

# **History of Modern Morals:**

By a Central Participant  
in the European Weimar-Era  
Sexual Reform Movement

**Max Hodann**

With a New Introduction by James DeMeo



**Max Hodann**  
1894 - 1946

### From the "Introduction":

European Emperors, Kings, Kaisers and Tsars, and their Churches, forbade contraception, women's equality and divorce. Baptismal Certificates and class barriers dictated who could legally marry, attend school or the university, advance socially, and who could not. World War I finally swept them from power, but their dictates frequently remained as law, in a turbulent era of struggle for freedom and democracy, versus resurgent fascism and slavery.

Hodann's *History* contains a clear discussion of these historical developments within the sexual reform and women's rights movements of Weimar Germany and Europe generally, in the early decades of the 1900s. The parallel advance of scientific knowledge on human sexuality is also detailed. Unlike many contemporary works on these subjects, *History of Modern Morals* is authored by a physician who lived the struggle, was a leader in it, got arrested by the Nazis for it, and intimately worked with other professionals who also had personally suffered for their work in the same social-sexual reform movement. His writings are therefore filled with a strong passion and vitality, and with many personal observations, anecdotes, and clarifying information not found elsewhere.

Hodann's *History* is also unique in that he frequently and positively discusses the work of his contemporary and associate, Wilhelm Reich. This is especially important given their life-positive emphasis upon love and emotion in sexuality, and their distinction between natural-healthy *heterosexual genitality* versus neurotic and unhealthy sexual expressions. In the modern era of "politically correct" moral equivalence, this essential distinction has been diminished or erased from public discussion.



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# HISTORY OF MODERN MORALS

BY  
**MAX HODANN**

A Central Participant in the European  
Weimar-Era Sexual Reform Movement

TRANSLATED BY  
**STELLA BROWNE**

*"Error of opinion may be tolerated  
when reason is left free to combat it."*

**With a new Introduction by  
James DeMeo, PhD**

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## Introduction to the 2013 Republication

### Short Biography of Max Hodann

Max Julius Carl Alexander Hodann (1894-1946) was born in Neisse, Germany. He began a study of medicine in 1913, and soon became an active and leading member of various socialist youth and sexual reform organizations. His medical specialty was sex-education, birth control, and the prevention of sexually transmitted diseases. From 1922 to 1933, Dr. Hodann held the post of Head City Physician for Berlin-Reinickendorf, where he worked as an independent scholar and with various European sex-reform organizations. He wrote books on sexual education aimed at working-class people, and for adolescents.

As is reflected within *History of Modern Morals*, Hodann's books, articles and lectures of the period advocated for a reform of sexual, family and marriage laws towards greater freedom and equality for women, and stood as a counterpoint to Church propaganda of that day which promoted sexual superstitions, guilt and fear, as well as compulsive lifelong and frequently arranged, loveless marriages. As an educator and practicing physician, Hodann worked for legalization of contraception and abortion, and in affirmation of premarital sexual love as natural and healthy. He worked with Magnus Hirschfeld at the Institute for Sexual Science in 1926, and with Wilhelm Reich in the broader Sexual Politics (SexPol) reform movement.

Like many social reformers of the pre-Nazi Weimar period, Hodann joined ranks with various Marxist and socialist organizations in efforts to spread sexual knowledge, particularly in the face of opposing and growing Nazi power. He wrote



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and spoke against old Kaiser laws which frequently carried over into the Weimar Republic, and later against new Nazi laws limiting everyone's general freedoms, including basic sexual and marriage freedoms. In 1933, shortly after Hitler became Chancellor of Germany and the Reichstag was burned, Hodann was arrested in a massive roundup of intellectuals and anti-Nazi political activists, and held in a concentration camp for six months. Upon release he fled to Switzerland and later to Norway, working for a time as a physician in the International Brigade during the Spanish Civil War, and with short periods of residence in London and Palestine.

Hodann continued writing and speaking out for sexual freedom, legalization of contraception and abortion, women's rights, secular marriages, freedom to divorce, and other sexual and family reform measures. In 1940, he fled to Sweden where he remained over the course of World War 2. He died in 1946.

### **Reasons for this Republication**

The decision to reprint this book was not difficult. To clearly see the way forward, one must know from where one came. Hodann's *History* covers early scientific investigations into human sexuality and the mysteries of procreation, and development of the sexual reform and women's rights movements in Weimar Germany and Europe generally, in the early decades of the 1900s. However, unlike many contemporary works on this subject, *History of Modern Morals* is authored by a man who lived the struggle, was a leader in it, got arrested by the Nazis for it, was betrayed by the Communists for it, and intimately worked with other professionals who also had personally suffered for their work in the same social-sexual reform movement. His writings are therefore filled with a strong passion and vitality, and with many personal observations, anecdotes, and clarifying information not found elsewhere.

Hodann's *History* is also unique in that he openly and frequently discusses the work of his contemporary and associate, Dr. Wilhelm Reich. While maintaining his independence, Hodann assimilated Reich's important and controversial clinical sexual research findings, and helped to promulgate them as

unofficial participant and supporter of the *SexPol movement*, which Reich created and led starting in 1928. Of the many scholarly texts addressing this interesting subject and period, most mention Hodann, but few mention Reich. Or if they do, Reich is diminished or misrepresented, even slandered. By contrast, Hodann's *History* is generous in its discussion of Reich, which is especially important given Reich's life-positive emphasis upon love and emotion in sexuality, and his distinction between natural-healthy *heterosexual genitality* versus neurotic or pathological sexual expressions. In this modern era of anti-scientific "political correctness", this essential distinction has been either diminished or erased from public discussion – which is another good reason for this republication.

*History of Modern Morals* gives us a glimpse into an important period of Weimar sexual reform history, and the ideas and aspirations of some of its most central luminaries. Also in the clear hindsight of history, it exposes the weaknesses and errors in some of their naive positions regarding Marxist political agendas, as discussed below.

