**Studies in the Psychology of Sex, Volume 5 (of 6)**

**Havelock Ellis**

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STUDIES IN THE PSYCHOLOGY OF SEX, VOLUME V

Erotic Symbolism

The Mechanism of Detumescence

The Psychic State in Pregnancy

by

HAVELOCK ELLIS

1927

PREFACE.

In this volume the terminal phenomena of the sexual process are discussed,

before an attempt is finally made, in the concluding volume, to consider

the bearings of the psychology of sex on that part of morals which may be

called "social hygiene."

Under "Erotic Symbolism" I include practically all the aberrations of the

sexual instinct, although some of these have seemed of sufficient

importance for separate discussion in previous volumes. It is highly

probable that many readers will consider that the name scarcely suffices

to cover manifestations so numerous and so varied. The term "sexual

equivalents" will seem preferable to some. While, however, it may be fully

admitted that these perversions are "sexual equivalents"--or at all events

equivalents of the normal sexual impulse--that term is merely a

descriptive label which tells us nothing of the phenomena. "Sexual

Symbolism" gives us the key to the process, the key that makes all these

perversions intelligible. In all of them--very clearly in some, as in

shoe-fetichism; more obscurely in others, as in exhibitionism--it has come

about by causes congenital, acquired, or both, that some object or class

of objects, some act or group of acts, has acquired a dynamic power over

the psycho-physical mechanism of the sexual process, deflecting it from

its normal adjustment to the whole of a beloved person of the opposite

sex. There has been a transmutation of values, and certain objects,

certain acts, have acquired an emotional value which for the normal person

they do not possess. Such objects and acts are properly, it seems to me,

termed symbols, and that term embodies the only justification that in most

cases these manifestations can legitimately claim.

"The Mechanism of Detumescence" brings us at last to the final climax for

which the earlier and more prolonged stage of tumescence, which has

occupied us so often in these \_Studies\_, is the elaborate preliminary.

"The art of love," a clever woman novelist has written, "is the art of

preparation." That "preparation" is, on the physiological side, the

production of tumescence, and all courtship is concerned in building up

tumescence. But the final conjugation of two individuals in an explosion

of detumescence, thus slowly brought about, though it is largely an

involuntary act, is still not without its psychological implications and

consequences; and it is therefore a matter for regret that so little is

yet known about it. The one physiological act in which two individuals are

lifted out of all ends that center in self and become the instrument of

those higher forces which fashion the species, can never be an act to be

slurred over as trivial or unworthy of study.

In the brief study of "The Psychic State in Pregnancy" we at last touch

the point at which the whole complex process of sex reaches its goal. A

woman with a child in her womb is the everlasting miracle which all the

romance of love, all the cunning devices of tumescence and detumescence,

have been invented to make manifest. The psychic state of the woman who

thus occupies the supreme position which life has to offer cannot fail to

be of exceeding interest from many points of view, and not least because

the maternal instinct is one of the elements even of love between the

sexes. But the psychology of pregnancy is full of involved problems, and

here again, as so often in the wide field we have traversed, we stand at

the threshold of a door it is not yet given us to pass.

HAVELOCK ELLIS.

Carbis Water, Lelant, Cornwall.

CONTENTS.

EROTIC SYMBOLISM.

I.

The Definition of Erotic Symbolism. Symbolism of Act and Symbolism of

Object. Erotic Fetichism. Wide Extension of the Symbols of Sex. The

Immense Variety of Possible Erotic Fetiches. The Normal Foundations of

Erotic Symbolism. Classification of the Phenomena. The Tendency to

Idealize the Defects of a Beloved Person. Stendhal's "Crystallization".

II.

Foot-fetichism and Shoe-fetichism. Wide Prevalence and Normal Basis.

Restif de la Bretonne. The Foot a Normal Focus of Sexual Attraction Among

Some Peoples. The Chinese, Greeks, Romans, Spaniards, etc. The Congenital

Predisposition in Erotic Symbolism. The Influence of Early Association and

Emotional Shock. Shoe-fetichism in Relation to Masochism. The Two

Phenomena Independent Though Allied. The Desire to be Trodden On. The

Fascination of Physical Constraint. The Symbolism of Self-inflicted Pain.

The Dynamic Element in Erotic Symbolism. The Symbolism of Garments.

III.

Scatalogic Symbolism. Urolagnia. Coprolagnia. The Ascetic Attitude Towards

the Flesh. Normal Basis of Scatalogic Symbolism. Scatalogic Conceptions

Among Primitive Peoples. Urine as a Primitive Holy Water. Sacredness of

Animal Excreta. Scatalogy in Folk-lore. The Obscene as Derived from the

Mythological. The Immature Sexual Impulse Tends to Manifest Itself in

Scatalogic Forms. The Basis of Physiological Connection Between the

Urinary and Genital Spheres. Urinary Fetichism Sometimes Normal in

Animals. The Urolagnia of Masochists. The Scatalogy of Saints. Urolagnia

More Often a Symbolism of Act Than a Symbolism of Object. Only

Occasionally an Olfactory Fetichism. Comparative Rarity of Coprolagnia.

Influence of Nates Fetichism as a Transition to Coprolagnia, Ideal

Coprolagnia. Olfactory Coprolagnia. Urolagnia and Coprolagnia as Symbols

of Coitus.

IV.

Animals as Sources of Erotic Symbolism. Mixoscopic Zoophilia. The

Stuff-fetichisms. Hair-fetichism. The Stuff-fetichisms Mainly on a Tactile

Base. Erotic Zoophilia. Zooerastia. Bestiality. The Conditions that Favor

Bestiality. Its Wide Prevalence Among Primitive Peoples and Among

Peasants. The Primitive Conception of Animals. The Goat. The Influence of

Familiarity With Animals. Congress Between Women and Animals. The Social

Reaction Against Bestiality.

V.

Exhibitionism. Illustrative Cases. A Symbolic Perversion of Courtship. The

Impulse to Defile. The Exhibitionist's Psychic Attitude. The Sexual Organs

as Fetiches. Phallus Worship. Adolescent Pride in Sexual Development.

Exhibitionism of the Nates. The Classification of the Forms of

Exhibitionism. Nature of the Relationship of Exhibitionism to Epilepsy.

VI.

The Forms of Erotic Symbolism are Simulacra of Coitus. Wide Extension of

Erotic Symbolism. Fetichism Not Covering the Whole Ground of Sexual

Selection. It is Based on the Individual Factor in Selection.

Crystallization. The Lover and the Artist. The Key to Erotic Symbolism is

to be Found in the Emotional Sphere. The Passage to Pathological Extremes.

THE MECHANISM OF DETUMESCENCE.

I.

The Psychological Significance of Detumescence. The Testis and the Ovary.

Sperm Cell and Germ Cell. Development of the Embryo. The External Sexual

Organs. Their Wide Range of Variation. Their Nervous Supply. The Penis.

Its Racial Variations. The Influence of Exercise. The Scrotum and

Testicles. The Mons Veneris. The Vulva. The Labia Majora and their

Varieties. The Public Hair and Its Characters. The Clitoris and Its

Functions. The Anus as an Erogenous Zone. The Nymphae and their Function.

The Vagina. The Hymen. Virginity. The Biological Significance of the

Hymen.

II.

The Object of Detumescence. Erogenous Zones. The Lips. The Vascular

Characters of Detumescence. Erectile Tissue. Erection in Woman. Mucous

Emission in Women. Sexual Connection. The Human Mode of Intercourse.

Normal Variations. The Motor Characters of Detumescence. Ejaculation. The

Virile Reflex. The General Phenomena of Detumescence. The Circulatory and

Respiratory Phenomena. Blood Pressure. Cardiac Disturbance. Glandular

Activity. Distillatio. The Essentially Motor Character of Detumescence.

Involuntary Muscular Irradiation to Bladder, etc. Erotic Intoxication.

Analogy of Sexual Detumescence and Vesical Tension. The Specifically

Sexual Movements of Detumescence in Man. In Woman. The Spontaneous

Movements of the Genital Canal in Woman. Their Function in Conception.

Part Played by Active Movement of the Spermatozoa. The Artificial

Injection of Semen. The Facial Expression During Detumescence. The

Expression of Joy. The Occasional Serious Effects of Coitus.

III.

The Constituents of Semen. Function of the Prostate. The Properties of

Semen. Aphrodisiacs. Alcohol, Opium, etc. Anaphrodisiacs. The Stimulant

Influence of Semen in Coitus. The Internal Effects of Testicular

Secretions. The Influence of Ovarian Secretion.

IV.

The Aptitude for Detumescence. Is There an Erotic Temperament? The

Available Standards of Comparison. Characteristics of the Castrated.

Characteristics of Puberty. Characteristics of the State of Detumescence.

Shortness of Stature. Development of the Secondary Sexual Characters. Deep

Voice. Bright Eyes. Glandular Activity. Everted Lips. Pigmentation.

Profuse Hair. Dubious Significance of Many of These Characters.

THE PSYCHIC STATE IN PREGNANCY.

The Relationship of Maternal and Sexual Emotion. Conception and Loss of

Virginity. The Anciently Accepted Signs of This Condition. The Pervading

Effects of Pregnancy on the Organism. Pigmentation. The Blood and

Circulation. The Thyroid. Changes in the Nervous System. The Vomiting of

Pregnancy. The Longings of Pregnant Women. Mental Impressions. Evidence

for and Against Their Validity. The Question Still Open. Imperfection of

Our Knowledge. The Significance of Pregnancy.

APPENDIX.

Histories of Sexual Development.

INDEX OF AUTHORS.

INDEX OF SUBJECTS.

EROTIC SYMBOLISM.

I.

The Definition of Erotic Symbolism--Symbolism of Act and Symbolism of

Object--Erotic Fetichism--Wide extension of the symbols of Sex--The

Immense Variety of Possible Erotic Fetiches--The Normal Foundations of

Erotic Symbolism--Classification of the Phenomena--The Tendency to

Idealize the Defects of a Beloved Person--Stendhal's "Crystallization."

By "erotic symbolism" I mean that tendency whereby the lover's attention

is diverted from the central focus of sexual attraction to some object or

process which is on the periphery of that focus, or is even outside of it

altogether, though recalling it by association of contiguity or of

similarity. It thus happens that tumescence, or even in extreme cases

detumescence, may be provoked by the contemplation of acts or objects

which are away from the end of sexual conjugation.[1]

In considering the phenomena of sexual selection in a previous volume,[2]

it was found that there are four or five main factors in the constitution

of beauty in so far as beauty determines sexual selection. Erotic

symbolism is founded on the factor of individual taste in beauty; it

arises as a specialized development of that factor, but it is,

nevertheless, incorrect to merge it in sexual selection. The attractive

characteristics of a beloved woman or man, from the point of view of

sexual selection, are a complex but harmonious whole leading up to a

desire for the complete possession of the person who displays them. There

is no tendency to isolate and dissociate any single character from the

individual and to concentrate attention upon that character at the expense

of the attention bestowed upon the individual generally. As soon as such a

tendency begins to show itself, even though only in a slight or temporary

form, we may say that there is erotic symbolism.

Erotic symbolism is, however, by no means confined to the individualizing

tendency to concentrate amorous attention upon some single characteristic

of the adult woman or man who is normally the object of sexual love. The

adult human being may not be concerned at all, the attractive object or

act may not even be human, not even animal, and we may still be concerned

with a symbol which has parasitically rooted itself on the fruitful site

of sexual emotion and absorbed to itself the energy which normally goes

into the channels of healthy human love having for its final end the

procreation of the species. Thus understood in its widest sense, it may be

said that every sexual perversion, even homosexuality, is a form of erotic

symbolism, for we shall find that in every case some object or act that

for the normal human being has little or no erotic value, has assumed such

value in a supreme degree; that is to say, it has become a symbol of the

normal object of love. Certain perversions are, however, of such great

importance on account of their wide relationships, that they cannot be

adequately discussed merely as forms of erotic symbolism. This is notably

the case as regards homosexuality, auto-erotism, and algolagnia, all of

which phenomena have therefore been separately discussed in previous

studies. We are now mainly concerned with manifestations which are more

narrowly and exclusively symbolical.

A portion of the field of erotic symbolism is covered by what Binet

(followed by Lombroso, Krafft-Ebing, and others) has termed "erotic

fetichism," or the tendency whereby sexual attraction is unduly exerted by

some special part or peculiarity of the body, or by some inanimate object

which has become associated with it. Such erotic symbolism of object

cannot, however, be dissociated from the even more important erotic

symbolism of process, and the two are so closely bound together that we

cannot attain a truly scientific view of them until we regard them broadly

as related parts of a common psychic tendency. If, as Groos asserts,[3] a

symbol has two chief meanings, one in which it indicates a physical

process which stands for a psychic process, and another in which it

indicates a part which represents the whole, erotic symbolism of act

corresponds to the first of these chief meanings, and erotic symbolism of

object to the other.

Although it is not impossible to find some germs of erotic symbolism in

animals, in its more pronounced manifestations it is only found in the

human species. It could not be otherwise, for such symbolism involves not

only the play of fancy and imagination, the idealizing aptitude, but also

a certain amount of power of concentrating the attention on a point

outside the natural path of instinct and the ability to form new mental

constructions around that point. There are, indeed, as we shall see,

elementary forms of erotic symbolism which are not uncommonly associated

with feeble-mindedness, but even these are still peculiarly human, and in

its less crude manifestations erotic symbolism easily lends itself to

every degree of human refinement and intelligence.

"It depends primarily upon an increase of the psychological

process of representation," Colin Scott remarks of sexual

symbolism generally, "involving greater powers of comparison and

analysis as compared with the lower animals. The outer

impressions come to be clearly distinguished as such, but at the

same time are often treated as symbols of inner experiences, and

a meaning read into them which they would not otherwise possess.

Symbolism or fetichism is, indeed, just the capacity to see

meaning, to emphasize something for the sake of other things

which do not appear. In brain terms it indicates an activity of

the higher centers, a sort of side-tracking or long-circuiting of

the primitive energy; ... Rosetti's poem, 'The Woodspurge,'

gives a concrete example of the formation of such a symbol. Here

the otherwise insignificant presentation of the three-cupped

woodspurge, representing originally a mere side-current of the

stream of consciousness, becomes the intellectual symbol or

fetich of the whole psychosis forever after. It seems, indeed, as

if the stronger the emotion the more likely will become the

formation of an overlying symbolism, which serves to focus and

stand in the place of something greater than itself; nowhere at

least is symbolism a more characteristic feature than as an

expression of the sexual instinct. The passion of sex, with its

immense hereditary background, in early man became centered often

upon the most trivial and unimportant features.... This

symbolism, now become fetichistic, or symbolic in a bad sense, is

at least an exercise of the increasing representative power of

man, upon which so much of his advancement has depended, while it

also served to express and help to purify his most perennial

emotion." (Colin Scott, "Sex and Art," \_American Journal of

Psychology\_, vol. vii, No. 2, p. 189.)

