge of the natural tendencies of man and of the best ways of fomenting them.

Heretofore socialists, beginning with Marx and Engels, have laid prime stress upon economic bases of socialism, and have neglected the anthropological. Attention should be given to the latter.¹ "The materialism of economic socialism has limited its appeal to those so unfortunate that any change in their situation must bring relief." Man should not be subordinated to the logic of things, but things to man. . . Things are good or bad according to whether they harmonize with the majority of the propensities of the individual and the majority of the individuals of society.²

Good for Trigo means well-being, because he believes life to be a question of being. Therefore what is good, or the well-being of man, consists in a normal, well balanced satisfaction of his natural desires.³ Judging man on the physiological basis we can easily appreciate the fact that there are healthy desires and also false and artificial ones. From the

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1. Socialismo individualista, pp. 9-11

2. Idem, p. 13

3. Manuel Abril, Op. Cit. p.131

Desire to attain or realize the former is derived legitimate and natural liberty; from the desire to realize the latter, a liberty which is harmful for the very one who seeks it.¹ Good is a dynamic equilibrium of multiple wholesome desires of man which separately may be defects but together produce excellence. This harmonious union of all the faculties of man, termed by Trigo "human integrity", is essential for good.²

Evil, for Trigo, is the lack of balance in the integrity of our being produced by the atrophy or excessive use of any one or group of our faculties, physical and psychic. The so-called virtues are manifestations of equilibrium which, when the equilibrium is upset, produce vices. Love, when corrupted, gives lust and jealousy; emulation, notoriety, the vain desire to distinguish self.³

Just as "there should be harmony between things and life, between the various physiological propensions of the individual" to produce good, so should man strive for harmony between individuals of a sound society, to produce social good. For Trigo says "Every-

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1. Socialismo individualista, p. 121

2. Manuel Abril, Op. Cit. pp. 116-117

3. Idem, p. 130

thing is good and just socially which is good for the individual".¹

From this axiom "is derived an anthropological socialism, the redeemer of the rich as well as the poor, whereas economic socialism so far has not succeeded in being anything more than the redeemer of the poor".²

"Socialism politically, as derived from economic and anthropological equality in a scientific system, can be only a perfect democracy in a life of peace and work. Militarism must cease."³ As men are now, this is impossible. It can be realized through the transformation of institutions and ideas, and through organic growth from conscious desires and aspirations of the people. It is not to be artificially imposed upon the populace. This political, economic, sociological, and psychological evolution requires change of value in life, morality, and in the general outlook upon life, which he believes will realize his utopian plan.

Trigo divides the necessary reforms into two categories -- those which must precede socialism, including the transformation of nationalities, of

1. Socialismo individualista, p. 15

2. Idem, p. 14

3. Idem, p. 27

individual aptitudes, of susceptibility to disease, of love, and of desire; those which socialism must impose, including the transformation of property, of inheritance, of work, and social classes, of woman as a social entity, of the home.¹

In considering the transformation of nationalities under the first class of reforms he deems it necessary to alter the status, objectives and relations between nations.

Nations and the world as a whole must aspire not only to civilization but to the height of civilization.² This will come with the practice of individualistic Socialism, and with the unified and coordinate progress among the nations. Nations can not become socialistic suddenly and singly, else the socialistic nation, with its ideal of peace, no army, etc. would be conquered and divided among the nations still remaining imperialistic, or of a lower state of civilization and culture. Not only does he not advocate immediate abolition of military organization, but he claims that it would be futile for any

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1. Idem, p. 36

2. Idem, p. 45

one nation or group of nations to adopt the socialistic doctrine without an army in reserve. Nations which adopt socialism must keep an army for a while to guard their development from the embryonic stages to maturity against injury. This arrangement, which will insure socialism against damage that external intrusion might cause, will bring about the firm establishment of the system, from which will be derived the good it presents as a theory.¹ An army is an essential factor for progress in modern society, but when Socialism has completed its mission and has attained its glory, then the army will cease to exist.²

We need not expect to have better states until we have better men; till then all reforms will leave every essential thing unchanged. Transformation of man through education is the means for the fulfillment of Trigo's ideal.

Like Rousseau, he believes that man is innately good, but that Society has deformed him. Trigo is a confirmed behaviorist, holding that environment is the creator of man's character, for the individual

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1. Idem, p. 37

2. Idem, p. 44

moral qualities are acquired, not innate.¹ Although some contend that there are "born" criminals, Trigo says that they may have a tendency in that direction but man is transformable, and it is the duty of education and environment to inbreed in them what they lack and to develop worthy citizens of them.²

It is impossible to correct a mature man. Negative traits should either be destroyed or corrected in childhood through education.

Education is the sum total of the sensory impressions that affect the cerebrum. The end of teaching lies in not leaving anything to chance.³ Trigo's idea is to have education or teaching control these impressions. In his novels (La Reveladora, En camisa rosa, Sed de amar), he shows their power in childhood and adolescence, and the evil results that they can produce when they are not modified by reason and discrimination. Today ignorant adolescents are ruined by sudden, insinuating,

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1. Idem. p. 65

2. Idem, p. 57

3. Idem, p. 65

and incomplete unveiling of truth,¹ or come in contact with it in perverted manifestations and are drawn into vice.²

There are two phases of education, the deliberate (teaching) and the casual (environment). Today they are in conflict with each other and the latter wins because it has the freer field.³ In the future the education of the children will be completely in the hands of the most competent men of society, those who will be capable of bringing them up from birth until the end of their evolution in a constantly adequate moral atmosphere. Society will have to be transformed, as well, and there will then be no conflict between the environment and education. In this manner, a mathematician, an astronomer, or a poet can be produced with the certainty of a chemical reaction.⁴

Trigo believes that it is impossible to produce a perfect democratic society from degenerates and

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1. See: Las Reveladoras, En camisa rosa

2. See: En la carrera, Sed de amar

3. Socialismo individualista, p. 65

4. Idem, p. 68

invalids.¹ In speaking of vice, Trigo expresses the belief that the etiology of crime is not economic, but anthropological. Society, considered as a pedagogue not as an economist, is responsible for it.² Criminal statistics prove that crime is independent of economic conditions. A socialistic state which confines its attention to the equalization of wealth but does not change the existing conditions of education (according to Trigo's conception of it) would affect delinquency very little.³ All types of criminals except the monomaniac (kleptomaniacs, pyromaniacs, erotomaniacs, etc.) and the "born" criminal can be eliminated by society through education. The types that he excludes from the influence of correction through education he classifies as pathological cases and therefore to be treated in a different manner.⁴ Although, as a behaviorist, he doubts the existence of a "born" criminal, he states that if such a type does exist he is either an imbecile or insane. The peculiarity

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1. Idem, p. 32

2. Idem, p. 72

3. Idem, p. 73-74

4. Idem, p. 30

of this type of individual lies not in the fact that he has not attained reason, but that he can not fully preserve it in a sound state in the midst of a life that enslaves all the healthy instincts of man.¹

Turning to the physiological bases of Trigo's reform, we see that he believes that Utopia must begin in the body of man. There is no reason for the existence of diseases. He thinks that all diseases can be controlled, except weakness (i.e., susceptibility to disease), which is hereditary and can be cured by care.² Trigo declares that there is nothing more insulting to the culture of a civilized nation than the presence of venereal diseases. These ailments are nothing more than a closed and revolving circle between youth and houses of prostitution, and are transmitted to the next generation.³ With the inadequate and hypocritical standards of morality and economic organization of present day society, youth has the alternative of either an illicit sexual relationship, which brings grief and hard-

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1. Idem, p. 80

2. Idem, p. 83

3. Idem, p. 84

ship to both concerned, or the stifling of the normal sex impulses in his relations with his fiancée or sweetheart, if he has one, only to satisfy them later in houses of prostitution.¹

Not only is this arrangement detrimental to the man's health in that it spreads venereal diseases, but it is equally hard on the woman, whose virginity is respected. Her natural desires are unsatisfied, the result is nervous disorder and inclination to tuberculosis, as in the case of Ines in El Medico Rural. Trigo proposes in El Amor in la vida y en los libros a new type of love, built upon the fully developed basis of individualistic socialism.

He advocates furthermore that medical science should direct its attention and work toward hygiene, toward building up resistance and fortifying the organism to throw off infection.² In regard to illnesses caused by degeneration, such as insanity, cancer, etc., the problem is reduced to an avoidance of the exhausting excesses of pleasure, work, hunger, and filth.