### **Max Hodann, Wilhelm Reich and SexPol**

Hodann mentions Reich with praise in many parts of his book, and certainly was moving along similar directions. Both men were psychoanalytically-oriented medical doctors, and both advocated for greater sexual freedom and responsibility, as well as for political freedoms and democracy, during the 1920s and 1930s. In spite of the dethroning of the German Kaiser and Austrian Emperor after WW-1, both Austria and Germany still retained many of the same over-arching moral verbots and sexually-repressive, anti-child and anti-woman attitudes and legal codes. Those reforms in sexual and family law as were made during that time, were due to the hard work of numerous social reformers and organizations, including Reich and Hodann, and SexPol. Unique to SexPol, however, was a clear line of clinically-developed understandings on exactly how reforms in family and sexual law could influence behavior and character structure, and thereby end much of the mental health crisis and social violence associated with ungratified sexual needs and

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miserable marriages. SexPol also directly addressed the role of poverty and laws against contraception, which exacerbated such problems as multiple unplanned pregnancies, alcoholism, spouse abuse, and abandoned mothers with children.

Hodann and Reich placed a primary emphasis upon heterosexual genitality, wherein sexual discharge and gratification had their own importance to biology and health, separate from mere procreation. Reich's clinical work clarified how the chronic absence of complete sexual discharge in uninhibited *full-body genital orgasm* would lead to chronic tensions, neuroses, and even violent or sadistic/masochistic behaviors. Sexual gratification thereby became an indicator and regulator of mental and emotional health. These and other aspects of Reich's sex-economic theory clashed with the ideology and goals of the Church moralists, as well as with other political factions (ie, the Nazis) opposing contraception or women's liberation, or motivated by desires for more children as future workers or cannon-fodder for wars. SexPol also constituted a first attempt to merge the ideas of Freud with Marx, though most Freudians and Marxists barely tolerated the merger, or actively opposed it.

Both Hodann and Reich joined ranks with the socialists and communists in efforts to counter these trends, during the same approximate period as when the Nazis rose to power. The same was true of other European intellectuals and artists of the time, most of whom rather blindly joined various Marxist or socialist parties. Marxist communism was popularly, though ignorantly viewed as a transformative doctrine towards a better and freer society. Therefore it is not surprising how most of the family and sexual-law reformers looked to the organized socialist or Marxist parties for help in promoting their reform legislation, and in the struggle against Hitlerism.<sup>1</sup> I will return to this point momentarily.

On the one side, SexPol reformers like Hodann and Reich worked towards the prevention of neuroses through a healthy love-based and non-compulsive sexual life, where couples would marry only for love. They aimed to uplift the status of women by improving their economic situation, and also by greater sexual

freedom for youth and elimination of arranged loveless marriages. This would, by observable examples, dry up the demands for prostitution, and the economic plight which drives women into it. A man or woman is not likely to seek out different sexual partners if their present relationship is loving and gratifying. And a woman is not likely to offer herself for money if she already has decent work and pay, and is not struggling to feed her children under conditions of abandonment.

Through legalization of contraceptives, or abortion if it became necessary, families could have only as many children as they wanted and could care for. Children would then be given a non-authoritarian upbringing and education, which included sexual information, and the rights of adolescents and young unmarried people to their own privacy. Secularized marriage and divorce laws, providing help to impoverished or homeless mothers with children, and protecting children and adolescents from adult seducers, rapists, and the prostitution trade, were also key elements in the reforms championed by Hodann and Reich, through SexPol and otherwise.

Another goal was the ending of Church-borne distinctions between “legitimate” and “illegitimate” children, created by the crushing dictates of the Baptismal Certificate. That reform alone would open up new opportunities to the under-classes of formerly denounced “bastard” people. The unwed mother was then shunned as “immoral”, and in some regions her children were forbidden access to legal marriage, education, the professions, government jobs, officer status in the military, and other upwardly-mobile pathways.

Such was the social stranglehold of the politically-powerful Church moralists at the time, as a carry-over from older periods of feudalism and Tsars, Emperors and Kaisers, whose laws on family and sexual life were formulated by prior warlords or theocrats. SexPol therefore worked for expanded rights to secular civil marriages, outside the controls of the Church, which historically had forbidden marriage across class, religious or racial lines, and supported compulsive arranged marriages, with a forbiddance of divorce. SexPol worked in opposition to all such laws which stood in the path of human happiness and freedom



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in sexual and family matters, and also fought for the rights of women towards a full economic and social equality.

Hodann and Reich also considered childhood masturbation as natural and healthy, and it was accepted that, quite on their own, adolescents would gradually move towards full sexual intercourse within their peer groups as teenagers, typified by the young lovers in Shakespeare's *Romeo and Juliet*. Contraceptives and hygiene would insure against unplanned pregnancies or venereal diseases. This would result in vibrant, happy and non-authoritarian character structures in the subsequent adult personality. In this regard, SexPol took much from Freud and psychoanalysis, though Reich's emphasis upon sexual freedom for adolescent couples was something which alarmed both his Marxist and psychoanalytic associates.

Hodann and Reich also stood against pornography, and against the persecution of homosexuals, even while viewing homosexuality as primarily the product of neurotic compulsions and anxiety or rage towards the opposite sex, due to ferocious child caretakers, or from child rape or seduction. Protection of children from adult seduction and pedophilia was also a central part of SexPol, frequently discussed in the opposition to widespread traffic in women and children for prostitution. This was viewed as a by-product of the larger sex-repressive patriarchal authoritarian social order. As children grew up in households with abusive fathers and cold affectless mothers, they tended to both tolerate and crave a similar situation within adulthood, as seen in their selection of marriage partners and political leaders. State structure mirrored family structure, Reich argued. Hodann's views basically agreed with those of Reich on all these aspects, though he was slow to accept Reich's views on homosexuality as having a cultural-social causation.

On the other side, the SexPol movement adopted socialist and Marxist rhetoric, which at that time of post-WW-1 chaos, economic depression and turbulence, was promising quite a lot to people hungry for social improvements and an end to old repressive laws. The "Great War" (WW-1) brought an end to the various authoritarian Empires that had dominated the political and social landscape of large parts of the Old World for centuries.