In the study of "Love and Pain" in a previous volume, the analysis of the

large and complex mass of sexual phenomena which are associated with pain,

gradually resolved them to a considerable extent into a special case of

erotic symbolism; pain or restraint, whether inflicted on or by the loved

person, becomes, by a psychic process that is usually unconscious, the

symbol of the sexual mechanism, and hence arouses the same emotions as

that mechanism normally arouses. We may now attempt to deal more broadly

and comprehensively with the normal and abnormal aspects of erotic

symbolism in some of their most typical and least mixed forms.

"When our human imagination seeks to animate artificial things," Huysmans

writes in \_La-bas\_, "it is compelled to reproduce the movements of animals

in the act of propagation. Look at machines, at the play of pistons in the

cylinders; they are Romeos of steel in Juliets of cast-iron." And not only

in the work of man's hands but throughout Nature we find sexual symbols

which are the less deniable since, for the most part, they make not the

slightest appeal to even the most morbid human imagination. Language is

full of metaphorical symbols of sex which constantly tend to lose their

poetic symbolism and to become commonplace. Semen is but seed, and for the

Latins especially the whole process of human sex, as well as the male and

female organs, constantly presented itself in symbols derived from

agricultural and horticultural life. The testicles were beans (\_fabae\_) and

fruit or apples (\_poma\_ and \_mala\_); the penis was a tree (\_arbor\_), or a

stalk (\_thyrsus\_), or a root (\_radix\_), or a sickle (\_falx\_), or a

ploughshare (\_vomer\_). The semen, again, was dew (\_ros\_). The labia majora

or minora were wings (\_alae\_); the vulva and vagina were a field (\_ager\_

and \_campus\_), or a ploughed furrow (\_sulcus\_), or a vineyard (\_vinea\_),

or a fountain (\_fons\_), while the pudendal hair was herbage

(\_plantaria\_).[4] In other languages it is not difficult to trace similar

and even identical imagery applied to sexual organs and sexual acts. Thus

it is noteworthy that Shakespeare more than once applies the term

"ploughed" to a woman who has had sexual intercourse. The Talmud calls the

labia minora the doors, the labia majora hinges, and the clitoris the key.

The Greeks appear not only to have found in the myrtle-berry, the fruit of

a plant sacred to Venus, the image of the clitoris, but also in the rose

an image of the feminine labia; in the poetic literature of many

countries, indeed, this imagery of the rose may be traced in a more or

less veiled manner.[5]

The widespread symbolism of sex arose in the theories and conceptions of

primitive peoples concerning the function of generation and its nearest

analogies in Nature; it was continued for the sake of the vigorous and

expressive terminology which it furnished both for daily life and for

literature; its final survivals were cultivated because they furnished a

delicately aesthetic method of approaching matters which a growing

refinement of sentiment made it difficult for lovers and poets to approach

in a more crude and direct manner. Its existence is of interest to us now

because it shows the objective validity of the basis on which erotic

symbolism, as we have here to understand it, develops. But from first to

last it is a distinct phenomenon, having a more or less reasoned and

intellectual basis, and it scarcely serves in any degree to feed the

sexual impulse. Erotic symbolism is not intellectual but emotional in its

origin; it starts into being, obscurely, with but a dim consciousness or

for the most part none at all, either suddenly from the shock of some

usually youthful experience, or more gradually through an instinctive

brooding on those things which are most intimately associated with a

sexually desirable person.

The kind of soil on which the germs of erotic symbolism may

develop is well seen in cases of sexual hyperaesthesia. In such

cases all the emotionally sexual analogies and resemblances,

which in erotic symbolism are fixed and organized, may be traced

in vague and passing forms, a single hyperaesthetic individual

perhaps presenting a great variety of germinal symbolisms.

Thus it has been recorded of an Italian nun (whose sister became

a prostitute) that from the age of 8 she had desire for coitus,

from the age of 10 masturbated, and later had homosexual

feelings, that the same feelings and practices continued after

she had taken the veil, though from time to time they assumed

religious equivalents. The mere contact, indeed, of a priest's

hand, the news of the presentation of an ecclesiastic she had

known to a bishopric, the sight of an ape, the contemplation of

the crucified Christ, the figure of a toy, the picture of a

demon, the act of defecation in the children entrusted to her

care (whom, on this account, and against the regulations, she

would accompany to the closets), especially the sight and the

mere recollection of flies in sexual connection--all these things

sufficed to produce in her a powerful orgasm. (\_Archivio di

Psichiatria\_, 1902, fasc. II-III, p. 338.)

A boy of 15 (given to masturbation), studied by Macdonald in

America, was similarly hyperaesthetic to the symbols of sexual

emotion. "I like amusing myself with my comrades," he told

Macdonald, "rolling ourselves into a ball, which gives one a

funny kind of warmth. I have a special pleasure in talking about

some things. It is the same when the governess kisses me on

saying good night or when I lean against her breast. I have that

sensation, too, when I see some of the pictures in the comic

papers, but only in those representing a woman, as when a young

man skating trips up a girl so that her clothes are raised a

little. When I read how a man saved a young girl from drowning,

so that they swam together, I had the same sensation. Looking at

the statues of women in the museum produces the same effect, or

when I see naked babies, or when a mother suckles a child. I

have often had that sensation when reading novels I ought not to

read, or when looking at a new-born calf, or seeing dogs and cows

and horses mounting on each other. When I see a girl flirting

with a boy, or leaning on his shoulder or with his arm round her

waist, I have an erection. It is the same when I see women and

little girls in bathing costume, or when boys talk of what their

fathers and mothers do together. In the Natural History Museum I

often see things which give me that sensation. One day when I

read how a man killed a young girl and carried her into a wood

and undressed her I had a feeling of enjoyment. When I read of

men who were bastards the idea of a woman having a child in that

way gives me this sensation. Some dances, and seeing young girls

astride a horse, excited me, too, and so in a circus when a woman

was shot out of a cannon and her skirts flew in the air. It has

no effect on me when I see men naked. Sometimes I enjoy seeing

women's underclothes in a shop, or when I see a lady or a girl

buying them, especially if they are drawers. When I saw a lady in

a dress which buttoned from top to bottom it had more effect on

me than seeing underclothes. Seeing dogs coupling gives me more

pleasure than looking at pretty women, but less than looking at

pretty little girls." In order of increasing intensity he placed

the phenomena that affected him thus: The coupling of flies, then

of horses, then the sight of women's undergarments, then a boy

and a girl flirting, then cows mounting on each other, the

statues of women with naked breasts, then contact with the

governess's body and breasts, finally coitus. (Arthur Macdonald,

\_Le Criminel-Type\_, pp. 126 et seq.)

It is worthy of remark that the instinct of nutrition, when

restrained, may exhibit something of an analogous symbolism,

though in a minor degree, to that of sex. The ways in which a

hyperaesthetic hunger may seek its symbols are illustrated in the

case of a young woman called Nadia, who during several years was

carefully studied by Janet. It is a case of obsession ("maladie

du scrupule"), simulating hysterical anorexia, in which the

patient, for fear of getting fat, reduced her nourishment to the

smallest possible amount. "Nadia is generally hungry, even very

hungry. One can tell this by her actions; from time to time she

forgets herself to such an extent as to devour greedily anything

she can put her hands on. At other times, when she cannot resist

the desire to eat, she secretly takes a biscuit. She feels

horrible remorse for the action, but, all the same, she does it

again. Her confidences are very curious. She recognizes that a

great effort is needed to avoid eating, and considers she is a

heroine to resist so long. 'Sometimes I spent whole hours in

thinking about food, I was so hungry; I swallowed my saliva, I

bit my handkerchief, I rolled on the floor, I wanted to eat so

badly. I would look in books for descriptions of meals and

feasts, and tried to deceive my hunger by imagining that I was

sharing all these good things,'" (P. Janet, "La Maladie du

Scrupule," \_Revue Philosophique\_, May, 1901, p. 502.) The

deviations of the instinct of nutrition are, however, confined

within narrow limits, and, in the nature of things, hunger,

unlike sexual desire, cannot easily accept a fetich.

"There is almost no feature, article of dress, attitude, act," Stanley

Hall declares, "or even animal or perhaps object in nature, that may not

have to some morbid soul specialized erogenic and erethic power."[6] Even

a mere shadow may become a fetich. Goron tells of a merchant in Paris--a

man with a reputation for ability, happily married and the father of a

family, altogether irreproachable in his private life--who was returning

home one evening after a game of billiards with a friend, when, on

chancing to raise his eyes, he saw against a lighted window the shadow of

a woman changing her chemise. He fell in love with that shadow and

returned to the spot every evening for many months to gaze at the window.

Yet--and herein lies the fetichism--he made no attempt to see the woman or

to find out who she was; the shadow sufficed; he had no need of the

realty.[7] It is even possible to have a negative fetich, the absence of

some character being alone demanded, and the case has been recorded in

Chicago of an American gentleman of average intelligence, education, and

good habits who, having as a boy cherished a pure affection for a girl

whose leg had been amputated, throughout life was relatively impotent with

normal women, but experienced passion and affection for women who had lost

a leg; he was found by his wife to be in extensive correspondence with

one-legged women all over the country, expending no little money on the

purchase of artificial legs for his various protegees.[8]

It is important to remember, however, that while erotic symbolism becomes

fantastic and abnormal in its extreme manifestations, it is in its

essence absolutely normal. It is only in the very grossest forms of sexual

desire that it is altogether absent. Stendhal described the mental side of

the process of tumescence as a crystallization, a process whereby certain

features of the beloved person present points around which the emotions

held in solution in the lover's mind may concentrate and deposit

themselves in dazzling brilliance. This process inevitably tends to take

place around all those features and objects associated with the beloved

person which have most deeply impressed the lover's mind, and the more

sensitive and imaginative and emotional he is the more certainly will such

features and objects crystallize into erotic symbols. "Devotion and love,"

wrote Mary Wollstonecraft, "may be allowed to hallow the garments as well

as the person, for the lover must want fancy who has not a sort of sacred

respect for the glove or slipper of his mistress. He would not confound

them with vulgar things of the same kind." And nearly two centuries

earlier Burton, who had gathered together so much of the ancient lore of

love, clearly asserted the entirely normal character of erotic symbolism.

"Not one of a thousand falls in love," he declares, "but there is some

peculiar part or other which pleaseth most, and inflames him above the

rest.... If he gets any remnant of hers, a busk-point, a feather of her

fan, a shoe-tie, a lace, a ring, a bracelet of hair, he wears it for a

favor on his arm, in his hat, finger, or next his heart; as Laodamia did

by Protesilaus, when he went to war, sit at home with his picture before

her: a garter or a bracelet of hers is more precious than any Saint's

Relique, he lays it up in his casket (O blessed Relique) and every day

will kiss it: if in her presence his eye is never off her, and drink he

will where she drank, if it be possible, in that very place," etc.[9]

Burton's accuracy in describing the ways of lovers in his century

is shown by a passage in Hamilton's \_Memoires de Gramont\_. Miss

Price, one of the beauties of Charles II's court, and Dongan were

tenderly attached to each other; when the latter died he left

behind a casket full of all possible sorts of love-tokens

pertaining to his mistress, including, among other things, "all

kinds of hair." And as regards France, Burton's contemporary,

Howell, wrote in 1627 in his \_Familiar Letters\_ concerning the

repulse of the English at Rhe: "A captain told me that when they

were rifling the dead bodies of the French gentlemen after the

first invasion they found that many of them had their mistresses'

favors tied about their genitories."

Schurig (\_Spermatologia\_, p. 357) at the beginning of the

eighteenth century knew a Belgian lady who, when her dearly loved

husband died, secretly cut off his penis and treasured it as a

sacred relic in a silver casket. She eventually powdered it, he

adds, and found it an efficacious medicine for herself and

others. An earlier example, of a lady at the French court who

embalmed and perfumed the genital organs of her dead husband,

always preserving them in a gold casket, is mentioned by

Brantome. Mantegazza knew a man who kept for many years on his

desk the skull of his dead mistress, making it his dearest

companion. "Some," he remarks, "have slept for months and years

with a book, a garment, a trifle. I once had a friend who would

spend long hours of joy and emotion kissing a thread of silk

which \_she\_ had held between her fingers, now the only relic of

love." (Mantegazza, \_Fisiologia dell' Amore\_, cap. X.) In the

same way I knew a lady who in old age still treasured in her

desk, as the one relic of the only man she had ever been

attracted to, a fragment of paper he had casually twisted up in a

conversation with her half a century before.

The tendency to treasure the relics of a beloved person, more especially

the garments, is the simplest and commonest foundation of erotic

symbolism. It is without doubt absolutely normal. It is inevitable that

those objects which have been in close contact with the beloved person's

body, and are intimately associated with that person in the lover's mind,

should possess a little of the same virtue, the same emotional potency. It

is a phenomenon closely analogous to that by which the relics of saints

are held to possess a singular virtue. But it becomes somewhat less normal

when the garment is regarded as essential even in the presence of the

beloved person.[10]

While an extremely large number of objects and acts may be found to

possess occasionally the value of erotic symbols, such symbols most

frequently fall into certain well-defined groups. A vast number of

isolated objects or acts may be exceptionally the focus of erotic

contemplation, but the objects and acts which frequently become thus

symbolic are comparatively few.

It seems to me that the phenomena of erotic symbolism may be most

conveniently grouped in three great classes, on the basis of the objects

or acts which arouse them.

I. PARTS OF THE BODY.--\_A. Normal:\_ Hand, foot, breasts, nates, hair,

secretions and excretions, etc.

\_B. Abnormal:\_ Lameness, squinting, pitting of smallpox, etc. Paidophilia

or the love of children, presbyophilia or the love of the aged, and

necrophilia or the attraction for corpses, may be included under this

head, as well as the excitement caused by various animals.

II. INANIMATE OBJECTS.[11]--\_A. Garments:\_ Gloves, shoes and stockings and

garters, caps, aprons, handkerchiefs, underlinen.

\_B. Impersonal Objects:\_ Here may be included all the various objects that

may accidentally acquire the power of exciting sexual feeling in

auto-erotism. Pygmalionism may also be included.

III. ACTS AND ATTITUDES.--\_A. Active:\_ Whipping, cruelty, exhibitionism.

\_B. Passive:\_ Being whipped, experiencing cruelty. Personal odors and the

sound of the voice may be included under this head. \_C. Mixoscopic:\_ The

vision of climbing, swinging, etc. The acts of urination and defecation.

The coitus of animals.

Although the three main groups into which the phenomena of erotic

symbolism are here divided may seem fairly distinct, they are yet very

closely allied, and indeed overlap, so that it is possible, as we shall

see, for a single complex symbol to fall into all three groups.

A very complete kind of erotic symbolism is furnished by Pygmalionism or

the love of statues.[12] It is exactly analogous to the child's love of a

doll, which is also a form of sexual (though not erotic) symbolism. In a

somewhat less abnormal form, erotic symbolism probably shows itself in its

simplest shape in the tendency to idealize unbeautiful peculiarities in a

beloved person, so that such peculiarities are ever afterward almost or

quite essential in order to arouse sexual attraction. In this way men have

become attracted to limping women. Even the most normal man may idealize a

trifling defect in a beloved woman. The attention is inevitably

concentrated on any such slight deviation from regular beauty, and the

natural result of such concentration is that a complexus of associated

thoughts and emotions becomes attached to something that in itself is

unbeautiful. A defect becomes an admired focus of attention, the embodied

symbol of the lover's emotion.