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1. See: Sed de amar,

2. Socialismo Individualista, pp. 82 ff.

To wipe out the susceptibility to vice and diseases of the present generation, Trigo thinks that one generation well sustained physically and morally will produce a new generation physiologically and morally sound.¹

With all these transformations, what else is there to prevent the realization of such a paradise of harmony, happiness, and progress as that propounded by the doctrine of Individualistic Socialism? Trigo says the modern concept of love, perversion of desires and the subsequent evils, are the other obstacles. These have to be altered or removed to build a strong foundation for the society of the future.

He approaches the transformations necessary in the social attitude toward love under two axioms from Paul Bourget, which may form the anthropological basis for love:

1. Love, like death, cannot be reduced to the dominion of human artifice.
2. Love, in its present state of conflict with social restraints, reveals the weakness, barbarity and wickedness

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1. Idem, p. 88

of mankind.¹

The statement that the present condition of love brings out nothing but the evil qualities of men Trigo develops in his novels which deal with the present day--Las Ingenuas, Sed de amar, La Bruta, Jarrapellejos, Sor Demonio. It seems that Trigo, in trying to emphasize his point, has again overstepped the facts of actuality. An assertion that the present concept of love is erroneous is permissible, but to say or imply that it brings out only the evil qualities of man is to disregard the facts. But if we concede the exaggerated premise made by Trigo, we find his development of it logical. "Love,"(as Trigo defines it),"is not an enemy of civilization, but the greatest civilizing power." What has to be done, he believes, is not to kill or reform love, but to stop deforming it.²

The attitude of modern society toward love Trigo believes to be erroneous. Today love manifests itself in various forms which Trigo classifies under three general headings--love, passion and lust.

Love is a physiological hunger whose satis-

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1. Socialismo Individualista, p. 90

2. Altísima, La, Madrid, n.d. p.161

faction produces a wholesome and serene pleasure.¹

"It is an instinct, a natural organic propensity, a function of all functions (vegetative, emotional, and intellectual) that fuses itself with the whole of life."²

Passion is a repugnant, tumultuous explosion of all restrained appetites.³ It is basically the same as love in that it is not only animalistic, but has the intellectual and emotional appreciation that is at the root of love. It is pathological in that repression has here caused uncontrolled and excessive outburst when the restraint is removed. Trigo therefore classifies it as a disease, hyperaesthesia, neurosis or hysteria.⁴ (He does not believe that a person with a constitution that is physically, morally, and intellectually robust can be impassioned easily.)

Lust is a nauseating, gluttonous satiation of sexual desires.⁵

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1. El Amor en la vida y en los libros, p. 195

2. Socialismo individualista, p. 93

3. Idem, p. 98

4. Idem, pp. 100-101

5. Idem, p. 94

The two corrupted forms of love, which are the results of certain unsound conventions of modern morality, will be replaced by the healthy form, by the removal of modern conventions and by the introduction of new standards. This genuine love, which embraces all human sympathies,--the emotional tenderness of maternal affection, the calming pleasure which results from intellectual altruistic friendship and powerful attraction of human instincts¹--is the most complete adaptation of one life to another,² and therefore is a perfect bond of sociability.³

The importance of Love in Trigo's mind, and his treatment of it are so extensive that at this point we have to limit ourselves to the few above mentioned facts, and postpone a complete discussion of it to a later chapter.

If happiness constitutes the simple satisfaction of desires, it is important to know what these desires are, for there exist many false and artificial ones, from which no benefit is derived by anyone.⁴ Trigo's Utopia is based upon the

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1. Alma en los labios, p. 175

2. El Amor en la vida y en los libros. p. 155

3. Socialismo individualista, p. 106

4. Idem, p. 121

wholesome harmony of natural desires of individuals, therefore it is absolutely essentially to conciliate the desires of the individual with those of society. This conciliation cannot be effected if the desires are unhealthy and perverted.

Many of the present-day desires, such as desire for notoriety, luxury, sybaritism, idleness, etc., are nothing more than deformations by vanity of sound desires, e.g., idleness the perversion of desire for comfort.¹ They seem to cause conflict between the individual and the group. But these desires, if submitted to reason, would be eliminated, then the desires of the individual would be coincident with those of the community.²

After examining all the preliminary changes that must be made before socialism can be realized we are confronted with the question: How long will all this take?

At first, it seems as though it would involve centuries, but Trigo is of the contrary opinion. He fixes our attentions upon the modern tendencies of the world, which he believes are precipitating the advent of his idealistic state.

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1. Idem, p. 127

2. Idem, p. 125

The preoccupation of European governments in maintaining the "balance of power" and their reticence in regard to the Russo-Japanese conflict show an agreement between them not to waste energy in struggles among themselves, but to preserve it as much as possible for imperialistic purposes and for the civilization of the less cultured people of the world. Only through civilization can the world become an integral unit.¹

It is interesting to note at this point that just ten years after the publication of Socialismo individualista in which Trigo draws our attention to the wise attitudes of various nations in international crises, the World War broke out. This was a tremendous blow to him and we feel his bitterness toward the brutality and unrestraint of the nations in Si se porque.² He attributes its causes to the false principles upon which modern society is based and says that it only serves to show how imperative a change is.

Returning to Trigo's original doctrine we

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1. Socialismo individualista, pp. 143-5
2. Si se porque, pp. 244-265

are told that imperialism will be a means to remove external conflict, for it is only the barbarous and semibarbarous territories, such as China, that preserve their national integrity, and that through inertia, rather than reason. The conquered peoples will be taken under the guidance of the cultured nations which, in turn, through education will raise them to their own level.¹

Trigo's statement concerning the fact that the preservation of national aloofness and independence is a feature peculiar only to semibarbarous states is inaccurate because even the most highly civilized nations of today preserve and strive to have as great independence as possible.

During the latter half of the nineteenth century the trend of the European countries was not the growth of universal patriotism, but of national patriotism, which is shown by the establishment of the third French Republic, formation of the German Empire, and the union of the Italian states into the Italian kingdom. After the World War we have further manifestation of this spirit in the declaration of independence by Latvia, Poland, Esthonia,

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1. Socialismo individualista, p. 145

Finland, and Lithuania. This indicates that Trigo's assertion that the civilized nations are tending to lose their nationalities is fallacious.

Economic interdependence among the countries may be great but they will not voluntarily agree to any concession that may endanger their national integrity and power.

Trigo's belief that through imperialistic policies of the modern states external dangers will be removed and that then socialism will be able to prosper unimpeded is erroneous.

It is true that since 1871 imperialism has done much to Europeanize the world, but it has also caused numerous wars.

Hayes makes a trifold division of the motives of imperialism:

1. Economic--for the purpose of private investments and private profits; and for colonial markets.
2. Patriotic--to have colonies for national power and prestige; and as an outlet for surplus population.
3. Religious--colonies are an extensive field for the proselytism of religious dogma.¹

It cannot be denied that these selfish reasons

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1. Hayes, Carlton J. H. A Political and Social History of Modern Europe, Macmillan Co., New York City, 1925 Vol. II, pp. 552-8

and not the idealistic motives of raising the culture of the conquered races advanced by Trigo are the bases of the imperialistic policies of today.

The effect of imperialism is not the civilization of the world and the spread of democracy, but the subjugation and exploitation of the conquered territory. Nations that sought democracy in their own formation repudiate it in dealing with their colonies. Their argument may be that the conquered peoples have not the education necessary for democracy, but they do not strive to prepare their colonies for the introduction of the democratic principles, because they know that once the colonies are in a position to practice them, the yoke of the "mother country" will become burdensome and they will rebel.¹

Great Britain proudly points to the self-government that many of its colonies have, but this privilege is extended only to a small minority which is composed of European stock.²

Imperialism does not lead to peace. It caused numerous wars, of the latest important ones

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1. Idem, p. 560

2. Idem, p. 642

are the Russo-Japanese War (1904-05), Turco-Italian War (1911-12), the Balkan War of 1913 and finally bitter imperialism strengthened by militaristic rivalry among the Great Powers caused the World War.

Trigo believes that as external preoccupations and crises decrease in importance, internal class conflict will assume greater importance. Gradually revolutionary violence will change to rapid evolution full of economic concessions and peaceful adjustments. ¹

Then the objective of the governments will be to civilize the "savages" within "civilization", as it is now civilizing the barbarous races without. ²

Everything is contributing to accelerate the creation of the new state. Progress toward civilization is increasing in arithmetical progression, ³ and Trigo believes that the day is not far off when Socialism will be the world's system of organization.