The German Kaiser, the Austro-Hungarian Emperors, the Tsar of Russia, and the Ottoman Caliph were all swept away. In the European parts of these former Empires, new democratic institutions were soon declared into place, without much awareness for how the authority-craving character structure of the average citizen, who had no experience in democratic voting or representative government, would react to it. This led to the appearance of some political parties clinging to the status quo – notably those who had benefited from the system of Empire, and who also looked to the Church for inspirational authority on how society and families ought to be governed. Others demanded quick and certain reforms in economy, working conditions, and an immediate end to Church autocracy and the lingering class system. This latter group was mostly, though not entirely, attracted to the socialist parties.

The original Russian Revolution of February 1917, with its democratic *Duma* and Russian Provisional Government, lasted only 8 months until the Bolshevik communists shot their way into power, in October of the same year. Thereafter, they dominated and controlled, either openly or covertly, the other Communist Parties (CP) of the European nations, all of whom promised a “worker’s paradise”, and great revolutionary changes beyond what was already in development without Marxism. At the time and for many people impatient for change, after centuries of oppressive, class-structured and restrictive Empire, these promises fell on fertile ground. The CP betrayals became apparent only later on, around the same time as the Nazi rise to power in c.1933, as discussed below.

Before the Nazi ascent, however, the Weimar years allowed for open development of multiple sexual-social reform groups, putting the new democratic governments under pressure for legal changes. A plethora of organizations openly fought for women’s rights, birth control, sex-education, child welfare and marriage reforms, with conferences, public meetings, and political actions, and with books and pamphlets spreading their messages. SexPol was one of the most comprehensive of these organizational efforts, seeking to better people’s lives through a merger of two of the most socially radical doctrines of the period,

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Freudian psychoanalysis and Marxist socialism. The Marxists capitalized upon these social movements in the formation of a specific “Unity” umbrella organization, which for a time served as a vehicle for reforms as Reich, Hodann and others were already promulgating. Any uplifting of a suffering humanity required sexual liberation, changes in family law, and Marxist socialism, they argued. However, other social and sexual reformers, notably from Britain and the USA, rejected the necessity for Marxist ideology to advance their goals.

In the end, both the *National* Socialists (Nazis) and the *International* Socialists of Marxist Communism made open war against all the social and sexual reformers, just as they did, on and off, against each other. SexPol and the larger sexual reform movement enjoyed its largest following for only the few years of Weimar, notably from c.1925-1932. By 1933, they were all under open public assault from both the Nazis and Communists. Both Hodann and Reich wrongly believed they would obtain shelter and support from the communists. However, their ideas on the central importance of sexual health, freedom and happiness went against Marxist doctrines on class warfare, or the superiority of the “proletariat” over the “bourgeoisie”. Reich told them, bluntly, both were equally neurotic and sexually impotent. For such commentary, he was thrown out of the German CP.

Hodann was arrested and spent 6 months in a Nazi concentration camp. Upon release, he was sent into exile, his German citizenship and medical degree revoked. Reich fled Germany just days before the Nazi roundup of their opposition, and he was also expelled from both the German CP and the International Psychoanalytic Association (IPA). His writings were denounced, banned and/or burned by all of them.<sup>2</sup> The IPA was then trying, unsuccessfully as history shows, to accommodate itself to the new Nazi rulers.<sup>3</sup> When Hodann and Reich later fled separately to Scandinavia, they were further assaulted in the Nazi press as “sex-Marxists” or “foreign Jews”, even while being rejected and attacked by the Communists as provocateurs.

The Nazis finally crushed out the social-sexual reformers across Europe, and the Stalinists did likewise across Russia and

in other areas under their controls, as they reversed most of the original sexual and family reforms passed before their respective seizures of power. All the reformers were driven into submission, into exile, or sometimes caught into the respective Nazi or Stalinist prisons and death-camps. WW-2 and the Cold War ensued thereafter, during which time new generations dedicated themselves towards social, economic, and sexual reforms that spread globally. These new efforts in fact proceeded faster and farther within the capitalist liberal democracies than in the hard socialist or Marxist-Communist dictatorships, a point I will return to momentarily.

### **Old Sexual Revolution Versus Modern Sexual Chaos**

Today, looking back, one might ask if the older goals of SexPol were ever achieved within the Western democracies. The answer is a qualified “yes”, but with complications. The basics of legalized contraception, abortion, secular marriage, divorce, women’s rights and a greater sexual freedom overall, have been realized across much of the world (lagging decidedly in Muslim, Hindu and Buddhist regions, however). These changes were generally pushed along by sex-reform organizations which had no direct connections or historical roots in SexPol, or which predated it. However, some of the more critical aspects of SexPol led to Reich’s later scientific discovery of the bioelectric/bioenergetic nature of sexual tension and discharge, while working at the University of Oslo in 1934-1936, just before the outbreak of WW-2 and summarized in his 1942 work *Function of the Orgasm*. Reich’s experimental findings were never significantly adopted into the sexual science of the late 20th Century, however, and this had very clear consequences in how sexual research and social reform efforts would develop. This is especially so where “politically correct” New Left social activism in large measure has supplanted the older Church moralism with a normalization of sex-pathology. Natural science and medicine have thereby been corrupted, with severe consequences in public policy-making and social development.