Thus a mole is not in itself beautiful, but by the tendency to

erotic symbolism it becomes so. Persian poets especially have

lavished the richest imagery on moles (\_Anis El-Ochchaq\_ in

\_Bibliotheque des Hautes Etudes\_, fasc, 25, 1875); the Arabs, as

Lane remarks (\_Arabian Society in the Middle Ages\_, p. 214), are

equally extravagant in their admiration of a mole.

Stendhal long since well described the process by which a defect

becomes a sexual symbol. "Even little defects in a woman's face,"

he remarked, "such as a smallpox pit, may arouse the tenderness

of a man who loves her, and throw him into deep reverie when he

sees them in another woman. It is because he has experienced a

thousand feelings in the presence of that smallpox mark, that

these feelings have been for the most part delicious, all of the

highest interest, and that, whatever they may have been, they are

renewed with incredible vivacity on the sight of this sign, even

when perceived on the face of another woman. If in such a case we

come to prefer and love \_ugliness\_, it is only because in such a

case ugliness is beauty. A man loved a woman who was very thin

and marked by smallpox; he lost her by death. Three years later,

in Rome, he became acquainted with two women, one very beautiful,

the other thin and marked by smallpox, on that account, if you

will, rather ugly. I saw him in love with this plain one at the

end of a week, which he had employed in effacing her plainness by

his memories." (\_De l'Amour\_, Chapter XVII.)

In the tendency to idealize the unbeautiful features of a beloved person

erotic symbolism shows itself in a simple and normal form. In a less

simple and more morbid form it appears in persons in whom the normal paths

of sexual gratification are for some reasons inhibited, and who are thus

led to find the symbols of natural love in unnatural perversions. It is

for this reason that so many erotic symbolisms take root in childhood and

puberty, before the sexual instincts have reached full development. It is

for the same reason also, that, at the other end of life, when the sexual

energies are failing, erotic symbols sometimes tend to be substituted for

the normal pleasures of sex. It is for this reason, again, that both men

and women whose normal energies are inhibited sometimes find the symbols

of sexual gratification in the caresses of children.

The case of a schoolmistress recorded by Penta instructively

shows how an erotic symbolism of this last kind may develop by no

means as a refinement of vice, but as the one form in which

sexual gratification becomes possible when normal gratification

has been pathologically inhibited. F.R., aged 48, schoolmistress;

she was some years ago in an asylum with religious mania, but

came out well in a few months. At the age of 12 she had first

experienced sexual excitement in a railway train from the jolting

of the carriage. Soon after she fell in love with a youth who

represented her ideal and who returned her affection. When,

however, she gave herself to him, great was her disillusion and

surprise to find that the sexual act which she had looked forward

to could not be accomplished, for at the first contact there was

great pain and spasmodic resistance of the vagina. There was a

condition of vaginismus. After repeated attempts on subsequent

occasions her lover desisted. Her desire for intercourse

increased, however, rather than diminished, and at last she was

able to tolerate coitus, but the pain was so great that she

acquired a horror of the sexual embrace and no longer sought it.

Having much will power, she restrained all erotic impulses during

many years. It was not until the period of the menopause that the

long repressed desires broke out, and at last found a symbolical

outlet that was no longer normal, but was felt to supply a

complete gratification. She sought the close physical contact of

the young children in her care. She would lie on her bed naked,

with two or three naked children, make them suck her breasts and

press them to every part of her body. Her conduct was discovered

by means of other children who peeped through the keyhole, and

she was placed under Penta for treatment. In this case the loss

of moral and mental inhibition, due probably to troubles of the

climacteric, led to indulgence, under abnormal conditions, in

those primitive contacts which are normally the beginning of

love, and these, supported by the ideal image of the early lover,

constituted a complete and adequate symbol of natural love in a

morbidly perverted individual. (P. Penta, \_Archivio delle

Psicopatie Sessuali\_, January, 1896.)

FOOTNOTES:

[1] The term "erotic symbolism" has already been employed by Eulenburg

(\_Sexuale Neuropathie\_, 1895, p. 101). It must be borne in mind that this

term, implying the specific emotion, is much narrower than the term

"sexual symbolism," which may be used to designate a great variety of

ritual and social practices which have played a part in the evolution of

civilization.

[2] \_Sexual Selection in Man\_, iv, "Vision."

[3] K. Groos, \_Der AEsthetische Genuss\_, p. 122. The psychology of the

associations of contiguity and resemblance through which erotic symbolism

operates its transference is briefly discussed by Ribot in the \_Psychology

of the Emotions\_, Part 1, Chapter XII; the early chapters of the same

author's \_Logique des Sentiments\_ may also be said to deal with the

emotional basis on which erotic symbolism arises.

[4] A number of synonyms for the female pudenda are brought together by

Schurig--cunnus, hortus, concha, navis, fovea, larva, canis, annulus,

focus, cymba, antrum, delta, myrtus, etc.--and he discusses many of them.

(\_Muliebria\_, Section I, cap. I.)

[5] Kleinpaul, \_Sprache Ohne Worte\_, pp. 24-29; cf. K. Pearson, on the

general and special words for sex, \_Chances of Death\_, vol. ii, pp.

112-245; a selection of the literature of the rose will be found in a

volume of translations entitled \_Ros Rosarum\_.

[6] G.S. Hall, \_Adolescence\_, vol. i, p. 470.

[7] Goron, \_Les Parias de l'Amour\_, p. 45.

[8] A.R. Reynolds, \_Medical Standard\_, vol. x, cited by Kiernan,

"Responsibility in Sexual Perversion," \_American Journal of Neurology and

Psychiatry\_, 1882.

[9] R. Burton, \_Anatomy of Melancholy\_, Part III, Section II, Mem. II,

Subs. II, and Mem. III, Subs. I.

[10] Numerous examples are given by Moll, \_Kontraere Sexualempfindung\_,

third edition, pp. 265-268.

[11] Chevalier (\_De l'Inversion\_, 1885; id., \_L'Inversion Sexuelle\_, 1892,

p. 52), followed by E. Laurent (\_L'Amour Morbide\_, 1891, Chapter X),

separates this group from other fetichistic perversions, under the head of

"azooephilie." I see no adequate ground for this step. The various forms of

fetichism are too intimately associated to permit of any group of them

being violently separated from the others.

[12] This has already been considered as a perversion founded on vision,

in discussing \_Sexual Selection in Man\_. IV.

II.

Foot-fetichism and Shoe-fetichism--Wide Prevalence and Normal

Basis--Restif de la Bretonne--The Foot a Normal Focus of Sexual Attraction

Among Some Peoples--The Chinese, Greeks, Romans, Spaniards, etc.--The

Congenital Predisposition in Erotic Symbolism--The Influence of Early

Association and Emotional Shock--Shoe-fetichism in Relation to

Masochism--The Two Phenomena Independent Though Allied--The Desire to be

Trodden On--The Fascination of Physical Constraint--The Symbolism of

Self-inflicted Pain--The Dynamic Element in Erotic Symbolism--The

Symbolism of Garments.

Of all forms of erotic symbolism the most frequent is that which idealizes

the foot and the shoe. The phenomena we here encounter are sometimes so

complex and raise so many interesting questions that it is necessary to

discuss them somewhat fully.

It would seem that even for the normal lover the foot is one of the most

attractive parts of the body. Stanley Hall found that among the parts

specified as most admired in the other sex by young men and women who

answered a \_questionnaire\_ the feet came fourth (after the eyes, hair,

stature and size).[13] Casanova, an acute student and lover of women who

was in no degree a foot fetichist, remarks that all men who share his

interest in women are attracted by their feet; they offer the same

interest, he considers, as the question of the particular edition offers

to the book-lover.[14]

In a report of the results of a \_questionnaire\_ concerning

children's sense of self, to which over 500 replies were

received, Stanley Hall thus summarizes the main facts ascertained

with reference to the feet: "A special period of noticing the

feet comes somewhat later than that in which the hands are

discovered to consciousness. Our records afford nearly twice as

many cases for feet as for hands. The former are more remote from

the primary psychic focus or position, and are also more often

covered, so that the sight of them is a more marked and

exceptional event. Some children become greatly excited whenever

their feet are exposed. Some infants show signs of fear at the

movement of their own knees and feet covered, and still more

often fright is the first sensation which signalizes the child's

discovery of its feet.... Many are described as playing with them

as if fascinated by strange, newly-discovered toys. They pick

them up and try to throw them away, or out of the cradle, or

bring them to the mouth, where all things tend to go.... Children

often handle their feet, pat and stroke them, offer them toys and

the bottle, as if they, too, had an independent hunger to

gratify, an \_ego\_ of their own.... Children often develop [later]

a special interest in the feet of others, and examine, feel them,

etc., sometimes expressing surprise that the pinch of the

mother's toe hurts her and not the child, or comparing their own

and the feet of others point by point. Curious, too, are the

intensifications of foot-consciousness throughout the early years

of childhood, whenever children have the exceptional privilege of

going barefoot, or have new shoes. The feet are often

apostrophized, punished, beaten sometimes to the point of pain

for breaking things, throwing the child down, etc. Several

children have habits, which reach great intensity, and then

vanish, of touching or tickling the feet, with gales of laughter,

and a few are described as showing an almost morbid reluctance to

wear anything upon the feet, or even to having them touched by

others.... Several almost fall in love with the great toe or the

little one, especially admiring some crease or dimple in it,

dressing it in some rag of silk or bit of ribbon, or cut-off

glove fingers, winding it with string, prolonging it by tying on

bits of wood. Stroking the feet of others, especially if they are

shapely, often becomes almost a passion with young children, and

several adults confess a survival of the same impulse which it is

an exquisite pleasure to gratify. The interest of some mothers in

babies' toes, the expressions of which are ecstatic and almost

incredible, is a factor of great importance." (G. Stanley Hall,

"Some Aspects of the Early Sense of Self," \_American Journal of

Psychology\_, April, 1898.) In childhood, Stanley Hall remarks

elsewhere (\_Adolescence\_, vol. ii, p. 104), "a form of courtship

may consist solely in touching feet under the desk." It would

seem that even animals have a certain amount of sexual

consciousness in the feet; I have noticed a male donkey, just

before coitus, bite the feet of his partner.

At the same time it is scarcely usual for the normal lover, in most

civilized countries to-day, to attach primary importance to the foot, such

as he very frequently attaches to the eyes, though the feet play a very

conspicuous part in the work of certain novelists.[15]

In a small but not inconsiderable minority of persons, however, the foot

or the boot becomes the most attractive part of a woman, and in some

morbid cases the woman herself is regarded as a comparatively unimportant

appendage to her feet or her boots. The boots under civilized conditions

much more frequently constitute the sexual symbol than do the feet

themselves; this is not surprising since in ordinary life the feet are not

often seen.

It is usually only under exceptionally favoring conditions that

foot-fetichism occurs, as in the case recorded by Marandon de

Montyel of a doctor who had been brought up in the West Indies.

His mother had been insane and he himself was subject to

obsessions, especially of being incapable of urinating; he had

had nocturnal incontinence of urine in childhood. All the women

of the people in the West Indies go about with naked feet, which

are often beautiful. His puberty evolved under this influence,

and foot-fetichism developed. He especially admired large, fat,

arched feet, with delicate skin and large, regular toes. He

masturbated with images of feet. At 15 he had relations with a

colored chambermaid, but feared to mention his fetichism, though

it was the touch of her feet that chiefly excited him. He now

gave up masturbation, and had a succession of mistresses, but was

always ashamed to confess his fancies until, at the age of 33, in

Paris, a very intelligent woman who had become his mistress

discovered his mania and skillfully enabled him to yield to it

without shock to his modesty. He was devoted to this mistress,

who had very beautiful feet (he had been horrified by the feet of

Europeans generally), until she finally left him. (\_Archives de

Neurologie\_, October, 1904.)

Probably the first case of shoe-fetichism ever recorded in any

detail is that of Restif de la Bretonne (1734-1806), publicist

and novelist, one of the most remarkable literary figures of the

later eighteenth century in France. Restif was a neurotic

subject, though not to an extreme degree, and his shoe-fetichism,

though distinctly pronounced, was not pathological; that is to

say, that the shoe was not itself an adequate gratification of

the sexual impulse, but simply a highly important aid to

tumescence, a prelude to the natural climax of detumescence; only

occasionally, and \_faute de mieux\_, in the absence of the beloved

person, was the shoe used as an adjunct to masturbation. In

Restif's stories and elsewhere the attraction of the shoe is

frequently discussed or used as a motive. His first decided

literary success, \_Le Pied de Fanchette\_, was suggested by a

vision of a girl with a charming foot, casually seen in the

street. While all such passages in his books are really founded

on his own personal feelings and experiences, in his elaborate

autobiography, \_Monsieur Nicolas\_, he has frankly set forth the

gradual evolution and cause of his idiosyncrasy. The first

remembered trace dated from the age of 4, when he was able to

recall having remarked the feet of a young girl in his native

place. Restif was a sexually precocious youth, and at the age of

9, though both delicate in health and shy in manners, his

thoughts were already absorbed in the girls around him. "While

little Monsieur Nicolas," he tells us, "passed for a Narcissus,

his thoughts, as soon as he was alone, by night or by day, had no

other object than that sex he seemed to flee from. The girls most

careful of their persons were naturally those who pleased him

most, and as the part least easy to keep clean is that which

touches the earth it was to the foot-gear that he mechanically

gave his chief attention. Agathe, Reine, and especially

Madeleine, were the most elegant of the girls at that time; their

carefully selected and kept shoes, instead of laces or buckles,

which were not yet worn at Sacy, had blue or rose ribbon,

according to the color of the skirt. I thought of these girls

with emotion; I desired--I knew not what; but I desired

something, if it were only to subdue them." The origin Restif

here assigns to his shoe-fetichism may seem paradoxical; he

admired the girls who were most clean and neat in their dress, he

tells us, and, therefore, paid most attention to that part of

their clothing which was least clean and neat. But, however

paradoxical the remark may seem, it is psychologically sound. All

fetichism is a kind of not necessarily morbid obsession, and as

the careful work of Janet and others in that field has shown, an

obsession is a fascinated attraction to some object or idea

which gives the subject a kind of emotional shock by its

contrast to his habitual moods or ideas. The ordinary morbid

obsession cannot usually be harmoniously co-ordinated with the

other experiences of the subject's daily life, and shows,

therefore, no tendency to become pleasurable. Sexual fetichisms,

on the other hand, have a reservoir of agreeable emotion to draw

on, and are thus able to acquire both stability and harmony. It

will also be seen that no element of masochism is involved in

Restif's fetichism, though the mistake has been frequently made

of supposing that these two manifestations are usually or even

necessarily allied. Restif wishes to subject the girl who

attracts him, he has no wish to be subjected by her. He was

especially dazzled by a young girl from another town, whose shoes

were of a fashionable cut, with buckles, "and who was a charming

person besides." She was delicate as a fairy, and rendered his

thoughts unfaithful to the robust beauties of his native Sacy.