Trigo claims that Socialism is inevitable. He shows the same fatalistic tendencies in expounding

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1. Socialismo individualista, p. 146

2. Idem, p. 147

3. Idem, p. 142

his doctrine of anthropological socialism as Engels and Marx showed in laying down their economic socialism.

Granted Trigo's statement that the world is heading for individualistic socialism, what will its ultimate nature be? The stupid and uninteresting uniformity of communism as described by Saint Simon, Fourier and Zola; or the equal distribution of wealth among individuals as advocated by economic socialists? Neither. The former is discordant with the rich variety of life; the latter stresses too greatly the importance of economics in progress.

There is more to the present impulse of socialism than the economic aspect. Economics is merely one phase of it. There must be in addition the ideal of perfection, happiness, love, and desire for splendid life. "If, according to Marx, political economy is its arms and legs, psychology, physiology, hygiene, and all the other anthropological sciences are its soul."¹

The fundamental principle of the reforms requisite for socialism is that they be based upon the individualistic and collectivistic tendencies

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1. Idem, p. 150

of man.¹ Trends of this nature are appearing today; what their final form will be, is hard to determine.

The present collectivistic movement, which includes certain industries and enterprises under the category of "public service" points to the growing importance of the state in this field. Trigo believes that the state should expand its activity in this line so as to include the ownership of land, mines, industrial establishments, banks and transportation. Objects of domestic use, recreation, and instruction will be regarded as personal property, which the individual will purchase with the money that he will receive in remuneration for his services.²

Every individual will owe some three or four hours of his daily work to the state. He will be free to dispose of his earnings and the remaining time in whatever manner that he may desire. If he wishes to work, he may do so and thereby enrich himself with the products of his labor, but he can sell only to the state and at prices fixed by the state.

He may become rich, but there will be no danger of any unreasonable accumulation of wealth.³

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1. Idem, p. 153

2. Idem, pp. 154-5

3. Idem, p. 156

The financial difference between him and the others will be but slight. Millionaires will be non-existent in a society where all exploitation will be forbidden, where only personal, artistic, scientific, and domestic articles will be privately owned, and where wealth will not be able to accumulate generation after generation because the only heir will be the State.¹

An objection raised to the alteration of the existent inheritance laws is that man when deprived of the stimulus of working for his children may become a loafer who will work either little or not at all.²

The truth of the matter is that today many parents work exceptionally hard and deny themselves comfort and rest for the sake of their children, and to keep up with the rest of the people in their social stratum.³ This is madness, for instead of man's living a life of beauty, liberty and pleasure, he is a slave, his life is a veritable inferno. Furthermore, if each man must sacrifice himself for his children and for social prestige, the lot of humanity will be an interminable chain of abnegation of parents for children. Work should not be a sacrifice or a drudgery, but a pleasure.⁴

1. Socialismo Individualista, p. 160.

2. Idem, p. 161.

3. Galdós has discussed this matter in Tormento (1906).

4. Socialismo Individualista, pp. 162-4.

There is, besides this type of work, what Trigo terms "egoistic work" - the sole purpose of which is the acquisition of wealth. It is even more dangerous socially than the type discussed in the preceding paragraph, in that it is not work, but a senseless competition to acquire money. Accumulation of wealth is undesirable socially, since it is not productive of any social good.¹

None of the great discoverers or inventors thought of their children, nor of monetary return when they invented their machines or made their discoveries. They did their work with an altruistic motive and a deep love for humanity as a whole. This is the only genuinely noble type of work.²

It is unscientific for Trigo to state in such an arbitrary manner that all forms of work but that of geniuses is not noble, and that the work of these is altruistic and is motivated by love for humanity. He cannot produce facts and statistics to support his statement because there is no way of penetrating the brain of man to find out what his purposes or intentions are in doing anything.

Few men will admit that they are experimenting for any purpose other than the advancement of science, but the truth of the matter is that fame, glory, high finan-

1. Idem, p. 164.

2. Idem, pp. 164-5.

cial returns resulting from successful inventions are the incentives of many scientists.

It is a well-known fact that numerous modern inventions and discoveries are brought about by the desire to reap the financial profits that they are expected to bring. Almost all large companies, such as the Ford, Du Pont, Standard Oil of New Jersey, have large laboratories in which experts experiment and are expected to produce results that will bring advancement in their field and high profit to the company. Increase in salary, holding of the position, and not altruism prompts these men to discover and invent.

As for man's not working unless forced to by necessity or stimulated by some drive, Trigo claims that man does not tend toward inactivity. Man has the germ of the work impulse in his muscles and in his brain. Furthermore, man's sense of dignity and self respect will not permit him to remain idle when everyone else about him is working. Also the short hours of work will make it a form of pleasant and brief hygienic relaxation.¹

If this germ of activity and sense of dignity exist in man, as Trigo asserts that they do, in times of prosperity, when there is employment for all and most of the people are working, the hoboes and derelicts that fill our public park benches would be non-existent, but they do exist. Furthermore, if the impulse to work is strong, what accounts for

1. Idem, p. 167.

the indolence of the people living in warmer climates? Trigo, in developing his scheme, has neglected to consider the effect of temperature upon man. It seems that he is drawing a conclusion from incomplete and insufficient evidence.

Trigo believes that everyone physically able must work. He divides work into two classes:

1. The vitally necessary, which will be directed, controlled and remunerated by the State alone.

2. The scientific and artistic, which will be absolutely free except in its educational applications, with the limitation that it may not become a commercial enterprise.

One of the hardest professions to regulate is that of medicine. Today each physician has his own clientele. If he is good, or is the only doctor in the district, his hours of work are long and he has little time for other things, as Trigo brings out in El Médico Rural. In the new State there would be more doctors, and their hours would be shorter (four hours). Therefore, each physician will have ample time to devote to whatever he may wish to do.¹

The number of hours of work will be the same, and the compensation of all professions will be equal. The only variation will be within the profession based upon seniority, but the beginning architect and beginning tailor will

1. Idem, pp. 172-3.

receive the same salary.¹

Advancement in the various professions will be equally possible and will carry with it equal respect. Furthermore, because of the shorter hours of work and no difference in prestige of the diverse occupations, there will be no overcrowding of any one profession.

The profits coming from the state institutions will go into the public treasury of each district to be distributed among all the workers according to a fixed annual budgetary distribution.²

Public office will be obligatory for the person elected by popular suffrage. It will not be an easy means of earning a great deal of money, as it is today, but a civic duty which will carry with it compensation equal to what the elected official received in his profession at the time of his election.³

Today's division of the world into national units presents obstacles to the free migration which is essential for equilibrium, because of the inequality of natural wealth. Through the universalization of the world, proposed by socialism, man will be a citizen of the world. When the world shall be one integral unit, man will be able to move

1. Idem, p. 173.

2. Idem, p. 181.

3. Idem, p. 183.

from place to place more easily. Man will emigrate from regions of lesser prosperity or natural resources to those of greater, thereby establishing the necessary balance of wealth.¹

Another feature of the new social order will be the facility with which constitutional changes may be made. If the majority of a given region sanction a change, it is put into effect; and, if successful, it may be tried out in other parts.²

Today's regard for woman as an "ideal being" is both erroneous and misleading. In practice she is really a slave of the home, shop or field.³

Women are to be equal to men, to be governed by the same laws and to have the same pursuits.⁴ Woman must be free and independent. She must have the same duties, obligations, and responsibilities as man.⁵ This will give her greater dignity and make an "ideal and splendid being" who will be able to love and be loved by love itself.⁶

Today's arrangement of making the man completely res-

1. Idem, pp. 186-7.

2. Idem, pp. 189-90.

3. Amor en la vida y en los libros, p. 178.

4. Socialismo Individualista, p. 189.

5. Alma en los Labios, Madrid, 1920, p. 41.

6. Amor en la vida y en los libros, p. 179.

possible for the welfare and happiness of his family is taxing to him and frequently detrimental to his love for his wife.¹ On the other hand, the household duties of the woman which make her a housekeeper, nurse, laundress, etc. demand too much of her time and attention for her to be her husband's lover.²

The dependence of the modern professional woman upon her husband, to be her representative, guide, manager, is absurd. Trigo tends to exaggerate the difficulty which a woman experienced in his time in selling the products of her intellectual work in order to win recognition.³ The statement is still farther from the truth now, since much has been done toward emancipating woman since 1916.