For example, modern “sexology” is today most clearly characterized by the problematic work of Alfred Kinsey, whose

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basically unscientific ideas became the vogue. Unlike Hodann and Reich, who emphasized sexual health and gratification over neurotic un-health and un-gratification, and how people were frequently trapped in unhappy compulsive marriages and neurotic sexual activity in efforts to compensate, Kinsey advocated for an equality of all sexual varieties and experiences, including the compensatory ones, without clear distinctions between healthy versus neurotic expressions. He promoted a vague and crude “discharge theory” of human sexuality, where no distinctions were made between the lesser sexual “climax” as one might get from exclusively non-genital or pre-genital excitation, and the more specific *full genital orgasm*.. Erection and ejaculation in the male, from Reich’s clinical findings, were merely prerequisites for a full orgasm. By contrast, Kinsey defined “orgasm” by the mere presence of ejaculatory reaction. Masturbation, homosexuality, sodomy and genital heterosexual intercourse were all placed on the same level of emotional, biological and bioenergetic importance by Kinsey, without attention to their obvious differences – especially as regarding the passive-receptive partner in oral or anal copulations. Kinsey’s conclusions and theories were also reliant upon raw data over-representing sexually neurotic and criminal populations, whose behavior was then unscientifically generalized to the larger population as “normalcy”.<sup>2,4</sup>

Worse, Kinsey also secretly consulted with pedophiles to obtain “time to orgasm” computations for the youngest age groups, and argued for decriminalization of pedophilia as “normal” conduct. It was as far removed from the earlier determinations of Hodann, Reich and SexPol as one could possibly go. As history shows, Kinsey’s unscientific and even criminal calculus, promoted under a cloak of “scientific study of human sexuality”, received large public attention and approvals, especially from the pornographic industry, mainstream media and Hollywood.<sup>2,4</sup> By contrast, Hodann died a forgotten man, while Reich was publicly slandered by CP operatives in America, dying alone in a prison cell, his books burned by the US government. Continuing slanders are heaped on his grave every year, by the same pedo-porno journalists who celebrate Kinsey.<sup>2</sup>

Reich's clinical findings of the 1930s, which Hodann endorsed but in later years Kinsey opposed, thereby reflect an older line of scientific investigation, of sexual and emotional health versus unhealth, which was rooted in the early concepts of Freudian libido theory (but not Freud's later ideas on sublimation, latency and the death-instinct). Reich's clinical sex-economic findings, and his laboratory experiments on the bioelectric and bioenergetic nature of emotion and sexual excitation, marked the logical and more scientifically developed extension of the larger sexual reform movement in which even the young Freud had at one time been a participant. It is a badly-neglected line of research and empirically-founded theory, stretching back to early biology, through Darwin and other natural scientists on the physiology of reproduction, and hence through Freud and Reich, who clarified the emotional-social dynamics and eros of sexuality. This is well articulated in Hodann's *History*.

The consequences of this repression and neglect of the earlier research findings from SexPol are profound. One can go on to internet today and find all sorts of extreme pornography, including child-porn and other shocking materials of a clearly psychopathological nature. Progressive-leftists following the Kinsey model have largely supported this, even gone to the courts demanding that highly deviant extreme pornography be accessible in public libraries. Public homoerotic "love" parades and street festivals with open sodomy thereafter appeared. By the Kinsey model, "all sexual contacts and discharges are equal", including sadomasochism and the disease-prone homosexual bathhouse subculture. These have been elevated in public and legal standing, frequently over the strong objections of physicians specializing in sexually-transmitted diseases. And from this, it is not surprising to see pedophilia/child-rape and bestiality en-route to legalized status as "alternative sexualities", normalized in the universities. This is the new anti-love "sexual freedom", resultant from the Nazi-Communist obliteration of SexPol, and the subsequent poorly-considered adoption of the Kinsey model.

Aside from Kinsey, we also see today many parallel anti-sexual, anti-child, and profoundly *anti-scientific* trends in modern medicine and education. These are not only the

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antithesis of what the early SexPol reformers were advocating, but indicate a loss of emotional and intellectual clarity on the part of the professionals, who themselves are frequently highly neurotic or pathological in personal conduct and ideology.

Expressions of widespread sexual fears and hatreds persist within the general populations of the Western liberal democracies. This includes sexual sadism within the professions, albeit glossed over with academic language and scientism. For example, genital mutilations (circumcision) for baby boys persists in North America as a purely cultural or religious fetish, with no defensible scientific justifications. Attitudes towards female reproduction are still stuck in Medieval premises, where pregnancy is treated as if it were a disease requiring medical intervention in our modern hospital sick-houses. Midwives helping with natural and gentle home births, robbing ob-gyns of their high fees, are still put into prison in many states, reminiscent of the Medieval burning of such women. Risky surgical obstetrics, meanwhile, commands that ~33% of all American births be undertaken by scientifically unjustifiable C-sections, with a related epidemic of unnecessary hysterectomies. Unethical and anti-scientific surgeons also do horrific “preventative” mastectomies – full breast amputations – on perfectly healthy women based upon a deeply-flawed and Medieval “genetic” calculus, no better than if they used astrology or the I-Ching to make their cancer predictions. Women are thereby being surgically “cured” of their “evil” and “sinful” sexual organs, via “modern medicine”. A similar scientism spreads into male sexual health, as with unreliable “marker tests” being abused to justify ever-more prostate surgeries, after which erectile disorders and incontinence are a common result.

New Medieval “hiding virus” theories also predominate, in a wholesale discarding of basic principles of scientific causality and proofs. A health problem today can be blamed on a nearly undemonstrable or hypothetical “supervirus” to which you were allegedly exposed some 20 years earlier – as with the unproven “infectious HIV” theory of AIDS<sup>5</sup> and its decidedly anti-sexual social messages and impacts. Sex is no longer a mere “sin” as preached by black-robed priests; now “sex can kill”. So say the new priests in white-coats, and their small army of finger-

waggers in Big Education and Big Media. “Hiding invisible viruses” now replace “The Devil” or “invisible demons”.

These new taboos about genital sexuality are taught to schoolchildren, in a schizophrenic manner along with encouragements towards non-genital homosexuality, and are spread socially by massive media propaganda in Orwellian “anti-sex” style. Claimed HIV infections are now also thrown up as an excuse for doing even more male genital mutilations than already occur, and for denying children breast milk (again, the “evil” sexual organs). People who are declared as “infected” then receive the new Scarlet Letter “A”, even as promiscuous sex-clubs for both heteros and homos are given full legal approvals under “civil liberties” rhetoric. Even worse, but perhaps more revealing, the white-coats today also perform *full genital amputations* on confused teens and slightly older youth, the so-called “sex-change surgery”. In this, they emulating the worst of the old Saharasian slave-traders, where kidnapped boys destined for the harems of pedophile rapist warlords had their external genitalia completely cut away, while girls’ genitalia were sewn shut.<sup>6</sup> Today, young boys and girls, confused by years of heterosexual repression and porno-homoerotic propaganda, can be roped into believing they are “gay” through aggressive marketing by pedophile-oriented homosexual activist groups, who are also allowed into the public schools to spread their poison. Parents and professionals who have spoken out against these destructive trends typically find themselves accused of “hate speech” and become targets for personal attacks – not too different from what happened in the Middle Ages when priestly authority was challenged. Big Medicine, Big Government, Big Media and Big Science have all thereby been recruited to support and encourage the trends *against heterosexual genitality*, which also gets funding from public sources, making the situation all the more intractable, and likely to persist and grow.