"No doubt," he remarks, "because, being frail and weak myself, it

seemed to me that it would be easier to subdue her." "This taste

for the beauty of the feet," he continues, "was so powerful in me

that it unfailingly aroused desire and would have made me

overlook ugliness. It is excessive in all those who have it." He

admired the foot as well as the shoe: "The factitious taste for

the shoe is only a reflection of that for pretty feet. When I

entered a house and saw the boots arranged in a row, as is the

custom, I would tremble with pleasure; I blushed and lowered my

eyes as if in the presence of the girls themselves. With this

vivacity of feeling and a voluptuousness of ideas inconceivable

at the age of 10 I still fled, with an involuntary impulse of

modesty, from the girls I adored."

We may clearly see how this combination of sensitive and

precocious sexual ardor with extreme shyness, furnished the soil

on which the germ of shoe-fetichism was able to gain a firm root

and persist in some degree throughout a long life very largely

given up to a pursuit of women, abnormal rather by its

excessiveness than its perversity. A few years later, he tells

us, he happened to see a pretty pair of shoes in a bootmaker's

shop, and on hearing that they belonged to a girl whom at that

time he reverently adored at a distance he blushed and nearly

fainted.

In 1749 he was for a time attracted to a young woman very much

older than himself; he secretly carried away one of her slippers

and kept it for a day; a little later he again took away a shoe

of the same woman which had fascinated him when on her foot, and,

he seems to imply, he used it to masturbate with.

Perhaps the chief passion of Restif's life was his love for

Colette Parangon. He was still a boy (1752), she was the young

and virtuous wife of the printer whose apprentice Restif was and

in whose house he lived. Madame Parangon, a charming woman, as

she is described, was not happily married, and she evidently

felt a tender affection for the boy whose excessive love and

reverence for her were not always successfully concealed.

"Madonna Parangon," he tells us, "possessed a charm which I could

never resist, a pretty little foot; it is a charm which arouses

more than tenderness. Her shoes, made in Paris, had that

voluptuous elegance which seems to communicate soul and life.

Sometimes Colette wore shoes of simple white drugget or with

silver flowers; sometimes rose-colored slippers with green heels,

or green with rose heels; her supple feet, far from deforming her

shoes, increased their grace and rendered the form more

exciting." One day, on entering the house, he saw Madame Parangon

elegantly dressed and wearing rose-colored shoes with tongues,

and with green heels and a pretty rosette. They were new and she

took them off to put on green slippers with rose heels and

borders which he thought equally exciting. As soon as she had

left the room, he continues, "carried away by the most impetuous

passion and idolizing Colette, I seemed to see her and touch her

in handling what she had just worn; my lips pressed one of these

jewels, while the other, deceiving the sacred end of nature, from

excess of exaltation replaced the object of sex (I cannot express

myself more clearly). The warmth which she had communicated to

the insensible object which had touched her still remained and

gave a soul to it; a voluptuous cloud covered my eyes." He adds

that he would kiss with rage and transport whatever had come in

close contact with the woman he adored, and on one occasion

eagerly pressed his lips to her cast-off underlinen, \_vela

secretiora penetralium\_.

At this period Restif's foot-fetichism reached its highest point

of development. It was the aberration of a highly sensitive and

very precocious boy. While the preoccupation with feet and shoes

persisted throughout life, it never became a complete perversion

and never replaced the normal end of sexual desire. His love for

Madam Parangon, one of the deepest emotions in his whole life,

was also the climax of his shoe-fetichism. She represented his

ideal woman, an ethereal sylph with wasp-waist and a child's

feet; it was always his highest praise for a woman that she

resembled Madame Parangon, and he desired that her slipper should

be buried with him. (Restif de la Bretonne, \_Monsieur Nicolas\_,

vols. i-iv, vol. xiii, p. 5; id., \_Mes Inscriptions\_, pp. ci-cv.)

Shoe-fetichism, more especially if we include under this term all

the cases of real or pseudo-masochism in which an attraction to

the boots or slippers is the chief feature, is a not infrequent

phenomenon, and is certainly the most frequently occurring form

of fetichism. Many cases are brought together by Krafft-Ebing in

his \_Psychopathia Sexualis\_. Every prostitute of any experience

has known men who merely desire to gaze at her shoes, or possibly

to lick them, and who are quite willing to pay for this

privilege. In London such a person is known as a "bootman," in

Germany as a "Stiefelfrier."

The predominance of the foot as a focus of sexual attraction, while among

us to-day it is a not uncommon phenomenon, is still not sufficiently

common to be called normal; the majority of even ardent lovers do not

experience this attraction in any marked degree. But these manifestations

of foot-fetichism which with us to-day are abnormal, even when they are

not so extreme as to be morbid, may perhaps become more intelligible to us

when we realize that in earlier periods of civilization, and even to-day

in some parts of the world, the foot is generally recognized as a focus of

sexual attraction, so that some degree of foot-fetichism becomes a normal

phenomenon.

The most pronounced and the best known example of such normal

foot-fetichism at the present day is certainly to be found among the

Southern Chinese. For a Chinese husband his wife's foot is more

interesting than her face. A Chinese woman is as shy of showing her feet

to a man as a European woman her breasts; they are reserved for her

husband's eyes alone, and to look at a woman's feet in the street is

highly improper and indelicate. Chinese foot-fetichism is connected with

the custom of compressing the feet. This custom appears to rest on the

fact that Chinese women naturally possess a very small foot and is thus an

example of the universal tendency in the search for beauty to accentuate,

even by deformation, the racial characteristics. But there is more than

this. Beauty is largely a name for sexual attractiveness, and the energy

expended in the effort to make the Chinese woman's small foot still

smaller is a measure of the sexual fascination which it exerts. The

practice arose on the basis of the sexual attractiveness of the foot,

though it has doubtless served to heighten that attractiveness, just as

the small waist, which (if we may follow Stratz) is a characteristic

beauty of the European woman, becomes to the average European man still

more attractive when accentuated, even to the extent of deformity, by the

compression of the corset.

Referring to the sexual fascination exerted by the foot in China,

Matignon writes: "My attention has been drawn to this point by a

large number of pornographic engravings, of which the Chinese are

very fond. In all these lascivious scenes we see the male

voluptuously fondling the woman's foot. When a Celestial takes

into his hand a woman's foot, especially if it is very small, the

effect upon him is precisely the same as is provoked in a

European by the palpation of a young and firm bosom. All the

Celestials whom I have interrogated on this point have replied

unanimously: 'Oh, a little foot! You Europeans cannot understand

how exquisite, how sweet, how exciting it is!' The contact of the

genital organ with the little foot produces in the male an

indescribable degree of voluptuous feeling, and women skilled in

love know that to arouse the ardor of their lovers a better

method than all Chinese aphrodisiacs--including 'giusen' and

swallows' nests--is to take the penis between their feet. It is

not rare to find Chinese Christians accusing themselves at

confession of having had 'evil thoughts on looking at a woman's

foot.'" (Dr. J. Matignon, "A propos d'un Pied de Chinoise,"

\_Archives d'Anthropologie Criminelle\_, 1898.)

It is said that a Chinese Empress, noted for her vice and having

a congenital club foot, about the year 1100 B.C., desired all

women to resemble her, and that the practice of compressing the

foot thus arose. But this is only tradition, since, in 300 B.C.,

Chinese books were destroyed (Morache, Art. "Chine,"

\_Dictionnaire Encyclopedique des Sciences Medicales\_, p. 191). It

is also said that the practice owes its origin to the wish to

keep women indoors. But women are not secluded in China, nor does

foot compression usually render a woman unable to walk. Many

intelligent Chinese are of opinion that its object is to promote

the development of the sexual parts and of the thighs, and so to

aid both intercourse and parturition. There is no ground for

believing that it has any such influence, though Morache found

that the mons veneris and labia are largely developed in Chinese

women, and not in Tartar women living in Pekin (who do not

compress the foot). If there is any correlation between the feet

and the pelvic regions, it is more probably congenital than due

to the artificial compression of the feet. The ancients seem to

have believed that a small foot indicated a small vagina. Restif

de la Bretonne, who had ample opportunities for forming an

opinion on a matter in which he took so great an interest,

believed that a small foot, round and short, indicated a large

vagina (\_Monsieur Nicolas\_, vol. i, reprint of 1883, p. 92).

Even, however, if we admit that there is a real correlation

between the foot and the vagina, that would by no means suffice

to render the foot a focus of sexual attraction.

It remains the most reasonable view that the foot bandage must be

regarded as strictly analogous to the waist bandage or corset

which also tends to produce deformity of the constricted region.

Stratz has ingeniously remarked (\_Frauenkleidung\_, third edition,

p. 101) that the success of the Chinese in dwarfing trees may

have suggested a similar attempt in regard to women's feet, and

adds that in any case both dwarfed trees and bound feet bear

witness in the Mongolian to the same love for small and elegant,

not to say deformed, things. For a Chinaman the deformed foot is

a "golden water-lily."

Many facts (together with illustrations) bearing on Chinese

deformation of the foot will be found in Ploss, \_Das Weib\_, vol.

i, Section IV.

The significance of the sexual emotion aroused by the female foot in China

and the origin of its compression begin to become clear when we realize

that this foot-fetichism is merely an extreme development of a tendency

which is fairly well marked among nearly all the peoples of yellow race.

Jacoby, who has brought together a number of interesting facts bearing on

the sexual significance of the foot, states that a similar tendency is to

be found among the Mongol and Turk peoples of Siberia, and in the east and

central parts of European Russia, among the Permiaks, the Wotiaks, etc.

Here the woman, at all events when young, has always her feet, as well as

head, covered, however little clothing she may otherwise wear.

"On hot nights or on baking days," Jacoby states, "you may see

these women with uncovered breasts, or even entirely naked

without embarrassment, but you will never see them with bare

feet, and no male relations, except the husband, will ever see

the feet and lower part of the legs of the women in the house.

These women have their modesty in their feet, and also their

coquetry; to unbind the feet of a woman is for a man a voluptuous

act, and the touch of the bands produces the same effect as a

corset still warm from a woman's body on a European man. A

woman's beauty, that which attracts and excites a man, lies in

her foot; in Mordvin love poems celebrating the beauty of women

there is much about her attire, especially her embroidered

chemise, but as regards the charms of her person the poet is

content to state that 'her feet are beautiful;' with that

everything is said. The young peasant woman of the central

provinces as part of her holiday raiment puts on great woolen

stockings which come up to the groin and are then folded over to

below the knee. To uncover the feet of a person of the opposite

sex is a sexual act, and has thus become the symbol of sexual

possession, so that the stocking or foot-gear became the emblem

of marriage, as later the ring. (It was so among the Jews, as we

see in the book of \_Ruth\_, Chapter III, v. 4, and Chapter IV, vv.

7 and 8). St. Vladimir the Great asked in marriage the daughter

of Prince Rogvold; as Vladimir's mother had been a serf, the

princess proudly replied that she 'would not uncover the feet of

a slave.' At the present time in the east of Russia when a young

girl tries to find out by divination whom she will have as a

husband the traditional formula is 'Come and take my stockings

off.' Among the populations of the north and east, it is

sometimes the bride who must do this for her husband on the

wedding night, and sometimes the bridegroom for his wife, not as

a token of love, but as a nuptial ceremony. Among the

professional classes and small nobility in Russia parents place

money in the stocking of their child at marriage as a present for

the other partner, it being supposed that the couple mutually

remove each other's foot raiment, as an act of sexual possession,

the emblem of coitus." (Paul Jacoby, \_Archives d'Anthropologie

Criminelle\_, December, 1903, p. 793.) The practice among

ourselves of children hanging up their stockings at night for

presents would seem to be a relic of the last-mentioned custom.

While we may witness the sexual symbolism of the foot, with or without an

associated foot-fetichism, most highly developed in Asia and Eastern

Europe, it has by no means been altogether unknown in some stages of

western civilization, and traces of it may be found here and there even

yet. Schinz refers to the connection between the feet and sexual pleasure

as existing not only among the Egyptians and the Arabs, but among the

ancient Germans and the modern Spaniards,[16] while Jacoby points out that

among the Greeks, the Romans, and especially the Etruscans, it was usual

to represent chaste and virgin goddesses with their feet covered, even

though they might be otherwise nude. Ovid, again, is never weary of

dwelling on the sexual charm of the feminine foot. He represents the

chaste matron as wearing a weighted \_stola\_ which always fell so as to

cover her feet; it was only the courtesan, or the nymph who is taking part

in an erotic festival, who appears with raised robes, revealing her

feet.[17] So grave a historian as Strabo, as well as AElian, refers to the

story of the courtesan Rhodope whose sandal was carried off by an eagle

and dropped in the King of Egypt's lap as he was administering justice, so

that he could not rest until he had discovered to whom this delicately

small sandal belonged, and finally made her his queen. Kleinpaul, who

repeats this story, has collected many European sayings and customs

(including Turkish), indicating that the slipper is a very ancient symbol

of a woman's sexual parts.[18]

In Rome, Dufour remarks, "Matrons having appropriated the use of

the shoe (\_soccus\_) prostitutes were not allowed to use it, and

were obliged to have their feet always naked in sandals or

slippers (\_crepida\_ and \_solea\_), which they fastened over the

instep with gilt bands. Tibullus delights to describe his

mistress's little foot, compressed by the band that imprisoned

it: \_Ansaque compressos colligat arcta pedes\_. Nudity of the foot

in woman was a sign of prostitution, and their brilliant

whiteness acted afar as a pimp to attract looks and desires."

(Dufour, \_Histoire de la Prostitution\_, vol. II., ch. xviii.)

This feeling seems to have survived in a more or less vague and

unconscious form in mediaeval Europe. "In the tenth century,"

according to Dufour (\_Histoire de la Prostitution\_, vol. VI., p.

11), "shoes \_a la poulaine\_, with a claw or beak, pursued for

more than four centuries by the anathemas of popes and the

invectives of preachers, were always regarded by mediaeval

casuists as the most abominable emblems of immodesty. At a first

glance it is not easy to see why these shoes--terminating in a

lion's claw, an eagle's beak, the prow of a ship, or other metal

appendage--should be so scandalous. The excommunication inflicted

on this kind of foot-gear preceded the impudent invention of some

libertine, who wore \_poulaines\_ in the shape of the phallus, a

custom adopted also by women. This kind of \_poulaine\_ was

denounced as \_mandite de Dicu\_ (Ducange's Glossary, at the word

Poulainia) and prohibited by royal ordinances (see letter of

Charles V., 17 October, 1367, regarding the garments of the women

of Montpellier). Great lords and ladies continued, however, to

wear \_poulaines\_." In Louis XL's court they were still worn of a

quarter of an ell in length.