Trigo believes that every woman must have her own profession just as each man has.⁴ After their work is finished, they are both free to enjoy each other's company without a care for other duties, such as meals, children, etc., which will be taken care of by state owned restaurants, nurseries, schools and other institutions. Then will she be her husband's lover.

The prevalent idea of the difference in aptitudes bet-

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1. Las Ingenuas, Vol. II, p. 41.
 2. See: Las Ingenuas, El Médico Rural.
 3. Alma en los Labios, p. 141. See also: La Bruta, Madrid, 1920.
 4. Amor en la Vida y en los Libros, p. 180.

ween men and women has been disproved by authorities and statistics. All agree that women surpass men in studies - in ability, application and interest. The only inferiority lies in creative ability which Trigo ascribes to the inbred submission and inferiority complex.¹ The physiological argument is weak because the woman's present debility is accounted for by her upbringing which gives her neither strength nor health. The new training will give her the necessary qualities, and the physical difference between men and women in regard to work will be negligible.²

Work which is free, brief (four hours), and methodical will cause woman no harm. On the contrary, its advantages will be great. Not only will it add to her dignity, health and beauty, but it will make her free hours more delightful and productive.³ Man wants his companion to be beautiful, intelligent and strong.⁴ In the new socialistic state, she will have time to develop all these qualities. She will not be the undeveloped and deformed individual that most women are today, but will be "the splendid and free gardenia of life and love".⁵

1. Idem, pp. 180-183.

2. Idem, pp. 184-189.

3. Evas del Paraíso, p. 245.

4. Sed de Amar, Madrid, n.d., p. 344.

5. Evas del Paraíso, p. 268.

With the establishment of the new socialistic state, there will be a transformation of the home and family.

The fundamental interest of collectivism will be the perfect scientific and technical education of all the people. This can be attained better and more uniformly through public schools than through private ones. The state, through its supervision and great professional personnel, will be able to see that the pupil receives a perfect education, which is a constant and adequate succession of educative impressions.¹

The children will not live with their parents. From infancy they will be in the hands of the state, in institutions established by it for the purpose. Here they will live until their education is complete. They will be taught everything that is essential except religion. That will be entrusted to their parents, for the question of religion as a state issue is becoming less important with time.²

Trigo is not as radical as Plato in regard to the relationship between parents and children. There will not exist the estrangement that Plato set down in his Republic, in which children would be common, no child would know his parents, and no parents would know their child. Parents will be able to visit their children as often as they may

1. El Amor en la Vida y en los Libros, p. 198.

2. Idem, p. 207.

desire. When the child grows older, it may visit them.¹

Upon completing their education, the children will have their own trades by means of which they will draw a salary that will give them complete autonomy.² If they wish, they may live with their parents, or else set up a separate home with some friends or with a lover.³

A twenty year old student of today cannot marry for economic reasons. Therefore, he has to postpone his marriage and in the meanwhile he has to resort to houses of prostitution to satisfy his "thirst for love".⁴ This is not normal and is to be remedied in the future state.

In En la Carrera Trigo, through his protagonist, describes his idea of the future. "Our happy nest makes me see the future a bit - a future when there will be no women who will sell themselves and rot. Marriage? I don't know what it will be like, but it will be such that will let young couples live in homes like these ... No longer will there be señoritas at the reja enveloped in frills and ribbons which provoke base thoughts concerning their hidden virtue ... I imagine that homes of the future will be like this one - small, with all that is necessary for the happi-

1. Socialismo Individualista, p. 203.

2. Amor en la Vida y en los Libros, p. 204.

3. Socialismo Individualista, pp. 216-217.

4. Sed de Amar, p. 209. See also: En la Carrera, Madrid, 3rd. ed., n.d.

ness of the heart ... It will be the triumph of a moral of great love over the moral of hypocrisy, lust and baseness! I don't know when - but it will be! Humanity will be a world of pairs of lovers!"¹

The family of today will cease to exist. The home of the future will be formed by two lovers who will be joined by their will and dignity, absolutely free from any religious or legal formalities.² The duration of the marriage will depend upon the length of their love and attraction. They will realize "the sole object of matrimony, which is love that embodies in it happiness and beauty". They will not be preoccupied with children, who are not the object of marriage, but its result,³ because the responsibility for the children resulting from this union will be assumed by the state.⁴

The union of two lovers will take place at an earlier age than today because of their economic independence. This will be healthier for both parties concerned, for the instincts will be satisfied at a normal time, without the youth's going to houses of prostitution in which diseases are found, or resorting to seduction.

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1. En la Carrera, pp. 349-51.
 2. Amor en la Vida y en los Libros, p. 208.
 3. Evas del Paraíso, p. 81.
 4. Socialismo Individualista, p. 213.

These couples will live in the same house but in separate apartments which will be a more hygienic arrangement, and will give greater independence to the two individuals. There will not be the repulsive intimacy of one bedroom that is found today among the poorer class.¹

Meals will be taken at state owned restaurants and other household tasks, such as laundry, will be done at state owned establishments. In the present day it is more reasonable to do these things at home, because these industries are run on a profit basis, but in a collectivistic state it will be cheaper to have them done at the state laundries, tailorshops, etc. However, if anyone wishes to perform these duties himself, he may do so, provided that it is not done commercially.²

Under these conditions the romance of this union will last longer because the main cause for the quick disappearance of love today is that the woman cannot execute satisfactorily the two duties that are imposed upon her - lover and housekeeper. Domestic duties frequently make her neglect her husband more than is safe, and also her household tasks often make her become careless in her appearance. From these sources comes infidelity.³

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1. Amor en la Vida y en los Libros, pp. 215-16.
 2. Socialismo Individualista, pp. 219-20.
 3. Amor en la Vida y en los Libros, p. 215. See also: Las Ingenuas and El Médico Rural, passim.

When pregnancy occurs woman will continue working till the sixth or seventh month when she will go into a state hospital and will be entrusted to the care of women doctors.

During this period she will not lose her salary and in return will take care of children from one to three years of age. After childbirth she will remain in the hospital till the child is weaned, when she will return home. The parents will be able to visit their child at any time and as often as they wish.¹

The ease with which Trigo thinks that the mother and child can be separated is questionable. If they were to be separated before she nursed the infant, it would be different, but after having nursed it and cared for it for several months, a tie is formed between them that may be hard to sever. Through her continuous contact with her child and separation from her lover, there may be a tendency to transfer the affection that she bore for her lover to the infant. Therefore, she doubtlessly will find it hard to leave it in the institution even though she will be able to visit it at will.

Socialism will come as the logical result of events, and trends of modern society. Meanwhile any government, monarchy or republic, provided that it is advancing the principle of democracy, is satisfactory. Militaristic diplomacy to produce international harmony, progress with the purpose of colonizing and civilizing backward races, should continue. Compulsory and universal education should be en-

1. Socialismo Individualista, pp. 226-7.

forced with equal strength as military service. Absolute prohibition of religious teaching in schools and universities should be another feature of social organization. Labor should be regulated by the state, great estates gradually expropriated and prices of commodities controlled. Increasing tax upon property and inheritance should be imposed. There should be complete separation of Church and State. Marriage should be civil with a possibility of divorce. Justice should be free to all except in property litigations between individuals. Books and periodicals must be free from postage charge. There must be recognition of the political and professional right of women and of their equality to men. Houses of prostitution must be suppressed.¹

In this manner a bloodless and easy way will be paved for the inevitable coming of socialism. Trigo believes that Individualistic Socialism will replace the existing order. But this is not in accordance with what W. Jett Lauck² claims to be the tendency of the nations today, which is not to supplant the present governments but to supplement them with features that will adjust them to existing conditions. The world has been in a state of discontent and unrest since the World War, but the discontent is not with political democracy as a theory, but with its inadequacy to meet present conditions. A new conception of democracy is developing which

1. Idem, pp. 234-7.

2. Lauck, W. Jett, Political and Industrial Democracy 1776-1926, Funk and Wagnalls Co., New York, 1926.

will be a supplement and not a substitute for our present political democracy, which is designated as industrial democracy,¹ since it is based upon social and industrial reconstruction. We see this tendency growing with the greater importance that economic and social reforms are assuming in political campaigns. Trigo believes that there will be a development of industrial democracy which will unite with political democracy, such as we have today, and which will result in happiness and economic well-being.²

Here we have two prophecies built upon different foundations and, therefore, leading to different conclusions. Both are logically developed, but one-sided.