Related social customs of an alarmingly repressive nature are also being directly imported from the Islamic world, such as female genital mutilations, polygamy, arranged child marriages and the veil. Strange “feminists” have even praised Islamic female sexual slavery, proclaiming forced polygamy and the veil



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as “liberating”. “Civil libertarians” also form political alliances with Islamic groups, to promote the totalitarian desert warrior’s creed of Sharia Law and male supremacy, as merely “religious practices” or as some new kind of bizarre “spirituality”, as in the “religion of peace” nonsense.<sup>6</sup> They don’t use the same clear and stark terms as I do, but once their fuzzy wording and smiley-faced facade of smoke and mirrors is peeled away, what I give here is a very clear description of the real situation.

There is likewise no real end to authoritarianism in the schools, where old practices of spanking disobedient children are today replaced by putting them into Ritalin-drug straightjackets, based upon psychiatric genetic hocus-pocus about “attention disorders” in frequently boring windowless and microwave/EMF contaminated and agitated classrooms, to keep them sitting still in their school chairs, or docile at home. Other teens get antidepressants, to put a smiley-face on their misery, just as their parents have learned to do. It is hard to say which is worse, the spankings or the psycho-drugs. Teachers who dare to speak out risk being fired, and get no support from the civil libertarians or teacher’s unions either, who make open war against the parents who try to home-school their kids, to spare them such madness, including the increasingly leftist Big Government brainwash. Not surprisingly, teenage sexual misery, revealed in widespread drug-abuse, binge-drinking, seeking of empty sexual activity, with murderous bullying, school violence and suicides, have persisted. Children frequently run away from such abusive or dysfunctional homes and schools, making for permanent populations of runaway teens in the major cities of the world, who in turn are exploited for prostitution.

And yet, in spite of all this sexual chaos and insanity, *it is the rarely-implemented proposals from Reich, Hodann and SexPol which are attacked as unrealistic or morally objectionable!*

Adults in Western society, having suffered through such things, not surprisingly exhibit high levels of sexual impotence and ungratification. To compensate, and add to the profits of the pharmaceutical houses, popular media celebrates the “remedy” of Viagra pills, as if the issue of male sexual impotence and premature ejaculation was something other than a tragedy.

Inorgasmic and depressed women are, in turn, put on Prozac or Luvox in high numbers, a chemical smiley-face painted over their sexual misery. Prostitution meanwhile flourishes, stimulating the same problem of traffic in women and children for sexual purposes as described by Hodann and Reich back in the Weimar days. The roots of these problems in sexual repression and associated sexual license and misery are no longer addressed in any serious manner, the professional classes being hardly better today than they were in the 1930s. American and European movies further exacerbate the problem by misrepresenting porn, pedophilia, homoeroticism and prostitution as something “cool” or “hip”, giving them social legitimacy.

The original SexPol efforts towards a *real sexual revolution distinguishing sexual health from unhealth*, was therefore never fully realized. The old compulsive Church moralism preaching sexual sin diminished in influence, for certain, but has frequently been replaced with a new brand of *compulsive sexual promiscuity and violence*. Love and emotional considerations are diminished, as empty pre-genital eroticism with sadistic elements is elevated.

The 1960s youth culture of my own generation, now grown to adulthood, bears much of the responsibility for this situation. Hodann, Reich and SexPol never had the goal of filling human societies with pornographic “swingers”, wife-swappers, bisexuals, polygamists, prostitution, S&M whippers, bathhouse promiscuity, child-porn and pedophiles. But that is what one finds frequently openly endorsed, or claimed to be “harmless activity” by professionals who often come from those same pathological social networks. At foundation they merely seek to normalize their sickness. With justification from the unscientific Kinsey theories, they grabbed the public microphone and got praise and support from Hollywood, Big Media and Big Government, wreaking a havoc within society that has not yet reached its pinnacle, but which most assuredly has nothing to do with authentic sexual freedom, love or health. The political consequences of this unsettling trend have yet to be fully appreciated, as the cross-cultural evidence suggests such societies collapse into authoritarianism and rationalized wars of aggression, eventually self-destructing.<sup>6</sup>

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By contrast to Hodann, Reich, and other physicians following the precepts of SexPol, or to the clear-minded anthropologists such as Bronislaw Malinowski and Verrier Elwin, and educators such as A.S. Neill, these expressions of loveless sexual hyperactivity and Medieval anti-sex medicine as given above are psychopathological, derived from sexual repression and sex-frustration which, in turn, generates sadistic and masochistic behavior. They are not something one finds in authentic sexually free societies where genital sexual gratification is predominant.<sup>6</sup>

### **Marxist-Communist Betrayal of the Weimar Sex-Reformers, and Everybody Else**

While the seizure of Nazi power in Germany led to an expected destruction of the Weimar-era sex-reform movements, the various European Communist Parties (CP) which took their orders from Moscow, turned out to be just as hostile, but not immediately so. The various freedom movements which appeared across Europe after the destruction of the German and Austro-Hungarian Empires, were at first supported by European socialist organizations. With the clear hindsight of history, however, today we know how the Marxist-communists acquired organizational controls over critical social reform movements, using freedom-slogans and deceit to gain influence. Only a facade of interest in human welfare or the advancement of liberty existed, and freedom-oriented social reforms of all kinds were thereby undone. All the decent social reformers who had formed the backbone of the original reform movements, like Hodann and Reich, were pushed out and frequently attacked by the same CP organizations which once hosted their lectures and sold their books.