Spain, ever tenacious of ancient ideas, appears to have preserved

longer than other countries the ancient classic traditions in

regard to the foot as a focus of modesty and an object of sexual

attraction. In Spanish religious pictures it was always necessary

that the Virgin's feet should be concealed, the clergy ordaining

that her robe should be long and flowing, so that the feet might

be covered with decent folds. Pacheco, the master and

father-in-law of Velasquez, writes in 1649 in his \_Arte de la

Pintura\_: "What can be more foreign from the respect which we owe

to the purity of Our Lady the Virgin than to paint her sitting

down with one of her knees placed over the other, and often with

her sacred feet uncovered and naked. Let thanks be given to the

Holy Inquisition which commands that this liberty should be

corrected!" It was Pacheco's duty in Seville to see that these

commands were obeyed. At the court of Philip IV. at this time the

princesses never showed their feet, as we may see in the pictures

of Velasquez. When a local manufacturer desired to present that

monarch's second bride, Mariana of Austria, with some silk

stockings the offer was indignantly rejected by the Court

Chamberlain: "The Queen of Spain has no legs!" Philip V.'s, queen

was thrown from her horse and dragged by the feet; no one

ventured to interfere until two gentlemen bravely rescued her and

then fled, dreading punishment by the king: they were, however,

graciously pardoned. Reinach ("Pieds Pudiques," \_Cultes, Mythes

et Religions\_, pp. 105-110) brings together several passages from

the Countess D'Aulnoy's account of the Madrid Court in the

seventeenth century and from other sources, showing how careful

Spanish ladies were as regards their feet, and how jealous

Spanish husbands were in this matter. At this time, when Spanish

influence was considerable, the fashion of Spain seems to have

spread to other countries. One may note that in Vandyck's

pictures of English beauties the feet are not visible, though in

the more characteristically English painters of a somewhat later

age it became usual to display them conspicuously, while the

French custom in this matter is the farthest removed from the

Spanish. At the present day a well-bred Spanish woman shows as

little as possible of her feet in walking, and even in some of

the most characteristic Spanish dances there is little or no

kicking, and the feet may even be invisible throughout. It is

noteworthy that in numerous figures of Spanish women (probably

artists' models) reproduced in Ploss's \_Das Weib\_ the stockings

are worn, although the women are otherwise, in most cases, quite

naked. Max Dessoir mentions ("Psychologie der Vita Sexualis,"

\_Zeitschrift fuer Psychiatrie\_, 1894, p. 954) that in Spanish

pornographic photographs women always have their shoes on, and he

considers this an indication of perversity. I have seen the

statement (attributed to Gautier's \_Voyage en Espagne\_, where,

however, it does not occur) that Spanish prostitutes uncover

their feet in sign of assent, and Madame d'Aulnoy stated that in

her time to show her lover her feet was a Spanish woman's final

favor.

The tendency, which we thus find to be normal at some earlier periods of

civilization, to insist on the sexual symbolism of the feminine foot or

its coverings, and to regard them as a special sexual fascination, is not

without significance for the interpretation of the sporadic manifestations

of foot-fetichism among ourselves. Eccentric as foot-fetichism may appear

to us, it is simply the re-emergence, by a pseudo-atavism or arrest of

development, of a mental or emotional impulse which was probably

experienced by our forefathers, and is often traceable among young

children to-day.[19] The occasional reappearance of this bygone impulse

and the stability which it may acquire are thus conditioned by the

sensitive reaction of an abnormally nervous and usually precocious

organism to influences which, among the average and ordinary population of

Europe to-day, are either never felt, or quickly outgrown, or very

strictly subordinated in the highly complex crystallizations which the

course of love and the process of tumescence create within us.

It may be added that this is by no means true of foot-fetichism

only. In some other fetichisms a seemingly congenital

predisposition is even more marked. This is not only the case as

regards hair-fetichism and fur-fetichism (see, e.g.,

Krafft-Ebing, \_Psychopathia Sexualis\_, English translation of

tenth edition, pp. 233, 255, 262). In many cases of fetichisms of

all kinds not only is there no record of any commencement in a

definite episode (an absence which may be accounted for by the

supposition that the original incident has been forgotten), but

it would seem in some cases that the fetichism developed very

slowly.

In this sense, it will be seen, although it is hazardous to speak of

foot-fetichism as strictly an atavism, it may certainly be said to arise

on a congenital basis. It represents the rare development of an inborn

germ, usually latent among ourselves, which in earlier stages of

civilization frequently reached a normal and general fruition.

It is of interest to emphasize this congenital element of foot symbolism,

because more than any other forms of sexual perversion the fetichisms are

those which are most vaguely conditioned by inborn states of the organism

and most definitely aroused by seemingly accidental associations or shocks

in early life. Inversion is sometimes so fundamentally ingrained in the

individual's constitution that it arises and develops in spite of the very

strongest influence in a contrary direction. But a fetichism, while it

tends to occur in sensitive, nervous, timid, precocious individuals--that

is to say, individuals of more or less neuropathic heredity--can usually,

though not always, be traced to a definite starting point in the shock of

some sexually emotional episode in early life.

A few examples of the influences of such association may here be

given, referring miscellaneously to various forms of erotic

symbolism. Magnan has recorded the case of a hair-fetichist,

living in a district where the women wore their hair done up, who

at the age of 15 experienced pleasurable feelings with erection

at the sight of a village beauty combing her hair; from that time

flowing hair became his fetich, and he could not resist the

temptation to touch it and if possible sever it, thus becoming a

hair-despoiler, for which he was arrested but not sentenced.

(\_Archives de l'Anthropologie Criminelle\_, vol. v, No. 28.)

I have elsewhere recorded the history of a boy of 14, having

already had imperfect connection with a grown-up woman, who

associated much with a young married lady; he had no sexual

relations with her, but one day she urinated in his presence, and

he saw that her mons veneris was covered by very thick hair; from

that time he worshiped this woman in secret and acquired a

life-long fetichistic attraction to women whose pubic hair was

similarly abundant (\_Studies in the Psychology of Sex\_, vol. iii,

Appendix B, History V).

Roubaud reported the case of a general's son, sexually initiated

at the age of 14 by a blonde young lady of 21 who, in order to

avoid detection, always retained her clothing: gaiters, a corset

and a silk dress; when the boy's studies were completed and he

was sent to a garrison where he could enjoy freedom he found that

his sexual desires could only be aroused by blonde women dressed

like the lady who had first aroused his sexual desires;

consequently he gave up all thoughts of matrimony, as a woman in

nightclothes produced impotence (\_Traite de l'Impuissance\_, p.

439). Krafft-Ebing records the somewhat similar case of a nervous

Polish boy of old family seduced at the age of 17 by a French

governess, who during several months practiced mutual

masturbation with him; in this way his attention became

attracted by her very elegant boots, and in the end he became a

confirmed boot-fetichist (\_Psychopathia Sexualis\_, English

translation, p. 249).

A boy of 7, of bad heredity, was taught to masturbate by a

servant girl; on one occasion she practiced this on him with her

foot without taking off her shoe; it was the first time the

manoeuvre gave him any pleasure, and an association was thus

established which led to shoe-fetichism (Hammond, \_Sexual

Impotence\_, p. 44). A government official whose first coitus in

youth took place on a staircase; the sound of his partner's

creaking shoes against the stairs, produced by her efforts to

accelerate orgasm, formed an association which developed into an

auditory shoe-fetichism; in the streets he was compelled to

follow ladies whose shoes creaked, ejaculation being thus

produced, while to obtain complete satisfaction he would make a

prostitute, otherwise naked, sit in front of him in her shoes,

moving her feet so that the shoes creaked. (Moraglia, \_Archivio

di Psichiatria\_, vol. xiii, p. 568.)

Bechterew, in St. Petersburg, has recorded the case of a man who

when a child used to fall asleep at the knees of his nurse with

his head buried in the folds of her apron; in this position he

first experienced erection and voluptuous sensations; when a

youth he had no attraction to naked women, and in real life and

in dreams was only excited sexually under conditions recalling

his early experience; in his relations with women he preferred

them dressed, and was excited by the rustling sound of their

skirts; in this case there was no traceable neuropathic taint nor

any other personal peculiarity. (Summarized in \_Journal de

Psychologie Normale et Pathologique\_, January-February, 1904, p.

72.)

In a curious case recorded in detail by Moll, a philologist of

sensitive temperament but sound heredity, who had always been

fond of flowers, at the age of 21 became engaged to a young lady

who wore large roses fastened in her jacket; from this time roses

became to him a sexual fetich, to kiss them caused erection, and

his erotic dreams were accompanied by visions of roses and the

hallucination of their odor; the engagement was finally broken

off and the rose-fetichism disappeared (\_Untersuchungen ueber

Libido Sexualis\_, bd. i, p. 540).

Such associations may naturally occur in the early experiences of even the

most normal persons. The degree to which they will influence the

subsequent life and thought and feeling depends on the degree of the

individual's morbid emotional receptivity, on the extent to which he is

hereditarily susceptible of abnormal deviation. Precocity is undoubtedly a

condition which favors such deviation; a child who is precociously and

abnormally sensitive to persons of the opposite sex before puberty has

established the normal channels of sexual desire, is peculiarly liable to

become the prey of a chance symbolism. All degrees of such symbolism are

possible. While the average insensitive person may fail to perceive them

at all, for the more alert and imaginative lover they are a fascinating

part of the highly charged crystallization of passion. A more nervously

exceptional person, when once such a symbolism has become firmly

implanted, may find it an absolutely essential element in the charm of a

beloved and charming person. Finally, for the individual who is thoroughly

unsound the symbol becomes generalized; a person is no longer desired at

all, being merely regarded as an appendage of the symbol, or being

dispensed with altogether; the symbol is alone desired, and is fully

adequate to impart by itself complete sexual gratification. While it must

be considered a morbid state to demand a symbol as an almost essential

part of the charm of a desired person, it is only in the final condition,

in which the symbol becomes all-sufficing, that we have a true and

complete perversion. In the less complete forms of symbolism it is still

the woman who is desired, and the ends of procreation may be served; when

the woman is ignored and the mere symbol is an adequate and even preferred

stimulus to detumescence the pathological condition becomes complete.

Krafft-Ebing regarded shoe-fetichism as, in large measure, a more or less

latent form of masochism, the foot or the shoe being the symbol of the

subjection and humiliation which the masochist feels in the presence of

the beloved object. Moll is also inclined to accept such a connection.

"The very numerous class of boot-and-shoe-fetichists,"

Krafft-Ebing wrote, "forms the transition to the manifestations

of another independent perversion, i.e., fetichism itself; but it

stands in closer relationship to the former.... It is highly

probable, and shown by a correct classification of the observed

cases, that the majority, and perhaps all of the cases of

shoe-fetichism, rest upon a basis of more or less conscious

masochistic desire for self-humiliation.... The majority or all

may be looked upon as instances of latent masochism (the motive

remaining unconscious) in which the \_female foot or shoe, as the

masochist's fetich\_, has acquired an independent significance."

(\_Psychopathia Sexualis\_, English translation of tenth edition,

pp. 159, et seq.) "Though Krafft-Ebing may not have cleared up

the whole matter," Moll remarks, "I regard his deductions

concerning the connection of foot-and-shoe fetichism to masochism

as the most important progress that has been made in the

theoretic study of sexual perversions.... In any case, the

connection is very frequent." (\_Kontraere Sexualempfindung\_, third

edition, p. 306.)

It is quite easy to see that this supposed identity of masochism and

foot-fetichism forms a seductive theory. It is also undoubtedly true that

a masochist may very easily be inclined to find in his mistress's foot an

aid to the ecstatic self-abnegation which he desires to attain.[20] But

only confusion is attained by any general attempt to amalgamate masochism

and foot-fetichism. In the broad sense in which erotic symbolism is here

understood, both masochism and foot-fetichism may be cooerdinated as

symbolisms; for the masochist his self-humiliating impulses are the symbol

of ecstatic adoration; for the foot-fetichist his mistress's foot or shoe

is the concentrated symbol of all that is most beautiful and elegant and

feminine in her personality. But if in this sense they are cooerdinated,

they remain entirely distinct and have not even any necessary tendency to

become merged. Masochism merely simulates foot-fetichism; for the

masochist the boot is not strictly a symbol, it is only an instrument

which enables him to carry out his impulse; the true sexual symbol for him

is not the boot, but the emotion of self-subjection. For the

foot-fetichist, on the other hand, the foot or the shoe is not a mere

instrument, but a true symbol; the focus of his worship, an idealized

object which he is content to contemplate or reverently touch. He has no

necessary impulse to any self-degrading action, nor any constant emotion

of subjection. It may be noted that in the very typical case of

foot-fetichism which is presented to us in the person of Restif de la

Bretonne (\_ante\_, p. 18), he repeatedly speaks of "subjecting" the woman

for whom he feels this fetichistic adoration, and mentions that even when

still a child he especially admired a delicate and fairy-like girl in this

respect because she seemed to him easier to subjugate. Throughout life

Restif's attitude toward women was active and masculine, without the

slightest trace of masochism.[21]

To suppose that a fetichistic admiration of his mistress's foot is due to

a lover's latent desire to be kicked, is as unreasonable as it would be to

suppose that a fetichistic admiration for her hand indicated a latent

desire to have his ears boxed. In determining whether we are concerned

with a case of foot-fetichism or of masochism we must take into

consideration the whole of the subject's mental and emotional attitude. An

act, however definite, will not suffice as a criterion, for the same act

in different persons may have altogether different implications. To

amalgamate the two is the result of inadequate psychological analysis and

only leads to confusion.

It is, however, often very difficult to decide whether we are dealing with

a case which is predominantly one of masochism or of foot-fetichism. The

nature of the action desired, as we have seen, will not suffice to

determine the psychological character of the perversion. Krafft-Ebing

believed that the desire to be trodden on, very frequently experienced by

masochists, is absolutely symptomatic of masochism.[22] This is scarcely

the case. The desire to be trodden on may be fundamentally an erotic

symbolism, closely approaching foot-fetichism, and such slight indications

of masochism as appear may be merely a parasitic growth on the symbolism,

a growth perhaps more suggested by the circumstances involved in the

gratification of the abnormal desire than inherent in the innate impulse

of the subject. This may be illustrated by the interesting case of a very

intelligent man with whom I am well acquainted.

C.P., aged 38. Heredity good. Parents both healthy and normal.

Several children of the marriage, all sexually normal so far as

is known. C.P. is the youngest of the family and separated from

the others by an interval of many years. He was a seven-months'

child. He has always enjoyed good health and is active and

vigorous, both mentally and physically.

From the age of 9 or 10 to 14 he masturbated occasionally for the

sake of physical relief, having discovered the act for himself.

He was, however, quite innocent and knew nothing of sexual

matters, never having been initiated either by servants or by

other boys.