As to what the future holds for us cannot be set down categorically. Theories may be propounded, but the authors must not forget that any theory, when put into practice, must of necessity be modified and remolded to conform to the conditions under which it is to function and to the natures of the peoples that are to practice it. No definite conclusions as to the ultimate outcome of any hypothesis can be made with certainty.

1. Idem, p. 425.

2. Idem, p. 343.

III

SEX and MARRIAGE

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A. Sex Education of Boys

To Trigo the sex problem is the most palpitant question of human life because, as he brings out very emphatically, it is the source of humanity and plays an important role in our lives. Therefore, as can well be expected, it is the main theme of all his novels. He treats all aspects of it, from various points of view, and also presents an idealistic solution.

The importance of the emotional make-up of man is enormous, but few realize it and, therefore, its development is neglected, or intentionally overlooked in favor of the intellectual and physical training. Everyone - family, teachers and priests are preoccupied with the mental preparation of the child for further study of a career, but over the emotional education no one is seriously perturbed.¹

Sexual education begins in early childhood. The first education that a child of today receives is from his mother, unless he is exclusively given over to a nurse. Her maternal love infuses his infantile soul with tenderness and altruism.² He is kept in ignorance of the ugliness of life and of sex because it is erroneously believed that in innocence lies the child's protection against vice and per-

1. En la Carrera, p. 127.

2. En Camisa Rosa, Madrid, 1921, p. 36.

version.

At a certain age he is taken from his mother's side. This separation is explained to him by telling him that he is a man, but he sees no difference in himself and is puzzled.

He is thrown into the company of boys his own age or older and together with being taught games and other amusements, he learns that it is "fashionable" to have a novia. He follows the example of his companions and finds a little girl to play with him. When servants find it out, they pass crude, insinuating remarks about this childish and innocent pastime; and the mother and sisters are horrified. The boy sees nothing wrong and, consequently, this reaction of his family and the comments of the servants perplex and even intrigue him.¹

The boy also comes in contact with his mother's friends and servants. Sometimes sex consciousness is aroused by any one of these agents.

In Sed de Amar and En Camisa Rosa Trigo presents the first agent in action. Alaida (En Camisa Rosa) is neglected by her husband and her suppressed hunger for love seeks an outlet. She loves, pets and kisses the boy, not with tender maternal kisses, but with passionate burning kisses of a lover, which undermine his innocence. He realizes the difference

1. Las Reveladoras, passim, in La de los Ojos de Color de Uva, Madrid, 1930.

in quality of his mother's kisses, but his ignorance prevents him from realizing what is happening. He is puzzled by the secrecy with which he is loved and by the comments of the servants who catch the woman making love to him.

As he enters adolescence, sometimes servants make advances to him. Intentionally carelessly attired maids come to give him breakfast in the bedroom. The awakening sex instinct is roused by their voluptuous and alluring carelessness. Finally the kisses and remarks come to the adolescent as a stupendous revelation of something. What it is, he does not know. He is sad and worried. He feels that he has received the supreme and infinite pleasure of life, but he cannot explain it.¹

His innocence is wrecked. Thereafter he continues to be like a "shipwrecked victim struggling against the waves, blindly fighting, swallowing salt and filling himself up with the seaweeds of life".²

The child's sex education is kept a secret and it is left to chance to teach him. Sex is disclosed to him by his friends, servants, women, pornographic pictures that he sees on the sly. The question arises why does not the father, who has had similar experiences, tell him about sex when the time comes?³ The parents unwisely think that silence on sex

1. Idem, p. 199.

2. Sed de Amar, p. 206.

3. Abril, Manuel, Op. Cit., p. 141.

matters will guard their son against perversion. Why shouldn't he learn life at the age when it is necessary to know about it?¹ Why must he look at life through a keyhole?

With this faulty background he is sent to school where he comes in contact with older and more experienced boys. By them he is taken to cabarets and houses of prostitution.² He may fight against it, but his companions force him to do what they do, as in the case of Jorge.³ After the first intercourse, woman is repugnant to him. He is nearly sick, but he is repeatedly dragged to red light houses and finds that with time, through habit, he cultivates a genuine liking and even intense physical desire for woman.⁴

In this manner youth learns of prostitution, of illicit relations, and other unwholesome phases of sex, and he is gradually sinking more and more deeply into the quagmire of vice. With proper education and abolition of houses of prostitution and perversion, as proposed by Individualist Socialism, Trigo believes that this can and will be avoided.

This prostitution of man from childhood is horrible, since it leads to numerous misfortunes. Trigo brings this point out very effectively, although in a somewhat exaggerated manner, in En la Carrera. As a result of the type of

1. En la Carrera, p. 128.

2. Similar presentation of young boys being contaminated by their friends is found in La Busca by Pío Baroja (Madrid, 1920).

3. Sed de Amar, passim.

4. En la Carrera, p. 75.

student life presented in the preceding paragraphs, Fagoaga, one of the medics, commits suicide, and Morita and Sergio contract syphilis.

They are sexually fully developed, but modern society will not permit a penniless student to marry, even though his love may be as deep and sincere as that of Esteban for Antonia.¹ He has but two alternatives - houses of prostitution or illicit love affairs, both of which are rigidly disapproved of by society and are unhygienic.

Society should be so organized that youth would be able to learn of sex and to consummate love in a wholesome manner at an age when it should be done, and not to receive knowledge of it through bestial kisses which are heartless, revolting and disillusioning.

B. Sex and the Mature Man.

The life of a normal man is closely intertwined with that of various women - mother, sister, wife, mistress, etc. Toward them his attitude is decidedly paradoxical. On the one hand he is an earnest defender of the honor of his mother or wife, while on the other hand he is a defiler of the honor of other women. He forgets that the women he harms are also sisters or wives of other men. To him they are only hembras.² For them he feels either a physiological

1. En la Carrera, passim.

2. Alma en los Labios, p. 49.

necessity or curiosity.

In Sor Demonio¹ Trigo presents Dulce, a devoted mother, honorably married to Julián, a man who does not give her the love she needs. Honorio does not hesitate to make advances to his friend's wife and in a weak moment makes her enter relations with him. Despite his amorous adventures with Dulce and Paciencia, he is violently jealous of his own wife. He has fits of anger and great cruelty toward Isabel because he thinks that she may possibly have a lover.

The attitude of a brother is depicted in Sed de Amar. Jorge upon finding out that Herrán has seduced his sister wants to kill him and, although he does not commit violence, he bears a deep hatred for the man throughout his life. He hates him because Herrán dishonored Irene, but Jorge does not uphold this standard when he himself enters a liaison with Marta, a married woman, or seduces Justina.

The attitude of a modern man toward his wife is peculiar. Upon marriage he changes his duties of love into duties of contract stated in well-defined, legal clauses. She is to bear his name and uphold his honor and social prestige, while he, in turn, has the right to kill her if she dishonors him in any respect.² Although this is an overstatement, it is fundamentally true in a milder form.

1. Sor Demonio, Madrid, 1919.

2. Alma en los Labios, p. 189.

Trigo thinks that many men of today maintain that the relations of a married couple should be fraternal in nature, devoid of the exalted adoration which a man gives first to his sweetheart and then to his mistress.¹ He may give his wife all that she materially needs, but he neglects the emotional need that she experiences and that he as her husband should satisfy. Instead, he leaves her unsheltered and she is forced to seek emotional satisfaction elsewhere.² The husband's great mistake lies in his rarely making his wife his lover, but seeking love elsewhere. This is the source of infidelity and unhappiness,³ because this attitude of the man brings about rather than prevents amorous adventures of the wives.⁴

Man is a fool to let himself be bound by hypocritical notions of respect in regard to his wife, for through this he forces her to abandon herself to other men, just as he himself seeks other women.⁵ If woman is unfaithful, man is mainly to blame for it.⁶

1. Las Evas del Paraíso, p. 67.

2. La Clave, Madrid, 1923; Las Evas del Paraíso; La Sombra in El Papá de las Bellezas, Madrid, 1920.

3. El Náufrago, Idem, p. 164.

4. A Todo Honor, Idem, p. 277.

5. Las Evas del Paraíso, p. 236.

6. Sor Demonio, p. 141; Sí Sé Porqué, Madrid, 1919, pp.168-199; Las Evas del Paraíso, passim; La Clave, passim.

The importance of sex is tremendous. It is stupid to deny it and to despise woman.¹