Shortly after the 1933 Nazi takeover in Germany, most of the sexual reformers of Weimar were in prison, in exile, on the run, or dead. The Soviet Union followed suit shortly thereafter, banning abortion and shutting down or taking over remnant independent sex-counselling clinics, schools and organizations for psychoanalysis and sexology, replacing their leaders with political functionaries. Stalin, like Hitler, wanted more babies for cannon-fodder and planned wars of conquest – eventually

they both passed out medals to mothers with the most children.

We also know today how *the Soviets under Lenin and Stalin were secretly working and cooperating with the German High Command and later Nazis towards larger totalitarian agendas*, in which independent sexual reform organizations had no place. The Bolshevik-CP betrayal of the original Russian Revolution and independent Soviets after October 1917 was initiated by the Russian traitor Lenin, whose power-grab was facilitated and financed by the Kaiser and the German High Command, and for which he rewarded the Kaiser with vast stretches of Russian territory. Deadly betrayals and massacres of freedom-seeking working-class people in the Soviet Union followed quickly thereafter, carried out by Lenin's executioner Trotsky and others. Starting around 1921, the Soviets began secret negotiations with the German military, towards mutual rearmament, in violation of the Versailles agreements. Top Secret factories were built with German technology deep in Soviet territory, which later provided Hitler's Wehrmacht with massive numbers of tanks and artillery, and his Luftwaffe with squadrons of the latest fighter aircraft and bombers.<sup>7</sup> The world awoke in the mid-1930s to a fully re-armed German totalitarianism, against which Stalin pretended to be a threatened victim, rather than the collaborator he was.

The Soviet-CP also betrayed the Spanish Revolution, selling defective weapons (for hard gold) to the Republicans, attacking allied but non-Soviet-controlled Republican divisions, and delivering Spain into the hands of Franco, whose military was well-supported by the Nazis. The Stalinist-CP organized the gulag labor-death camps, the starvation-genocide of millions of Ukrainians, and numerous other atrocities. All of this was covered up by the Comintern and their Western left-progressive allies, who dutifully parroted Soviet propaganda (ie, the *New York Times* willful cover-up of the Ukrainian genocide). Later came the Hitler-Stalin Pact for the division of the world in bloody conquest, starting with Poland and the Baltic States, and the ugly spectacle of various European-CP cadres welcoming the invading Nazis as "fellow socialists", even as they goose-stepped and shot their way across Europe. The Soviets continued supplying the Nazis with grain and raw materials, even after

## History of Modern Morals

the invasions of Poland, France, and the mass-bombings of British and other European cities. Large numbers of social reformers and freedom fighters in every case were sent to a slow death in Soviet gulags, or simply head-shot into open pits.

By 1939, the Marxist-CP betrayals were fully obvious to everyone with open eyes. But this was not so obvious during the Weimar years of the 1920s and early 1930s, when the hideous lie was being successfully propagated among left-progressives, that the Soviet Union slave-state was some kind of utopia.

And truth be told, today we also know how neither Marx nor Engels had authentic sympathy for the working-class peoples whom their totalitarian ideology and CP organizations would later conquer and dominate. Only in the private letters and more obscure writings of Marx and Engels did they expose their hatred, contempt, and bloody plans for a ruthless totalitarianism and liquidation of all who opposed them.<sup>8</sup> Neither Hodann nor Reich, nor any of the early sex-reformers knew about those materials, nor about the crimes of Lenin and Trotsky, nor of Stalin's long cooperation with Hitler, which were all hidden and concealed from the outside world. These only got a wider public attention after WW-2, with the lion's share of documentation coming available only after the opening of Soviet and East German archives, following the 1991 collapse of the Soviet Union. The German-speaking world during Weimar remained blissfully ignorant of these facts, and for awhile, Marxism could still be paraded around as fashionable, reasonable, and untarnished.

Irrespective of the widespread appeal of Marxism, every social reformer of the Weimar period opposed class divisions and exploitation of workers, Marxist or not. The British, American and French systems of liberal democracy for example had a long history of self-reform, including the anti-slavery movements, the women's rights and sexual reform movements, and the older trade guilds and unions. They owed nothing to Marx. But in Germany, where the warmongering autocratic Empire of the Kaiser had only recently ended, there was an impatience with chaotic Weimar democracy and a hunger for quick social change. Marxist rhetoric slandered the Western democracies and preached violent revolution, at the same time the Nazis spoke

with similar socialist zeal, in what surely was an irredeemable situation. Both promised the Moon, inflamed people's hatreds, and society fractured. The Nazis won, temporarily.

The sex-reformers thereby suffered critically from their ignorance or miscalculations about the benefits or necessity of joining their reform efforts to the Marxist parties. Reich, for example, was by 1936 placed on an NKVD death-list<sup>2,9</sup> for daring to suggest such things as how the "new man" of Soviet communism was just as sexually disturbed and neurotic as the "old man" of capitalism. He unforgivably emphasized freedoms in sexual and family life over Marxist class-warfare rhetoric. By 1939, Reich held decidedly anti-communist views and fled to America, revising his old papers and books so as to reduce or eliminate prior Marxist language. He also began calling the Communist Party *Red Fascists*, emphasizing their similarities to the *Black Fascists* of Nazi psychopathology. He continued to be publicly slandered by old European Marxists and cloaked CP agents in his new homeland. A scandal was fabricated in American left-wing magazines and the yellow press, leading to a phony "investigation" of his pioneering biophysical research by the socialist-oriented and Roosevelt-empowered US Food and Drug Administration (FDA). The FDA lied to the US Courts, got Reich's scientific books and research journals burned, and threw him into prison on a technicality, where he died in 1957.<sup>9</sup>

Hodann, as mentioned, was slow to realize the Marxist betrayals. When he was finally released from incarceration by the Nazis in late 1933, he traveled and for a time acted as physician for the International Brigade during the Spanish Civil War, witnessing the Soviet-CP betrayals first-hand. He later wound up isolated and trapped in "neutral" Nazified Sweden where he was called the "sex-Jew from Weimar". He bravely dared to continue with his speaking and writing, and giving help to war refugees and German military deserters. "*The old slogans have lost their meanings*" he declared with depression, knowing how so many of his old comrades in the sexual reform movement had been destroyed or killed by the Communists, who disowned him as well. Impoverished and in poor health, he died in 1946, possibly by suicide.