"When I encounter a woman who very strongly attracts me and whom

I very greatly admire," he writes, "my desire is never that I may

have sexual connection with her in the ordinary sense, but that I

may lie down upon the floor on my back and be trampled upon by

her. This curious desire is seldom present unless the object of

my admiration is really a lady, and of fine proportions. She must

be richly dressed--preferably in an evening gown, and wear dainty

high-heeled slippers, either quite open so as to show the curve

of the instep, or with only one strap or 'bar' across. The skirts

should be raised sufficiently to afford me the pleasure of seeing

her feet and a liberal amount of ankle, but in no case above the

knee, or the effect is greatly reduced. Although I often greatly

admire a woman's intellect and even person, sexually no other

part of her has any serious attraction for me except the leg,

from the knee downwards, and the foot, and these must be

exquisitely clothed. Given this condition, my desire amounts to a

wish to gratify my sexual sense by contact with the (to me)

attractive part of the woman. Comparatively few women have a leg

or foot sufficiently beautiful to my mind to excite any serious

or compelling desire, but when this is so, or I suspect it, I am

willing to spend any time or trouble to get her to tread upon me

and am anxious to be trampled on with the greatest severity.

"The treading should be inflicted for a few minutes all over the

chest, abdomen and groin, and lastly on the penis, which is, of

course, lying along the belly in a violent state of erection, and

consequently too hard for the treading to damage it. I also enjoy

being nearly strangled by a woman's foot.

"If the lady finally stands facing my head and places her slipper

upon my penis so that the high heel falls about where the penis

leaves the scrotum, the sole covering most of the rest of it and

with the other foot upon the abdomen, into which I can \_see\_ as

well as feel it sink as she shifts her weight from one foot to

the other, orgasm takes place almost at once. Emission under

these conditions is to me an agony of delight, during which

practically the lady's whole weight should rest upon the penis.

"One reason for my special pleasure in this method seems to be

that first the heel and afterwards the sole of the slipper as it

treads upon the penis greatly check the passage of the semen and

consequently the pleasure is considerably prolonged. There is

also a curious mental side to the affair. I love to imagine that

the lady who is treading upon me is my mistress and I her slave,

and that she is doing it to punish me for some fault, or to give

\_herself\_ (not me) pleasure.

"It follows that the greater the contempt and severity with which

I am 'punished,' the greater becomes my pleasure. The idea of

'punishment' or 'slavery' is seldom aroused except when I have

great difficulty in accomplishing my desire and the treader is

more than usually handsome and heavy and the trampling

mercilessly inflicted. I have been trampled so long and so

mercilessly several times, that I have flinched each time the

slipper pressed its way into my aching body and have been black

and blue for days afterwards. I take the greatest interest in

leading ladies on to do this for me where I think I will not

offend, and have been surprisingly successful. I must have lain

beneath the feet of quite a hundred women, many of them of good

social position, who would never dream of permitting any ordinary

sexual intercourse, but who have been so interested or amused by

the idea as to do it for me--many of them over and over again. It

is perhaps needless to say that none of my own or the ladies'

clothing is ever removed, or disarranged, for the accomplishment

of orgasm in this manner. After a long and varied experience, I

may say that my favorite weight is 10 to 11 stone, and that

black, very high-heeled slippers, in combination with tan silk

stockings, seem to give me the greatest pleasure and create in me

the strongest desires.

"Boots, or outdoor shoes, do not attract me to anything like the

same degree, although I have, upon several occasions, enjoyed

myself fairly well by their use. Nude women repel me, and I find

no pleasure in seeing a woman in tights. I am not averse to

normal sexual connection and occasionally employ it. To me,

however, the pleasure is far inferior to that of being trampled

upon. I also derive keen pleasure--and usually have a strong

erection--from seeing a woman, dressed as I have described, tread

upon anything which yields under her foot--such as the seat of a

carriage, the cushions of a punt, a footstool, etc., and I enjoy

seeing her crush flowers by treading upon them. I have often

strolled along in the wake of some handsome lady at a picnic or

garden party, for the pleasure of seeing the grass upon which she

has trodden rise slowly again after her foot has pressed it. I

delight also to see a carriage sway as a woman leaves or enters

it--anything which needs the pressure of the foot.

"To pass now to the origin of this direction of my feelings.

"Even in early childhood I admired pretty feminine foot-gear, and

in the contemplation of it experienced vague sensations which I

now recognize as sexual. When a lad of 14 or so, I stayed a good

deal at the house of some intimate friends of my parents, the

daughter of the house--an only child--a beautiful and powerful

girl, about six years my senior, being my special chum. This girl

was always daintily dressed, and having most lovely feet and

ankles not unnaturally knew it. Whenever possible she dressed so

as to show off their beauty to the best advantage--rather short

skirts and usually little high-heeled slippers--and was not

averse to showing them in a most distractingly coquettish manner.

She seemed to have a passion for treading upon things which would

scrunch or yield under her foot, such as flowers, little

windfallen apples and pears, acorns, etc., or heaps of hay, straw

or cut grass. As we wandered about the gardens--for we were left

to do exactly as we liked--I got quite accustomed to seeing her

hunt out and tread upon such things, and used to chaff her about

it. At that time I was--as I am still--fond of lying at full

length on a thick hearthrug before a good fire. One evening as I

was lying in this way and we were alone, A. crossed the room to

reach a bangle from the mantelpiece. Instead of reaching over me,

she playfully stepped upon my body, saying that she would show me

how the hay and straw felt. Naturally I fell in with the joke and

laughed. After standing upon me a few moments she raised her

skirt slightly and, holding on to the mantelpiece for support,

stretched out one dainty foot in its brown silk stocking and

high-heeled slipper to the blaze to warm, while looking down and

laughing at my scarlet, excited face. She was a perfectly frank

and charming girl, and I feel pretty certain that, although she

evidently enjoyed my excitement and the feeling of my body

yielding under her feet, she did not on this first occasion

clearly understand my condition; nor can I remember that, though

the desire for sexual gratification drove me nearly mad, it

appeared to awaken in her any reciprocal feeling. I took hold of

her raised foot and, after kissing it, guided it by an absolutely

irresistible impulse on to my penis, which was as hard as wood

and seemed almost bursting. Almost at the moment that her weight

was thrown upon it, orgasm took place for the first time in my

life thoroughly and effectively. No description can give any idea

of what I felt--I only know that from that moment my distorted

sexual focus was fixed forever. Numberless times, after that

evening, I felt the weight of her dainty slippers, and nothing

will ever cause the memory of the pleasure she thus gave me to

fade. I know that A. came to enjoy treading upon me, as much as I

enjoyed having her do it. She had a liberal dress allowance and,

seeing the pleasure they gave me, she was always buying pretty

stockings and ravishing slippers with the highest and most

slender Louis heels she could find and would show them to me with

the greatest glee, urging me to lie down that she might try them

on me. She confessed that she loved to see and feel them sink

into my body as she trod upon me and enjoyed the crunch of the

muscles under her heel as she moved about. After some minutes of

this, I always guided her slipper on to my penis, and she would

tread carefully, but with her whole weight--probably about 9

stone--and watch me with flashing eyes, flushed cheeks, and

quivering lips, as she felt--as she must have done plainly--the

throbbing and swelling of my penis under her foot as emission

took place. I have not the smallest doubt that orgasm took place

simultaneously with her, though we never at any time spoke openly

of it. This went on for several years on almost every favorable

opportunity we had, and after a month or two of separation

sometimes four or five times during a single day. Several times

during A.'s absence I masturbated by getting her slipper and

pressing it with all my strength against the penis while

imagining that she was treading upon me. The pleasure was, of

course, very inferior to her attentions. There was never at any

time between us any question of normal sexual intercourse, and we

were both well content to let things drift as they were.

"A little after 20 I went abroad, and on my return about three

years later I found her married. Although we met often, the

subject was never alluded to, though we remained firm friends. I

confess I often, when I could do so without being seen, looked

longingly at her feet and would have gladly accepted the pleasure

she could have given me by an occasional resumption of our

strange practice--but it never came.

"I went abroad again, and now neither she nor her husband are

alive and leave no issue. From time to time I have had occasional

relations with prostitutes, but always in this manner, though I

much prefer to find some lady of or above my own social position

who will do the treading for me. This is, however, interestingly

difficult.

"Out of say a hundred women (which at home and abroad is what I

should estimate must have stood upon my body) I should say quite

80 or 85 were \_not\_ prostitutes. Certainly not more than 10 to 12

shared any \_sexual\_ excitement, but while they were evidently

excited they were not gratified. A. alone, so far as I know, had

complete sexual satisfaction of it. I have never asked a woman in

so many words to tread upon me for the purpose of gratifying my

sexual desires (prostitutes excepted), but have always tempted

them to do it in a jocular or teasing manner, and it is very

doubtful if more than a few (married) women really understood,

even after they had given me the extreme pleasure, that they had

done so, because any flushing and movement on my part under their

feet was not unnaturally put down to the trampling to which they

were subjecting me, and it was easy for me to guide the foot as

often as was necessary on to the penis till orgasm took place,

and even to keep it there by laying hold of the other one to kiss

it or on some other pretext during emission. Of course many

understood after once doing it (most have done it only once) what

I was at, and, although they did not ever discuss it nor did I,

they were not unwilling to give me as many treadings as I cared

to playfully suggest. I don't think they got any pleasure

sexually out of it themselves, though they could see plainly that

I did, and they did not object to give it me. I have spent as

long as twelve months with some women working gradually nearer

and nearer to my desire--often getting what I want in the end,

but more often failing. I \_never\_ risk it till I am certain it

would be safe to ask it, and have never had a serious rebuff. In

very many cases I should say the doing of what I want has simply

been regarded by the woman as gratifying a silly and perhaps

amusing whim, in which, beyond the novelty of treading on a man's

body, she has taken but little interest.

"As in normal seduction, the endeavor to win the woman over to do

what I want without arousing her antagonism is a great part of

the charm to me, and naturally the better her social position the

more difficult this becomes--and the more attractive. I have

found that in three instances prostitutes have performed the same

office for other men and knew all about it. It is not

uninteresting to note that these three women were all of fine,

massive build--one standing about 5 feet 10 inches and weighing

nearly 14 stone--but with comparatively uninteresting faces. The

weight, build and clothing count for a good deal in exciting me.

I find that a sudden check to a man at the supreme moment of

sexual pleasure tends to heighten and prolong the pleasure. My

physical satisfaction is due to the fact that by getting the lady

to stand with all her weight upon my penis (as it lies between

her foot and the soft bed of my own body into which it is deeply

pressed) the act of emission is enormously prolonged, with

corresponding enjoyment. For this reason also I prefer a very

high-heeled slipper. The seminal fluid has to be forced past two

separate obstacles--the pressure of the heel close at the root of

the penis and afterwards the ball of the foot which compresses

the outer half, leaving a free portion between them under the

arched sole of the slipper. I may add that the pleasure is

greatly increased by the retention of the urine, and I always try

to retain as much water as I dare. I have an unconquerable

aversion to red in slippers or stockings; it will even cause

impotence. Why, I know not. Strange as it may seem, although pain

and bruising are often inflicted by a severe treading, I have

never been in any way injured by the practice, and my pleasure in

it seems not to diminish by constant repetition. The comparative

difficulty of obtaining the pleasure from just the woman I want

has a never-ending, if inexplicable, charm for me."

It will be observed that in this case special importance is

attached to shoes with high heels, and the subject considers that

the pressure of such shoes is for mechanical reasons most

favorable for procuring ejaculation. Nearly all heterosexual

shoe-fetichists seem, however, to be equally attracted by high

heels. Restif de la Bretonne frequently referred to this point,

and he gave a number of reasons for the attractiveness of high

heels: (1) They are unlike men's boots and, therefore, have a

sexual fascination; (2) they make the leg and foot look more

charming; (3) they give a less bold and more sylph-like character

to the walk; (4) they keep the feet clean. (Restif de la

Bretonne, \_Nuits de Paris\_, vol. v, quoted in Preface to his \_Mes

Inscriptions\_, p. ciii.) It is doubtless the first reason--the

fact that high heels are a kind of secondary sexual

character--which is most generally potent in this attraction.

The foregoing history, while it very distinctly brings before us a case of

erotic symbolism, is not strictly an example of shoe-fetichism. The

symbolism is more complex. The focus of beauty in a desirable woman is

transferred and concentrated in the region below the knee; in that sense

we have foot-fetichism. But the act of coitus itself is also symbolically

transferred. Not only has the foot become the symbol of the vulva, but

trampling has become the symbol of coitus; intercourse takes place

symbolically \_per pedem\_. It is a result of this symbolization of the foot

and of trampling that all acts of treading take on a new and symbolical

sexual charm. The element of masochism--of pleasure in being a woman's

slave--is a parasitic growth; that is to say, it is not founded in the

subject's constitution, but chances to have found a favorable soil in the

special circumstances under which his sexual life developed. It is not

primary, but secondary, and remains an unimportant and merely occasional

element.

It may be instructive to bring forward for comparison a case in which also

we have a symbolism involving boot-fetichism, but extending beyond it. In

this case there is a basis of inversion (as is not infrequent in erotic

symbolisms), but from the present point of view the psychological

significance of the case remains the same.

A.N., aged 29, unmarried, healthy, though not robust, and without

any known hereditary taint. Has followed various avocations

without taking great interest in them, but has shown some

literary ability.

"I am an Englishman," his own narrative runs, "the third of three

children. At my birth my father was 41 and my mother 34. My

mother died of cancer when I was 15. My father is still alive, a

reserved man, who still nurses his sorrow for his wife's death. I

have no reason to believe my parents anything but normal and

useful members of society. My sister is normal and happily

married. My brother I have reason to believe to be an invert.

"A horoscope cast for me describes me in a way I think correct,

and so do my friends: 'A mild, obliging, gentle, amiable person,

with many fine traits of character; timid in nature, fond of

society, loving peace and quietude, delighting in warm and close

friendships. There is much that is firm, steadfast and

industrious, some self-love, a good deal of diplomacy, a little

that is subtle, or what is called finesse. You are reserved with

those you dislike. There is a serious and sad side to your

character; you are very thoughtful and contemplative when in

these moods. But you are not pessimistic. You have superior

abilities, for they are intuitively intellectual. There is a cold

reticence which restrains generous impulses and which inclines to

acquisitiveness; it will make you deliberate, inventive, adding

self-esteem, some vanity.'

"At an early age I was left much alone in the nursery and there

contracted the habit of masturbation long before the age of

puberty. I use the word 'masturbation' for want of a better,

though it may not quite describe my case. I have never used my

hand to the penis. As far back as I can remember I have had what

a Frenchman has described as 'le fetichisme de la chaussure,' and

in those early days, before I was 6 years old, I would put on my

father's boots, taken from a cupboard at hand, and then tying or

strapping my legs together would produce an erection, and all the

pleasurable feelings experienced, I suppose, by means of

masturbation. I always did this secretly, but couldn't tell why.

I continued this practice on and off all my boyhood and youth.