Some intellectuals disdain human love as base and monstrous. They dedicate their lives to work and discovery, but after that is all done - "what"? Nothing! There will always remain the living of life, love, which can exist during work as well as after. Sages - sages are imbecils! One can be a sage and not deny the pleasures of the world. Is there greater pleasure than work? Yes. Love and woman! The inaffable happiness that every person has within his reach.²

It has been pointed out that the prominent men of great chastity or despisers of sensual love have been great geniuses. Maybe, but they are egoists and anti-social beings. In philosophy they are skeptics, mystics, or dreamers of a sterile, insensate intellectuality. Among the great sensualists, however, we have just as many geniuses and they are like brilliant beacons of generosity and life.³ The misogynists do not realize that their egoism and pessimism come from an obsession for woman, of which they themselves are unconscious.⁴

1. Amor en la Vida y en los Libros, p. 24.

2. Las Evas del Paraíso, pp. 79-80.

3. Amor en la Vida y en los Libros, p. 48.

4. Idem, p. 32.

There are other intellectuals who despise noble human love, but accept lust for physiological reasons.. This Trigo condemns even more fervently than misogyny. If love is denied there is no need to resort to perversion, justifying it with physiological reasons. Sublimation, castration, or the reduction of sexual functions to excretory acts will remove all necessity to indulge in lust.¹ Trigo does not favor these solutions, but, contrary as they may be to human nature, they are preferable to perversion.

You cannot decree supremacy of intellect over physiology. Neither can you overemphasize the importance of the sensual aspect of human make-up. You must develop and perfect the brain, the heart, the stomach, and the legs at the same time, to attain human integrity.²

Perfection cannot be reached through love or through intelligence separately, but through the harmonious synthesis of the two qualities. Intelligence makes sensuality noble, which in turn produces a sentiment of love that is pregnant with kindness and tenderness. Only from the fusion of intellectualized love with enamored intelligence arise the great virtues of humanity, such as pity and charity. All wisdom without love is cruel and empty pride.³

1. Idem, pp. 64-65.

2. Idem, p. 49.

3. Sí Sé Porqué, p. 263.

Modern culture has given us a great mechanical civilization, but the civilization of the heart is wanting. Many men of today are locked up in factories, laboratories, and cold cabinets of sages, from which emanates only hate, because they worship the human mind and work of man, rather than adore the Universal Soul which lies in the heart and in the beauty of woman.¹

C. Woman

The general belief lately has been that woman is less sexed than man, and that the appearance of sexuality in the love of a young woman is a pathological manifestation.² Trigo, basing his conclusion upon scientific observation of life and study of the physiology of woman, claims that she does not lack sex instinct, nor does she possess it in a lesser degree than man.³ In fact, anatomically and organically, she is better adapted to sexuality than man.⁴ This being so, something must have happened to have produced the emotional frigidity that characterizes the women of today.

The sex impulse of an adolescent girl is just as strong as that of an adolescent boy, but the great difference in their sexuality in maturity is the result of difference in education. As a child, the girl is kept in complete ignorance of sex. She knows very little, if anything, about life.

1. Idem, p. 263.

2. Amor en la Vida y en los Libros, pp. 99-100.

3. Idem, p. 103.

4. Idem, pp. 104-106.

She is locked up in a boarding school where, in utter withdrawal from the world of men, she is taught reading, French, music and other subjects that are usually considered social assets. Her entire training is directed to the single end of attracting the opposite sex.¹ She is taught to attract men, but, as to how to meet them and deal with them, she is kept in the dark. Education in sex matters, which would show her this and prevent misfortune, is withheld from her.

The period of rapid transition from prepubescence to adolescence is a very dangerous one for the girl. The combination of infantile ingenuousness and physical maturation makes her an easy prey to youth which is always ready to seduce her.²

The sex impulse of an adolescent girl is just as strong as that of a boy, but she is subjected to social influences which are contradictory to her natural instincts,³ whereas, the boy is not.

In *Del Frío al Fuego Trigo* depicts Sara, a girl who is given complete liberty to develop normally. She does not stifle love when it appears and the result is a very attractive one. There is beauty in her free impulsiveness toward love, in the freedom of her instincts and in the unrestrained

1. Idem, p. 110.

2. Idem, p. 112.

3. Idem, p. 115.

explosion of her desires.

Concerning this freedom Sara says, "I know that not all the girls enter life with the amorous freedom of Justina of my book, but I know that all, with the same freedom, would imitate her."¹

Trigo deplores the fact that all this will come to sadness and disillusion when it comes in contact with the cynical hypocrisy of the world.²

The girl is not educated in sex and, therefore, she has to learn through her own experience or through that of others. She may be prudent when she meets the problem, but then she may not. There are many women who, although they are fully conscious of the social dangers involved in the transgression of the bounds of conventions in sex matters and know the pain of gestation and childbirth, do indulge in illicit affairs.³ Woman realizes that this may cause her unhappiness for all her life and that the man risks nothing and assumes no responsibility, yet she gives herself to man. This shows that her sex instinct is stronger than man's, because she is willing to risk all for its satisfaction. We have many women of this type portrayed by Trigo⁴

1. Del Frío al Fuego, p. 120.

2. Idem, p. 192.

3. Amor en la Vida y en los Libros, p. 113.

4. E.g. La Clave - Gloria; Médico Rural - Inés; En la Carrera - Antonia; Sor Demonio - Dulce.

There are two classes of women, depending upon their social status - those who are guarded in the prisons of their homes, without any free or independent will to do as they think best, and those upon whom modern society has imposed hard work, or who are forced to earn their living by selling themselves.¹ Upon this classification depends the man's attitude toward woman. Toward women of the latter class their relation is brutal and bestial without any love. Toward the former, it is maintained in a medium of social stupidity.²

The life of a woman of the upper class is a tragic one, because she, who has been educated in coquetry, is a toy of pseudo-platonic provocations and suffers a continuous irritation of unsatisfied passionate desires.³ Etiquette demands that man give woman attention. This excites her desires, but society in the name of honor and virtue prohibits sexual intercourse except in wedlock. Trigo feels that this concept of honor and modesty is destructive,⁴ because this endless excitation and abstinence lead to hysteria and chlorosis.⁵ The result of this theory of honor is one of disequilibrium; the young men are satisfied and bubbling with

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1. Las Ingenuas, Vol. II, pp. 224-5.
 2. Amor en la Vida y en los Libros, p. 121.
 3. Jarrapellejos, p. 379.
 4. Alma en los Labios, p. 89.
 5. Amor en la Vida y en los Libros, p. 122.

gaiety, the young women are sallow, sad and dying of anemia and nervous disorders.¹ The cause of this pathological state is forced chastity. The lives of these women is just as cruel as those of the prostitutes.²

Woman can do nothing but wait for the wedding, but here enters the economic issue. Modern society does not approve of marriage between young people who are not economically self-supporting. Trigo, in La Receta³, presents a young woman who is ill and the doctor, upon diagnosing the case, says, "This divine creature will die from consumption before her fiancé is in position to marry her!" I could have told her mother: "Imbecile, your daughter does not lack life, but she has too much of it, and it is burning her, it is stifling her, agitating her with desires of love. She returns home from a ball full of longing for love and burns unsatisfied in her solitary bed ... while her fiancé, who excites her, goes to end the night with a prostitute. Oh, what a farce life is!"⁴

With the will annihilated, the instincts dislocated, and the nerves atrophied by disuse, nothing remains in the woman but the cold shell that conventions have molded about her.

1. Idem, p. 124.

2. Idem, p. 125.

3. Cuentos Ingenuos, Madrid, 1920, p. 133 ff.

4. Idem, p. 139.

Nature has formed her harmonious to man, but society has undertaken to destroy her. She is emotionally frigid because the only human function that nature has wished to make transcendental, years of forced chastity, while she waited for the wedding, cannot fail to cause irreparable destruction in the female organism.¹ After marriage it is often hard for the husband to awaken the passion which has lain dormant for so long a period. Furthermore, upon the fiancé's becoming a husband, he soon assumes the matter-of-fact attitude toward his wife, that we have discussed in section B.² The thalamus becomes for the husband a hygienic necessity and for the wife a place of boredom.³ Her anxiety is not completely satisfied and is bound to come to the surface at any moment.⁴ If it does, it will most likely happen in the arms of a lover, who will give her the much needed love and adoration, as Trigo describes in the case of Aurea and Luis.⁵

D. Double Standards

The education of the two sexes and their respective positions in society are based upon a system of double stand-

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1. Amor en la Vida y en los Libros, p. 128.
 2. Vide supra, pp. 63-68.
 3. Amor en la Vida y en los Libros, p. 129.
 4. Ibidem.
 5. La Bruta, pp. 160-188.

ards which Trigo deploras because of its injustice and destructive effects upon the woman.