## History of Modern Morals

For those readers who know the authentic ugly and very bloody history of the Communist movement and Soviet Union, and the calculated concealment of their many crimes, it is fairly clear that Hodann, Reich, and so many others in the Weimar sexual/social freedom and reform movements had a terribly naive and superficial understanding of Marxist concepts and agendas. For those who don't know that history, and who might believe Marxism still has rational merit, it is well past time for them to confront the ugly facts about how the Marxist-CP factions the world over killed many times what the Nazis did, but somehow have got away with it, avoiding the public stigma of genocidal butchery, or taking of responsibility. However, this awful history of 20th Century fascism, Red and Black, is no rational cause for rejecting the scientific works on human sexuality, family and society as developed by workers such as Hodann or Reich, who for a time were peripherally attracted to the collectivist illusion. In any case, Hodann's European work, like that of Reich, was predominantly aimed at sexual reform issues, and not overtly or purely political agendas. Economic stability retains a central importance for family happiness and social harmony, but is proven more readily achievable without Marxist thuggery – as seen in Western democratic societies with trade unions. We can look back on the turbulent Weimar period and gain important lessons, as we head into new periods of social turbulence.

There are a few errors of fact in the Hodann text, such as the derogatory reference to the “monkeyville” trial (p.viii of Hodann's Preface). This trial in fact was carefully planned in advance by both prosecution and defendant, aimed at bringing a legal challenge before the American courts against certain laws opposing the teaching of Darwin; it was no expression of spontaneous religious fanaticism as popular newspaper accounts and Hollywood films have misrepresented. Darwin and evolution were being taught in most American school biology classes, even in the states having such archaic laws, but without enforcement. Also, there is discussion by Hodann about eugenics that, for him, carried the emphasis of ending the transmission of scientifically proven hereditary disorders. Only after the Nazi

takeover of German medicine did the stain of genocidal race-theory appear. That brand of murderous eugenics was never advocated by Hodann, Reich, nor by others working within the larger Weimar sex-reform movement. Hodann also cites some statistics from the Soviet Union which should be viewed with caution as to their accuracy. Again, Hodann remained a dedicated socialist until quite late, changing views only after his bad experiences with the Communist factions during the Spanish Civil War, and later after the 1939 Hitler-Stalin Pact and onset of WW-2. That, along with learning of the arrests or assassinations of so many of his former socialist associates by the Soviet NKVD. His *History* was written in 1936, before Hodann came to such critical realizations, and so contains the occasional declaration in favor of short-lived conditions or reforms within the early Soviet Union which did not last for long, except as illusions maintained by Politburo propaganda.

And finally, Hodann makes an amazing statement about Ernst Roehm, leader of the Nazi SA Brownshirts, suggesting that maybe if he had won the battle with Hitler, things might have turned out differently.(p.313) Roehm was in fact a violent pedophile homosexual, as were most within his SA units, and that is the only reason why he occasionally made statements opposing “moral cranks” critical of his behavior. The SA were Hitler’s henchmen, street thugs and killers who after Roehm’s death were absorbed into the equally ruthless SS.

These errors are left standing in the translation without comment, other than here, and will find corrections in historical texts which have not succumbed to modern revisionist deceit.

The manuscript for *History of Modern Morals* was completed in c.1936, apparently without any published German edition, which was impossible during the Nazi period. The English translation was published in 1937, by William Heinemann Medical Books in London, which at the time carried several titles on the sexual reform movement.

James DeMeo, PhD  
Ashland, Oregon, USA  
June 2013



# History of Modern Morals

## Introduction References

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4. Judith Reisman, et al.: *Kinsey Sex and Fraud*, Lochinvar-Huntington House Publications 1990; Judith Reisman, et al., *Kinsey - Crimes and Consequences*, Inst. for Media Education, 1998.

5. See: Peter Duesberg: *Inventing the AIDS Virus*, Regenery, NY 1996. Also consult [www.duesberg.com](http://www.duesberg.com) and [www.virusmyth.com](http://www.virusmyth.com)

6. See my extensive cross-cultural and geographic review of over 1100 different societies from around the world, confirming Reich’s findings. James DeMeo: *Sahasia: The 4000 BCE Origins of Child-Abuse, Sex-Repression, Social Violence and War, In the Deserts of the Old World*, Natural Energy Works, 2nd Revised Edition, 2006. Social variables indicating high levels of violence and warfare correlate strongly positive with infant neglect, childhood trauma, adolescent and adult sexual repression, strict marriage rules, low women’s status, and high levels of political and religious hierarchy.

7. See: Ulrich Albrecht: *The Soviet Armaments Industry*, Harwood Academic Pub., 1993, p.13-17, 57, 62-67. Viktor Suvorov: *The Chief Culprit: Stalin’s Grand Design to Start World War II*, Naval Institute Press, Annapolis, 2008, p.17-18. Edward E. Ericson: *Feeding the German Eagle: Soviet Economic Aid to Nazi Germany*, Praeger, 1999. Gerald Freund: *Unholy Alliance: Russian German Relations from the Treaty of Brest-Litovsk to the Treaty of Berlin*, Harcourt Brace & Co., 1957. Hans W. Gatzk: *Stresemann and the Rearmament of Germany*, Johns Hopkins Press, 1954.

8. James DeMeo: “*The Hidden History of Marx and Engels: Genocide Quotations*”, [www.orgonelab.org/MarxEngelsQuotes.htm](http://www.orgonelab.org/MarxEngelsQuotes.htm)

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## Notes on unusual terms in this translation:

“Dread” – a meaning of anxiety, sexual avoidance or fear.