When I discovered the first emission I was much surprised. I

always did this thing without loosening my trousers. As to how

these feelings arose I am totally unable to say. I can't remember

being without such feelings, and they seem to me perfectly

normal. The sight, or even thought, of high boots, or leggings,

especially if well polished or in patent leather, would set all

my sexual passions aflame, and does yet. As a boy my great desire

was to wear these things. A soldier in boots and spurs, a groom

in tops, or even an errand-boy in patent leather leggings,

fascinated me, and to this day, despite reason and everything

else. The sight of such things produced an erection. An emission

I could always produce by tightly tying my legs together, but

only when wearing boots, and preferably leggings, which when I

had pocket money I bought for this purpose. (At the present

moment I have five pairs in the house and two pairs of high

boots, quite unjustified by ordinary use.) This habit I lapse

into yet at times. The smell of leather affects me, but I never

know how far this may be due to association with boots; the smell

suggests the image. Restraint by a leather strap is more exciting

than by cords. Erotic dreams always take the form of restraint on

the limbs when booted.

"Uniforms and liveries have a great temptation for me, but only

when of a tight-fitting nature and smart, as soldiers', grooms',

etc., but not sailors'; most powerfully when the person is in

boots or leggings and breeches.

"I was a quiet, sensitive boy, taking no part in games or sports.

Have always been indifferent to them. I made few friends, but

didn't want them. The craving for friendship came much later,

after I was 21. I was a day boy at a private school, and never

had any conversation with any boy on sexual matters, though I was

dimly aware of much 'nastiness' about the school. I knew nothing

of sodomy. But all these things were repulsive to me,

notwithstanding my secret practices. I was a 'good boy.'

"Up to the age of 21 I was perfectly satisfied with my own

society, something of a prig, fond of books and reading, etc. I

was and ever have been absolutely insensible to the influence of

the other sex. I am not a woman hater, and take intellectual

pleasure in the society of certain ladies, but they are nearly

all much older than myself. I have a strong repulsion from sexual

relations with women. I should not mind being married for the

sake of companionship and for the sake of having boys of my own.

But the sexual act would frighten me. I could not in my present

frame of mind go to bed with a woman. Yet I feel an immense envy

of my married friends in that they are able to give out, and find

satisfaction for, their affection in a way that is quite

impossible for me. I picture certain boys in the place of the

wife.

"I am now only happy in the society of men younger than myself,

age 17 to (say) 23 or 24, youths with smooth faces, or first sign

of hair on lip, well groomed, slightly effeminate in feature, of

sympathetic, perhaps weak nature. I feel I want to help them, do

something for them, devote myself entirely to their welfare.

"With such there is no fixed line between friendship and love. I

yearn for intimacy with particular friends, but never dare

express it. I find so many people object to any strong expression

of feeling that I dare not run the risk of appearing ridiculous

in the eyes of these desired intimates.

"I have no desire for \_paedicatio\_, but the idea itself does not

repulse me or seem unnatural, though personally it repels me a

little. But I think this to be mere prejudice on my part, which

might be broken down if the loved person showed a willingness to

act a passive part. I should never dare to make an advance,

however.

"I am restrained by moral and religious considerations from

making my real feelings known, and I feel I should sink in my own

estimation if I gave way, though my natural desire is to do so.

In the face of opportunities (not I mean of \_paedicatio\_, but of

expression of excessive affection, etc.), or what might be such,

I always fail to speak lest I should forfeit the esteem of the

other person. I have a feeling of surprise when any one I like

evinces a liking for me. I feel that those I love are

immeasurably my superiors, though my reason may tell me it is not

so. I would grovel at their feet, do anything to win a smile from

them, or to make them give me their company.

"Ordinary bodily contact with the boy I love gives me most

exquisite pleasure, and I never lose an opportunity of bringing

such contact about when it can be done naturally. I feel an

immense desire to embrace, kiss, squeeze, etc., the person, to

generally maul him, and say nice things--the kind of things a man

usually says to a woman. A handshake, the mere presence of the

person, makes me happy and content.

"I can say with the Albanian: 'If I find myself in the presence

of the beloved, I rest absorbed in gazing on him. Absent, I think

of nought but him. If the beloved unexpectedly appears I fall

into confusion. My heart beats faster. I have eyes and ears only

for the beloved.'

"I feel that my capacity of affection is finer and more spiritual

than that which commonly subsists between persons of different

sexes. And so, while trying to fight my instincts by religion, I

find my natural feeling to be part of my religion, and its

highest expression. In this sense I can speak from experience in

my own case, and more especially in that of my brother, that what

you have said about philanthropic activity resulting from

repressed homosexuality is very true indeed. I can say with one

of your female cases: 'Love is to me a religion. The very nature

of my affection for my friends precludes the possibility of any

element entering into it which is not absolutely pure and

sacred.' I am, however, madly jealous. I want entire possession,

and I can't bear for a moment that any one I do not care for

should know the person I love.

"I am never attracted by men older than myself. The youths who

attract me may be of any class, though preferably, I think, of a

class a little lower than myself. I am not quite sure of this,

however, as circumstances may have contributed more than

deliberate choice to bring certain youths under my notice. Those

who have exercised the most powerful influence on me have been an

Oxford undergraduate, a barber's assistant, and a plumber's

apprentice. Though naturally fond of intellectual society, I do

not ask for intellect in those I love. It goes for nothing. I

always prefer their company to that of the most educated persons.

This preference has alienated me to some extent from more refined

and educated circles that formerly I was intimate with.

"I have been led entirely out of my old habits by association

with younger friends, and now do things which before I should

never have dreamed of doing. My thoughts now are always with

certain youths, and if they speak of leaving the town, or in any

way talk of a future that I cannot share, I suffer horrid

sinkings of the heart and depression of spirits."

This case, while it concerns a person of quite different temperament, with

a more innate predisposition to specific perversions, is yet in many

respects analogous to the previous case. There is boot-fetichism; nothing

is felt to be so attractive as the foot-gear, and there is also at the

same time more than this; there is the attraction of repression and

constraint developed into a sexual symbol. In C.P.'s case that symbolism

arises from the experience of an abnormal heterosexual relationship; in

A.N.'s case it is founded on auto-erotic experiences associated with

inversion; in both alike the entire symbolism has become diffused and

generalized.

In the two cases just brought forward we have an erotic symbolism of act

founded on, and closely associated with, an erotic symbolism of object. It

may be instructive to bring forward another case in which no fetichistic

feeling toward an object can be traced, but an erotic symbolism still

clearly exists. In this case pain, even when self-inflicted, has acquired

a symbolic value as a stimulus to tumescence, without any element of

masochism. Such a case serves to indicate how the sexual attraction of

pain is really a special case of the erotic symbolism with which we are

here concerned.

A.W., aged 50, a writer and lecturer, physically and mentally

energetic and enjoying good health. He is, however, very

emotional and of nervous temperament, but self-controlled. Though

physically well developed, the sexual organs are small. He is

married to an attractive woman, to whom he is much attached, and

has two healthy children.

At 10 or 12 years of age he had a frequent desire to be whipped,

his parents never having struck him, and on one occasion he asked

a brother to go with him to the closet to get him to whip him on

the posterior; but on arrival he was too shy to make the request.

He did not recognize the cause of these desires, knowing nothing

of such things except from the misinformation of his

school-fellows' talk. As far as he can remember, he was an

entirely normal, healthy boy up to the age of about 15, when his

attention was arrested by an advertisement of a quack medicine

for the results of "youthful excesses."

Being a city boy, he was unfamiliar with the coupling even of

animals, had never had a conscious erection and did not know of

frictional excitement. Experiment, however, resulted in an

orgasm, and, though believing that it was wicked or at least weak

and degrading, he indulged in masturbation at intervals, usually

about six times a month, and has continued even up to the

present.

He had an abnormally small opening in the prepuce, making the

uncovering of the glans almost impossible. (At the age of about

37, he himself slit the prepuce by three or four cuts of a

scissors at intervals of about ten days. This was followed by a

marked decrease in desire, especially as he shortly afterwards

learned the importance of local cleanliness.) While in college at

about the age of 19 he began to have nocturnal emissions

occasionally and once or twice a week when at stool. Alarmed by

these, he consulted a physician, who warned him of the danger,

gave him bromide and prescribed cold bathing of the parts, with a

hard, cool bed. These stopped the emissions.

He never had connection with women until the age of about 25, and

then only three times until his marriage at 30 years of age,

being deterred partly by conscientious scruples, but more by

shyness and convention, and deriving very little pleasure from

these instances. Even since marriage he has derived more pleasure

from sexual excitement than from coitus, and can maintain

erection for as long as two hours.

He has always been accustomed to torture himself in various

ingenious ways, nearly always connected with sex. He would burn

his skin deeply with red hot wire in inconspicuous places. These

and similar acts were generally followed by manual excitation

nearly always brought to a climax.

He considers that he is attracted to refined and intellectual

women. But he is without very ardent desires, having several

times gone to bed with attractive women who stripped themselves

naked, but without attempting any sexual intercourse with them.

He became interested in the "Karezza" theory and has tried to

practice it with his wife, but could never entirely control the

emission.

He has hired a masseur to whip him, as children are whipped, with

a heavy dog whip, which caused pleasurable excitement. During

this time he had relations with his wife generally about once a

week without any great ecstasy. She was cold and sexually slow,

owing to conventional sex repression and to an idea that the

whole thing was "like animals" and to fear of child-bearing,

usually necessitating the use of a cover or withdrawal. It was

only eight years after their marriage that she desired and

obtained a child. During these years he would often stick pins

through his mammae and tie them together by a string round the

pins drawn so short as to cause great pain and then indulge

himself in the sexual act. He used strong wooden clips with a

tack fixed in them, so as to pierce and pinch the mammae, and once

he drove a pin entirely through the penis itself, then obtaining

orgasm by friction. He was never able to get an automatic

emission in this way, though he often tried, not even by walking

briskly during an erection.

In another class of cases a purely ideal symbolism may be present by means

of a fetich which acts as a powerful stimulus without itself being felt to

possess any attraction. A good illustration of this condition is furnished

by a case which has been communicated to me by a medical correspondent in

New Zealand.

"The patient went out to South Africa as a trooper with the

contingent from New Zealand, throwing up a good position in an

office to do so. He had never had any trouble as regards

connection with women before going out to South Africa. While in

active service at the front he sustained a nasty fall from his

horse, breaking his leg. He was unconscious for four days, and

was then invalided down to Cape Town. Here he rapidly got well,

and his accustomed health returning to him he started having what

he terms 'a good time.' He repeatedly went to brothels, but was

unable to have more than a temporary erection, and no ejaculation

would take place. In one of these places he was in company with a

drunken trooper, who suggested that they should perform the

sexual act with their boots and spurs (only) on. My patient, who

was also drunk, readily assented, and to his surprise was enabled

to perform the act of copulation without any difficulty at all.

He has repeatedly tried since to perform the act without any

spurs, but is quite unable to do so; with the spurs he has no

difficulty at all in obtaining all the gratification he desires.

His general health is good. His mother was an extremely nervous

woman, and so is his sister. His father died when he was quite

young. His only other relation in the colony is a married sister,

who seems to enjoy vigorous health."

The consideration of the cases here brought forward may suffice to show

that beyond those fetichisms which find their satisfaction in the

contemplation of a part of the body or a garment, there is a more subtle

symbolism. The foot is a center of force, an agent for exerting pressure,

and thus it furnishes a point of departure not alone for the merely static

sexual fetich, but for a dynamic erotic symbolization. The energy of its

movements becomes a substitute for the energy of the sexual organs

themselves in coitus, and exerts the same kind of fascination. The young

girl (page 35) "who seemed to have a passion for treading upon things

which would scrunch or yield under her foot," already possessed the germs

of an erotic symbolism which, under the influence of circumstances in

which she herself took an active part, developed into an adequate method

of sexual gratification.[23] The youth who was her partner learned, in the

same way, to find an erotic symbolism in all the pressure reactions of

attractive feminine feet, the swaying of a carriage beneath their weight,

the crushing of the flowers on which they tread, the slow rising of the

grass which they have pressed. Here we have a symbolism which is

altogether different from that fetichism which adores a definite object;

it is a dynamic symbolism finding its gratification in the spectacle of

movements which ideally recall the fundamental rhythm and pressure

reactions of the sexual process.

We may trace a very similar erotic symbolism in an absolutely normal form.

The fascination of clothes in the lover's eyes is no doubt a complex

phenomenon, but in part it rests on the aptitudes of a woman's garments to

express vaguely a dynamic symbolism which must always remain indefinite

and elusive, and on that account always possess fascination. No one has so

acutely described this symbolism as Herrick, often an admirable

psychologist in matters of sexual attractiveness. Especially instructive

in this respect are his poems, "Delight in Disorder," "Upon Julia's

Clothes," and notably "Julia's Petticoat." "A sweet disorder in the

dress," he tells us, "kindles in clothes a wantonness;" it is not on the

garment itself, but on the character of its movement that he insists; on

the "erring lace," the "winning wave" of the "tempestuous petticoat;" he

speaks of the "liquefaction" of clothes, their "brave vibration each way

free," and of Julia's petticoat he remarks with a more specific symbolism

still,

"Sometimes 'twould pant and sigh and heave,

As if to stir it scarce had leave;

But having got it, thereupon,

'Twould make a brave expansion."

In the play of the beloved woman's garment, he sees the whole process of

the central act of sex, with its repressions and expansions, and at the

sight is himself ready to "fall into a swoon."

FOOTNOTES:

[13] G. Stanley Hall, \_Adolescence\_, vol. ii, p. 113. It will be noted

that the hand does not appear among the parts of the body which are

normally of supreme interest. An interest in the hand is by no means

uncommon (it may be noted, for instance, in the course of History XII in

Appendix B to vol. iii of these \_Studies\_), but the hand does not possess

the mystery which envelops the foot, and hand-fetichism is very much less

frequent than foot-fetichism, while glove-fetichism is remarkably rare. An

interesting case of hand-fetichism, scarcely reaching morbid intensity, is

recorded by Binet, \_Etudes de Psychologie Experimentale\_, pp. 13-19; and

see Krafft-Ebing, \_Op. cit.\_, pp. 214 et seq.

[14] \_Memoires\_, vol. i, Chapter VII.

[15] Among leading English novelists Hardy shows an unusual but by no

means predominant interest in the feet and shoes of his heroines; see,

e.g., the observations of the cobbler in \_Under the Greenwood Tree\_,

Chapter III. A chapter in Goethe's \_Wahlverwandtschaften\_ (Part I, Chapter

II) contains an episode involving the charm of the foot and the kissing of

the beloved's shoe.

[16] Schinz, "Philosophie des Conventions Sociales," \_Revue

Philosophique\_, June, 1903, p. 626. Mirabeau mentions in his \_Erotika

Biblion\_ that modern Greek women sometimes use their feet to provoke

orgasm in their lovers. I may add that simultaneous mutual masturbation by

means of the feet is not unknown to-day, and I have been told by an

English shoe-fetichist that he at one time was accustomed to practice this

with a married lady (Brazilian)--she with slippers on and he without--who

derived gratification equal to his own.

[17] Jacoby (loc. cit. pp. 796-7) gives a large number of references to

Ovid's works bearing on this point. "In reading him," he remarks, "one is

inclined to say that the psychology of the Romans was closely allied to

that of the Chinese."