It is unfair for man to be permitted to have mistresses and to seduce women without its leaving any stain upon his reputation, while woman, who is even more sexed, cannot do the same to men.¹ A man, no matter how conventional he may be as a husband, cannot really be considered an "honorable" man, because he, at some time or other previous to his marriage, has had sexual experiences. Society accepts him into its circles and gives him due respect, while a woman on the other hand, who had lost her virginity, is denounced as loose and immoral and has no place in respectable circles.²

Even after marriage man is not severely censored for infidelity. He can divert himself with other women, while, if the wife should try to do likewise, she would be subjected to severe condemnation.³

If marital fidelity is to be recognized, it must be the same for both parties involved, and not only for woman.⁴ It is Trigo's firm belief that a single standard for men and women in matters of sex, as in everything else, should be accepted. Since Trigo's day this view has been gaining

1. La Altísima, p. 199.

2. El Náufrago in El Papá de las Bellezas, p. 170.

3. Idem, p. 159.

4. En la Carrera, pp. 348-9.

strength very rapidly, especially since the war.

E. Marriage

Marriage in modern society is based upon money and social benefits, and not upon love of humanity which is of transcendental quality.¹ In life we have numerous instances like the one described in La Sed de Amar. Although Hermida loved Lola dearly and, if love were the grounds for marriage, he would have married her, upon the insistence of his family he had to marry his wealthy cousin for money.²

Marriage being founded upon financial rather than emotional, spiritual and intellectual attraction, it is not surprising that infidelity should exist. It is normal for two persons that are mutually attracted to seek to consummate their love, even if it implies transgressing the social rules of morality.

Besides this loveless marriage being the cause of conjugal infidelity, there is the lack of emotional satisfaction given by many husbands to their wives. They do not give them the full and complete love that they seek. In La Clave Adelardo gives Gloria all the material comfort that a woman may desire and regards married life one of honor and a source of an heir to inherit his wealth. This Trigo believes to be an erroneous conception, because the woman be-

1. Las Evas del Paraíso, p. 83.

2. La Sed de Amar, p. 81.

comes bored, seeks love and turns unfaithful to her husband.

People do not love in order to have children and propagate the race.¹ Children are the result and not the object of marriage. Just as food removes intestinal discomfort resulting from hunger, so sexual intercourse is the liberation of the genital organs from the discomfort of sex hunger. "God ordered us, 'Grow and multiply'! True! But it can also be said, 'Nourish yourselves!' On eating no one ever thinks of anything but the pleasure of the dinner. What results from this pleasure is just as natural as children are the results of the pleasure of love."² Therefore, it can be said that the object of intercourse should likewise be pleasure. The remainder is an organic consequence to be considered separately.³

Jealousy, although it is dying out among civilized nations, is still a great problem of married life. It is stupid because it is no more than vanity, a protective attitude of the individual against ridicule which custom has created.⁴ It has nothing to do with the person loved, because infidelity not known publicly is readily forgiven.⁵

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1. Alma en los Labios, p. 136.
 2. Las Evas del Paraíso, p. 81.
 3. Amor en la Vida y en los Libros, p. 76.
 4. Idem, p. 168.
 5. A similar problem is treated by Blasco Ibáñez in Flor de Mayo, Valencia, n.d.

Now people kill, hate and suffer on account of it.¹ It is unreasonable that it should bring so much suffering. Alvaro of La Bruta not only does not love his wife, but neglects her. He spends his time and much of her money on cocottes. He is indebted to Aurea's lover, Luis, for his comfort, and yet her infidelity wounds his pride and causes violent jealousy. In Sor Demonio we have a similar character portrayed in Honorio, who, although he has several mistresses, nearly goes mad at the thought that his wife may have a lover. He abuses her, neglects, her, and finally his jealousy does drive her to have a liaison with don Leonardo.

It is clear that this type of marital relationship is not satisfactory and Trigo builds up a new one founded upon Individualistic Socialism.

1. Socialismo Individualista, p. 119.

IV
LOVE

IV

LOVE

In Chapter II was mentioned Trigo's threefold division of love, i.e. love, passion and lust.

The clearest understanding of Trigo's idea of genuine love can be found in the study of his own novels in which he develops it.

In Trigo's Socialismo Individualista he proposes an ideal marriage, based upon perfect freedom and confidence between the two persons concerned, and supported by the intelligent and tolerant attitude of the husband and wife.

He develops this fundamental idea in Alma en los Labios. Gabriela, an intellectual, emotional, and beautiful woman, becomes the mistress of Darío, her mother's former lover. Although they later legalize their liaison, Darío insists that their marriage be one of complete sincerity and of freedom to accept experience elsewhere whenever either feels so inclined. Accordingly both he and Gabriela have other lovers, which, instead of weakening their love for each other, strengthens it.

It brings out the fact that there is more to love than the sensual aspect of it. It must be coupled with intelligence and spirituality, with each quality influencing and modifying the other. The result of this type of love is beauty and happiness,¹ for in the deep love of one individual for another lies the spring of the love for humanity. It is a transcendental type of love which embraces the entire world. It deifies the human and is the path to im-

1. Alma en los Labios, p. 218.

mortality.¹

But this love is not only relegated by Trigo to the future, he believes that there are persons today who, in spite of the adverse conditions of modern society, can emancipate themselves from the hypocritical routine and conventions that surround us and can lead a life which is almost ideal.

The author portrays his concept of true love in modern environment in eight novels,² one of which is Sí Sé Por Qué.

On board a ship bound for Buenos Aires, Alvaro meets Rocío who attracts him by her ingenuousness, beauty and intellect. A fraternal friendship springs up between them, which develops into a profound love. He wants to marry her, but is unable to obtain a divorce from his wife, Laura. One evening he is carried away by passion, but at the point of seduction realizes his baseness and pleads for pardon. He confesses to her that he is married and that he has been leading her on with false pretenses, but Rocío too discloses deception. Her true identity is that of Countess di Montesalvato, who, together with her lover, had been accused of murdering her husband. The story of her married life is filled with gruesome episodes of immorality and cruelty, of which she, an innocent girl of eighteen, was a victim. Rocío and Alvaro enter an illicit relationship. Although they live in a world of brutality, they rise above it and realize ideal love which includes in it the instinct, reason and soul harmoniously united. From this love arises the love for all mankind which produces pity and charity toward all.³

The love relations between Alvaro and Rocío are beautiful and attractive. They may seem to us a bit incompre-

1. Idem, p. 60.

2. Vide infra.

3. Sí Sé Por Qué, p. 257.

hensible at times, in that there is no jealousy and in that they embody only virtues, but Trigo believes that complete harmony should produce nothing but good.

The love of Aurea and Luis in La Bruta also belongs to this class.

Aurea, a young woman brought up in the conventional manner of the upper class, falls in love with Alvaro, a man of bohemian character, whom she marries after a very short courtship. Her husband gets drunk the first night and the result is that Aurea suffers a great disillusion in love and feels revulsion toward Alvaro. In addition to this, her inbred modesty of a "well brought up" señorita makes her cold in her relations with Alvaro. He loses interest in her and spends his time and money on cocottes. Aurea and Alvaro live with Luis and María Vega, a brother and sister. Luis is a very sensitive, kind, gentle and refined person. He is the direct antithesis of Alvaro, who is a parasitic sensual beast who rouses nothing but repugnance in Aurea's delicate nature. Aurea married Alvaro because she thought that he embodied her ideals, but on discovering his true nature, she is sorely disappointed. She finds spiritual solace and satisfaction in the friendship of the Vegas. The similarity between the natures of Aurea and Luis forms a bond between them which draws them together and results in love.

Aurea had been brought up on the false notions of life, set down in literature and those taught in colegios, which are detached from life. From this education resulted a bad error in perspective. She had sought in her marriage the impossible, but in her love for Luis for a time this crooked vision was rectified. The "frigidity of an honorable woman" melts and she blossoms forth as a perfect lover. Love in all its brilliancy is unveiled to her and all the dormant emotional and spiritual qualities suddenly awaken in a state of full maturity. Their love is tender and sincere.