“Sexual Oekonomie” – the Sex-Economic theory of W. Reich

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# HISTORY OF MODERN MORALS

BY  
MAX HODANN

TRANSLATED BY  
STELLA BROWNE

*"Error of opinion may be tolerated  
when reason is left free to combat it."*

To  
LISE LINDBAEK,  
MY FRIEND AND FELLOW-WORKER,  
IN GRATITUDE AND REGARD





## PREFACE

IN all civilized countries people are aware that there is a growing contrast between tradition and law regarding morals and sex life on the one hand, and the real behaviour of men and women on the other.

Our modern age has changed the social fabric, especially since the Great War, in fundamental and far-reaching ways. Changes of the social and economic structures imply changes in the ethical structure as well ; and this inherited structure of ethical codes is now so undermined that the defenders of its " objectivity " and intrinsic validity have been driven to the defensive. The world has grown more worldly, more exclusively preoccupied with its own conditions, organisms and institutions, and therefore less apt to listen to and obey the Churches. From Copernicus to Darwin, and from Darwin to Freud, the results of scientific discovery and deduction have shown a cumulative contradiction to the traditions of the Middle Ages, though certain survivals of these traditions are still deeply entrenched and vigorous among us to-day. And it is due to these mediæval traditions that the investigation of human instincts and emotions is still impeded by the deepest inhibitions in the individual, as well as by social customs and prejudices. The individual repressions and inhibitions are manufactured by education ; and this education is in harmony with the class-division and the class spirit of the Community ; at least in so far as education is noticed or assisted or directed by the State. Certainly the " bourgeois " Community of the mid-twentieth century is no longer Victorian ; but it still possesses the most sensitive antennæ for all things that might endanger its prosperity or permanence.

The institutions of this Community are subject to the dogma of " the impartiality of science " ; or feel themselves bound to respect this legacy of the French Revolution, an

epoch in which the "Third Estate," now the nominal ruler in democratic states, had to fight for its very existence. Individual liberty and scientific impartiality were by no means accepted truisms in high places in 1789.

But in the early nineteenth century, when the Third Estate began to hold the casting vote in the destinies of European peoples, it made its peace and drove its bargain with the inheritors and survivals of feudalism; and more especially with the Church. So it was no chance surrender, but a sociological necessity, when Rudolf Virchow, the world-famous pathologist, demanded fetters and gags for science (for natural science and for his special branch of knowledge in the interest of the State) in his celebrated lecture on "The Freedom of Science in the Modern State." The theory of evolution and human descent was an unscientific and speculative hypothesis, and might not be taught in schools. It was dangerous to constituted authority.

In 1877 the fight against the Darwinian theory of Evolution was in full swing, for Darwinism proclaimed and proved Man's animal descent and inheritance, and dethroned Man "made in God's image" from a unique position of privilege. And Darwinism has conquered; the civilization of to-day accepts his conclusions, tacitly if not explicitly; and the famous "Monkeyville" case in the most backward regions of the United States of America is merely an instance of provincial ignorance in so-called "educated" people.

The focus of conflict and emotional tension for the nineteenth century was the Darwinian theory. In the twentieth, the stress has shifted to the scientific investigation and discussion of sexual matters. Thus, even to-day, the definite statement of sexual facts seems to many (otherwise intelligent) people in bad taste and unnecessary. Even so distinguished a representative of the intellect and spirit of England as Havelock Ellis had to suffer the stigma of treatment as an "obscene writer" at the hands of the official authorities of his country. And on March 10th, 1932, the leading progressive daily of France, *L'Œuvre*, noted that the science "sexology" was a "new branch of knowledge," in recording the foundation of the *Société de*

*Sexologie* in Paris. Indeed, this new science bears an uninviting name: "Sexology," is a hybrid, neither good Latin nor good Greek. But the development of the language and the thought of mankind does not follow the rules of the schoolmen, but the needs of life itself; and so we shall have to accept and occasionally use this term, which is already "current coin."

Sexology is a new science. But its official recognition is delayed and still refused. Why? Why are Magnus Hirschfeld, Havelock Ellis, Margaret Sanger "outsiders" to the hall-marked university science of to-day? And Sigmund Freud, who was permitted to occupy a "Chair" at Vienna, had to go through years of mockery and insult as a "charlatan," before Society made terms with him—and before he, to some degree, adapted himself to Society's requirements? Why these incongruities?

Because the last remnant of human divinity and transcendentalism threatened to dissolve and vanish, when Science discovered—and began to teach—that the intellectual self, the mind and emotional qualities of each and every one of us, are intimately dependent on the chemistry of his or her body, *i.e.*, on the Endocrine Glands; and further that the religious fixations of various races and ages are only intelligible as manifestations of collective neuroses. And, from another angle, the belief in the Soul and the Moral Order of the Universe forms the most impregnable bulwark of the bourgeois state.

And in spite of all resistance and attacks, the framework for our new science has been set up, the ground plan drawn. Attacks on the status of sexual knowledge will be swept away as triumphantly as the onslaughts led by Virchow against Darwin.

There is a further significant parallelism between to-day and 1877; in that year the Evolutionary Theory of Human Origins was already basically established and of gigantic scope and suggestion; but detailed confirmation and application were to take place in the ensuing decades. This process of working out general principles involved many revisions; and the same is true already, and doubtless will be true in

future, in the sexological domain. Perhaps the most significant and suggestive development is already visible to-day: the linking-up, the demonstrable interaction, between sexology in general, sexual-psychology in particular, and sociology. In other words, the expansion and evolution of Psychoanalysis into "Sexual-Oekonomie" (Reich) and "Clinical Sociology" (Schmalhausen). And so we have perhaps arrived at the right moment for a survey and a synthesis of our available knowledge regarding the bases of present-day morality. The history of sexology is simply the history of the changes in the customs and codes of the Occident, under the stress of social and economic forces and scientific discoveries. This history of sexology is by no means exclusively a record of research. It is concurrently a record of suspicions, accusations, prosecutions, persecutions, legal and illegal, and savage penalties. Hunger strikes and attempts at murder lend their peculiar savour to its pages. It is, in fine, the record of the resistance of the champions of obsolete ideas and customs, threatened in their security and supremacy by the pioneers of constructive progress. It is the record of the expansion of library and laboratory to fill the stage whereon moves the drama of our modern world.



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