This is the spiritual synthesis of two persons perfectly adapted to each other in every respect.

In La Altísima Trigo brings out the ennobling effects of love. It starts as a purely physical relation, develops into a combination of physical and spiritual feelings, and finally into a love devoid of sensuality.

Victor, an author of considerable note, first really comes in contact with Adria, when she is offered to him by her aunt as a prostitute. After frequent visits they unite in a purely sexual love affair. The fact that she is still in touch with the father of her two illegitimate children for the support of whom he sends her money is the cause of numerous jealous quarrels between her and Victor. To hurt her he goes to Madrid and resumes an affair with Bibly Doic, but he soon becomes impatient for Adria, who is detained by the illness of one of her children.

Upon her arrival they are happy for a period, till she has to leave to see the father of her children. Here again violent jealousy takes possession of Victor. He leaves her and later writes her a letter full of cruelty and bitterness. His absence and his letter drive Adria mad. He realizes his cruelty too late and also finds out his tremendous love for her. He lies with this woman, who is now like a child, who is constantly calling for her lover, and does not recognize that he is at her side. The sensuality of their former life is forgotten and in its stead is born in Victor an adoration of the soul and virtue of Adria.

Her nobility, self-denial, constant sacrifice, and silent submission to the torments of modern society, elevate her above all to deserve the name of Altísima.¹

Adria and Victor seek high and eternal love in spite of the stupid artifice of the world. Trigo brings out effectively the sad results of jealousy, which obsessed Victor constantly. Notwithstanding their human weaknesses, they strive toward the perfection of an

1. La Altísima, pp. 295 & 345.

"aristocratic instinct" which is not predominantly sensual, but spiritual and emotional.¹

The tendency of this instinct is well-defined. Its ideal is to differentiate human relations from those of animals. The manner of loving today is base and vile. Victor says, "I merely wish to develop love transporting this love from the heart to the brain, filling it with tolerance and mutual and complete liberty."² After a long struggle he succeeds ...

In Los Abismos³ Trigo also presents the ennobling effect of love and sacrifice.

Libia in order to pay her debt to the dressmaker is forced to earn the sum by selling herself to a lover. After a great deal of moral suffering and a scandal, the matter reaches her husband. He follows his first impulse and leaves her, but his friend reunites them. She confesses her crime. Elisea, the husband, realizes that he himself has sinned many times and that it is unfair for him to mistreat her for allowing herself to be dragged into the "abyss" once. This experience of Libia has made her a martyr of society and has consecrated her upon the altar of human suffering, thereby purifying her.

After their reconciliation, their love becomes a more exalted and spiritual one, although not lacking the sensual element. It is based upon mutual confidence and genuine feeling.

Love should not be governed by artificially constructed rules of social morality, but by the affinity that two individuals feel for each other.

1. Idem, p. 203.

2. Ibidem.

3. Los Abismos, Madrid, n.d.

The love of Luciano and Flora of Las Ingenuas is of this type. It is based upon a perfect union of the two persons, resulting from a similarity in interests, harmonious concord of their spiritual natures, and a strong physical attraction. They find in each other what they had formerly sought in the world - eternal love, which is life and the object of man's existence.

Love according to Trigo is "the divine key of life". It reveals to man the reason for his birth and leads to a full comprehension of the marvelous harmony of the noble life of the entire universe.¹ Upon this is constructed La Clave.

During a visit at the home of Don Adelardo, his nephew, Julio, and Gloria, the young aunt, fall in love with each other. They fight against love, but, instead of its being suppressed, it becomes incredibly strong and overpowers them. They realize that in their perfect love, they discover for the first time beauty in all its glorious manifestations.² They find that in loving each other they feel for the whole universe a love more profound than they had ever known before.

Trigo believes that love like that of Gloria and Julio should be the religion of mankind of the future. When all the people bear within them this type of love, whose tenderness extends itself to envelop all and has the anxiety for human beauty and universal purity, "brotherly love" will grow and ugliness and injustice

1. La Clave, p. 256.

2. Idem, p. 151.

will disappear.¹

From this brief survey we can deduce a definition of love as Trigo understood it to be. It is a relation between two individuals founded not predominantly upon a physical basis, but upon instinct united with and modified by intelligence and spirituality. When these elements are in harmony between two individuals a spiritual synthesis is realized, producing as a result beauty endowed with the tremendous power to absolve and glorify the sufferers of modern society. Love is not selfish, or limited only to the persons involved. Its nature is transcendental, for from the genuine love of a man for a woman arises a love which embraces in its fold all of humanity.

1. Idem, p. 258.

CONCLUSION

CONCLUSION

Felipe Trigo's distinction between the erotic novel and the love story is that the erotic novel is the representation of love as it appears in life, and the love story is the relation of love according to the accepted literary conventions.¹ His works belong to the first class. He has studied two aspects of love: love-passion or love-lust, to bring out its monstrosity and its incompatibility with nature; and the other love - love to show its beautiful conformity, its complete harmony with the fundamental impulses of life.²

He attacks the problem from two points - the biological and the sociological.

His knowledge of sex is very thorough and corroboration of many of his statements is found in Henry Havelock Ellis' Psychology of Sex and Man and Woman. The only book of this author that Trigo mentions is Psychology of Woman. It is possible that he may mean Psychology of Sex, the fifth volume of which appeared in 1906, two years before the publication of Amor en la Vida y en los Libros, in which Trigo gives a concrete statement of his own stand upon the matter of sex.

Upon his study of human nature and life he has constructed a state based upon an anthropological foundation

1. Amor en la Vida y en los Libros, p. 234.

2. Idem, p. 250.

many features of which resemble those proposed by Plato in the Republic:

He is passionate and daring in expounding his thesis. In addition he is also a great optimist. He is, however, too anxious to have life reach the point designated by him and become a fixed tableau, showing nothing but perfection and beauty. In his enthusiasm he frequently tends to make statements that are too sweeping, which cause inaccuracy and detract considerably from the validity and convincingness of his arguments.

His philosophy which "presents to him all Cosmos as a colossal erotic idol, in the transcendental sense, in which all, from the atom to the superman, feel the anxiety to find themselves and to reaffirm themselves in others, to unite and propagate themselves"¹ is very fine, but rather idealistic. Also the method by which Trigo proposes to realise this seems far-fetched. He believes too strongly in the inherent goodness of man and the malleability of human nature. Life is full of flaws which are beyond any control. It is highly hypothetical that readjustment can bring about perfection of man. I doubt the efficacy of a conscious effort to bring about like the one Trigo proposes. It is contrary to the general trend to have the nature of man and his private life so absolutely regulated.

1. Abril, Manuel, Op. Cit., p. 243.

Whatever change may occur, occurs anyway. Individual effort may accelerate its rate of development, but it is brought about by a process of normal evolution. There must be a fertile ground for a change. If the ground is lacking, there can be no change. In this case - the basic reform of the human spiritual and emotional constitution - it seems that, at present, the ground is lacking.

In regard to Trigo's social theory, it seems that unusual power and organization, almost despotic in nature, which will deny human liberty and inbred ideas and traditions, could possibly realize Trigo's dream.

Since Trigo's death many readjustments that preoccupied him, such as the emancipation and equality of women, and the many economic and social reforms of the Soviet Union, have been realized. The latter, however, were not brought about by democracy and are not based upon anthropological socialism, but have been artificially imposed; and the former are largely the result of spontaneous and undirected evolution.

Cejador and Alas have accused Trigo of corrupting his readers. This charge is unjust, for a reader who can be corrupted by Trigo's novels will find filth in the most conventional love story.

It is true that sensualism permeates his works and an erroneous impression may be received from a superficial and unjudicious skimming of his books. His novels, like

those of many other novelists, are not for an unbalanced adolescent. A certain amount of maturity and a detached attitude is necessary to understand and appreciate Trigo fully. When his works are read as a whole, their idealism balances their sensuality and their ideology nullifies all imputation of immorality.

Trigo is sincere and frank. Conventions mean nothing to him, but stupid obstacles to the normal development of things. We are so enmeshed in long lived rules that men like Cejador and Alas express indignation at such an outspoken attitude.

Trigo believes that love should be liberated and ennobled and is not afraid to declare his belief, regardless of the numerous diatribes that it may provoke.

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