[18] R. Kleinpaul, \_Sprache ohne Worte\_, p. 308. See also Moll, \_Kontraere

Sexualempfindung\_, third edition, pp. 306-308. Bloch brings together many

interesting references bearing on the ancient sexual and religious

symbolism of the shoe, \_Beitraege zur AEtiologie der Psychopathia,

Sexualis\_, Teil II, p. 324.

[19] Jacoby (loc. cit. p. 797) appears to regard shoe-fetichism as a true

atavism: "The sexual adoration of feminine foot-gear," he concludes,

"perhaps the most enigmatic and certainly the most singular of

degenerative insanities, is thus merely a form of atavism, the return of

the degenerate to the very ancient and primitive psychology which we no

longer understand and are no longer capable of feeling."

[20] Moll has reported in detail (\_Untersuchungen ueber die Libido

Sexualis\_, bd. i, Teil II, pp. 320-324) a case which both he and

Krafft-Ebing regard as illustrative of the connection between

boot-fetichism and masochism. It is essentially a case of masochism,

though manifesting itself almost exclusively in the desire to perform

humiliating acts in connection with the attractive person's boots.

[21] Krafft-Ebing goes so far as to assert (\_Psychopathia Sexualis\_,

English translation of tenth edition, p. 174) that "when in cases of

shoe-fetichism the female shoe appears alone as the excitant of sexual

desire one is justified in presuming that masochistic motives have

remained latent.... Latent masochism may always be assumed as the

unconscious motive." In this way he hopelessly misinterprets some of his

own cases.

[22] Krafft-Ebing goes so far as to assert (\_Psychopathia Sexualis\_,

English translation, pp. 159 and 174). Yet some of the cases he brings

forward (e.g., Coxe's as quoted by Hammond) show no sign of masochism,

since, according to Krafft-Ebing's own definition (p. 116), the idea of

subjugation by the opposite sex is of the essence of masochism.

[23] Her actions suggest that there is often a latent sexual consciousness

in regard to the feet in women, atavistic or pseudo-atavistic, and

corresponding to the sexual attraction which the feet formerly aroused,

almost normally, in men. This is also suggested by the case, referred to

by Shufeldt, of an unmarried woman, belonging to a family exhibiting in a

high degree both erotic and neurotic traits, who had "a certain

uncontrollable fascination for shoes. She delights in new shoes, and

changes her shoes all day long at regular intervals of three hours each.

She keeps this row of shoes out in plain sight in her apartment." (R.W.

Shufeldt, "On a Case of Female Impotency," 1896, p. 10.)

III.

Scatalogic Symbolism--Urolagnia--Coprolagnia--The Ascetic Attitude Towards

the Flesh--Normal basis of Scatalogic Symbolism--Scatalogic Conceptions

Among Primitive Peoples--Urine as a Primitive Holy Water--Sacredness of

Animal Excreta--Scatalogy in Folk-lore--The Obscene as Derived from the

Mythological--The Immature Sexual Impulse Tends to Manifest Itself in

Scatalogic Forms--The basis of Physiological Connection Between the

Urinary and Genital Spheres--Urinary Fetichism Sometimes Normal in

Animals--The Urolagnia of Masochists--The Scatalogy of Saints--Urolagnia

More Often a Symbolism of Act Than a Symbolism of Object--Only

Occasionally an Olfactory Fetichism--Comparative Rarity of

Coprolagnia--Influence of Nates Fetichism as a Transition to

Coprolagnia--Ideal Coprolagnia--Olfactory Coprolagnia--Urolagnia and

Coprolagnia as Symbols of Coitus.

We meet with another group of erotic symbolisms--alike symbolisms of

object and of act--in connection with the two functions adjoining the

anatomical sexual focus: the urinary and alvine excretory functions. These

are sometimes termed the scatalogical group, with the two subdivisions of

urolagnia and Coprolagnia.[24] \_Inter faeces et urinam nascimur\_ is an

ancient text which has served the ascetic preachers of old for many

discourses on the littleness of man and the meanness of that reproductive

power which plays so large a part in man's life. "The stupid bungle of

Nature," a correspondent writes, "whereby the generative organs serve as a

means of relieving the bladder, is doubtless responsible for much of the

disgust which those organs excite in some minds."

At the same time, it is necessary to point out, such reflex influence may

act not in one direction only, but also in the reverse direction. From

the standpoint of ascetic contemplation eager to belittle humanity, the

excretory centers may cast dishonor upon the genital center which they

adjoin. From the more ecstatic standpoint of the impassioned lover, eager

to magnify the charm of the woman he worships, it is not impossible for

the excretory centers to take on some charm from the irradiating center of

sex which they enclose.

Even normally such a process is traceable. The normal lover may not

idealize the excretory functions of his mistress, but the fact that he

finds no repulsion in the most intimate contacts and feels no disgust at

the proximity of the excretory orifices or the existence of their

functions, indicates that the idealization of love has exerted at all

events a neutralizing influence; indeed, the presence of an acute

sensibility to the disturbing influence of this proximity of the excretory

orifices and their functions must be considered abnormal; Swift's

"Strephon and Chloe"--with the conviction underlying it that it is an easy

matter for the excretory functions to drown the possibilities of

love--could only have proceeded from a morbidly sensitive brain.[25]

A more than mere neutralizing influence, a positively idealizing influence

of the sexual focus on the excretory processes adjoining it, may take

place in the lover's mind without the normal variations of sexual

attraction being over-passed, and even without the creation of an

excretory fetichism.

Reflections of this attitude may be found in the poets. In the

\_Song of Songs\_ the lover says of his mistress, "Thy navel is

like a round goblet, wherein no mingled wine is wanting;" in his

lyric "To Dianeme," Herrick says with clear reference to the

mons veneris:--

"Show me that hill where smiling love doth sit,

Having a living fountain under it;"

and in the very numerous poems in various languages which have

more or less obscurely dealt with the rose as the emblem of the

feminine pudenda there are occasional references to the stream

which guards or presides over the rose. It may, indeed, be

recalled that even in the name \_nymphae\_ anatomists commonly apply

to the \_labia minora\_ there is generally believed to be a poetic

allusion to the Nymphs who presided over streams, since the

\_labia minora\_ exert an influence on the direction of the urinary

stream.

In \_Wilhelm Meister\_ (Part I, Chapter XV), Goethe, on the basis

of his own personal experiences, describes his hero's emotions in

the humble surroundings of Marianne's little room as compared

with the stateliness and order of his own home. "It seemed to him

when he had here to remove her stays in order to reach the

harpsichord, there to lay her skirt on the bed before he could

seat himself, when she herself with unembarrassed frankness would

make no attempt to conceal from him many natural acts which

people are accustomed to hide from others out of decency--it

seemed to him, I say, that he became bound to her by invisible

bands." We are told of Wordsworth (Findlay's \_Recollections of De

Quincey\_, p. 36) that he read \_Wilhelm Meister\_ till "he came to

the scene where the hero, in his mistress's bedroom, becomes

sentimental over her dirty towels, etc., which struck him with

such disgust that he flung the book out of his hand, would never

look at it again, and declared that surely no English lady would

ever read such a work." I have, however, heard a woman of high

intellectual distinction refer to the peculiar truth and beauty

of this very passage.

In one of his latest novels, \_Les Rencontres de M. de Breot\_,

Henri de Regnier, one of the most notable of recent French

novelists, narrates an episode bearing on the matter before us. A

personage of the story is sitting for a moment in a dark grotto

during a night fete in a nobleman's park, when two ladies enter

and laughingly proceed to raise their garments and accomplish a

natural necessity. The man in the background, suddenly overcome

by a sexual impulse, starts forward; one lady runs away, the

other, whom he detains, offers little resistance to his advances.

To M. de Breot, whom he shortly after encounters, he exclaims,

abashed at his own actions: "Why did I not flee? But could I

imagine that the spectacle of so disgusting a function would have

any other effect than to give me a humble opinion of human

nature?" M. de Breot, however, in proceeding to reproach his

interlocutor for his inconsiderate temerity, observes: "What you

tell me, sir, does not entirely surprise me. Nature has placed

very various instincts within us, and the impulse that led you to

what you have just now done is not so peculiar as you think. One

may be a very estimable man and yet love women even in what is

lowliest in their bodies." In harmony with this passage from

Regnier's novel are the remarks of a correspondent who writes to

me of the function of urination that it "appeals sexually to most

normal individuals. My own observations and inquiries prove this.

Women themselves instinctively feel it. The secrecy surrounding

the matter lends, too, I think, a sexual interest."

The fact that scatalogic processes may in some degree exert an

attraction even in normal love has been especially emphasized by

Bloch (\_Beitraege zur AEtiologie der Psychopathia Sexualis\_, Teil

II, pp. 222, et seq.): "The man whose intellect and aesthetic

sense has been 'clouded by the sexual impulse' sees these things

in an entirely different light from him who has not been overcome

by the intoxication of love. For him they are idealized (sit

venia verbo) since they are a part of the beloved person, and in

consequence associated with love." Bloch quotes the \_Memoiren

einer Saengerin\_ (a book which is said to be, though this seems

doubtful, genuinely autobiographical) in the same sense: "A man

who falls in love with a girl is not dragged out of his poetic

sphere by the thought that his beloved must relieve certain

natural necessities every day. It seems, indeed, to him to be

just the opposite. If one loves a person one finds nothing

obscene or disgusting in the object that pleases me." The

opposite attitude is probably in extreme cases due to the

influence of a neurotic or morbidly sensitive temperament. Swift

possessed such a temperament. The possession of a similar

temperament is doubtless responsible for the little prose poem,

"L'Extase," in which Huysmans in his first book, \_Le Drageloir a

Epices\_, has written an attenuated version of "Strephon and

Chloe" to express the disillusionment of love; the lover lies in

a wood clasping the hand of the beloved with rapturous emotion;

"suddenly she rose, disengaged her hand, disappeared in the

bushes, and I heard as it were the rustling of rain on the

leaves." His dream has fled.

In estimating the significance of the lover's attitude in this matter, it

is important to realize the position which scatologic conceptions took in

primitive belief. At certain stages of early culture, when all the

emanations of the body are liable to possess mysterious magic properties

and become apt for sacred uses, the excretions, and especially the urine,

are found to form part of religious ritual and ceremonial function. Even

among savages the excreta are frequently regarded as disgusting, but under

the influence of these conceptions such disgust is inhibited, and those

emanations of the body which are usually least honored become religious

symbols.

Urine has been regarded as the original holy water, and many

customs which still survive in Italy and various parts of Europe,

involving the use of a fluid which must often be yellow and

sometimes salt, possibly indicate the earlier use of urine. (The

Greek water of aspersion, according to Theocritus, was mixed

with salt, as is sometimes the modern Italian holy water. J.J.

Blunt, \_Vestiges of Ancient Manners and Customs\_, p. 173.) Among

the Hottentots, as Kolbein and others have recorded, the medicine

man urinated alternately on bride and bridegroom, and a

successful young warrior was sprinkled in the same way. Mungo

Park mentions that in Africa on one occasion a bride sent a bowl

of her urine which was thrown over him as a special mark of honor

to a distinguished guest. Pennant remarked that the Highlanders

sprinkled their cattle with urine, as a kind of holy water, on

the first Monday in every quarter. (Bourke, \_Scatalogic Rites\_,

pp. 228, 239; Brand, \_Popular Antiquities\_, "Bride-Ales.")

Even the excreta of animals have sometimes been counted sacred.

This is notably so in the case of the cow, of all animals the

most venerated by primitive peoples, and especially in India.

Jules Bois (\_Visions de l'Inde\_, p. 86) describes the spectacle

presented in the temple of the cows at Benares: "I put my head

into the opening of the holy stables. It was the largest of

temples, a splendor of precious stones and marble, where the

venerated heifers passed backwards and forwards. A whole people

adored them. They take no notice, plunged in their divine and

obscure unconsciousness. And they fulfil with serenity their

animal functions; they chew the offerings, drink water from

copper vessels, and when they are filled they relieve themselves.

Then a stercoraceous and religious insanity overcomes these

starry-faced women and venerable men; they fall on their knees,

prostrate themselves, eat the droppings, greedily drink the

liquid, which for them is miraculous and sacred." (Cf. Bourke,

\_Scatalogic Rites\_, Chapter XVII.)

Among the Chevsurs of the Caucasus, perhaps an Iranian people, a

woman after her confinement, for which she lives apart, purifies

herself by washing in the urine of a cow and then returns home.

This mode of purification is recommended in the Avesta, and is

said to be used by the few remaining followers of this creed.

We have not only to take into account the frequency with which among

primitive peoples the excretions possess a religious significance. It is

further to be noted that in the folk-lore of modern Europe we everywhere

find plentiful evidence of the earlier prevalence of legends and practices

of a scatalogical character. It is significant that in the majority of

cases it is easy to see a sexual reference in these stories and customs.

The legends have lost their earlier and often mythical significance, and

frequently take on a suggestion of obscenity, while the scatalogical

practices have become the magical devices of lovelorn maidens or forsaken

wives practiced in secrecy. It has happened to scatalogical rites to be

regarded as we may gather from the \_Clouds\_ of Aristophanes, that the

sacred leathern phallus borne by the women in the Bacchanalia was becoming

in his time, an object to arouse the amusement of little boys.

Among many primitive peoples throughout the world, and among the

lower social classes of civilized peoples, urine possesses magic

properties, more especially, it would seem, the urine of women

and that of people who stand, or wish to stand, in sexual

relationship to each other. In a legend of the Indians of the

northwest coast of America, recorded by Boas, a woman gives her

lover some of her urine and says: "You can wake the dead if you

drop some of my urine in their ears and nose." (\_Zeitschrift fuer

Ethnologie\_, 1894, Heft IV, p. 293.) Among the same Indians there

is a legend of a woman with a beautiful white skin who found on

bathing every morning in the river that the fish were attracted

to her skin and could not be driven off even by magical

solutions. At last she said to herself: "I will make water on

them and then they will leave me alone." She did so, and

henceforth the fish left her. But shortly after fire came from

Heaven and killed her. (Ib., 1891, Heft V, p. 640.) Among both

Christians and Mohammedans a wife can attach an unfaithful

husband by privately putting some of her urine in his drink. (B.

Stern, \_Medizin in der Tuerkei\_, vol. ii, p. 11.) This practice is

world-wide; thus among the aborigines of Brazil, according to

Martius, the urine and other excretions and secretions are potent

for aphrodisiacal objects. (Bourke's \_Scatalogic Rites of All

Nations\_ contains many references to the folk-lore practices in

this matter; a study of popular beliefs in the magic power of

urine, published in Bombay by Professor Eugen Wilhelm in 1889, I

have not seen.)

The legends which narrate scatalogic exploits are numerous in the

literature of all countries. Among primitive peoples they often

have a purely theological character, for in the popular

mythologies of all countries (even, as we learn from

Aristophanes, among the Greeks) natural phenomena such as the

rain, are apt to be regarded as divine excretions, but in course

of time the legends take on a more erotic or a more obscene

character. In the Irish \_Book of Leinster\_ (written down

somewhere about the twelfth century, but containing material of

very much older date) we are told how a number of princesses in

Emain Macha, the seat of the Ulster Kings, resolved to find out

which of them could by urinating on it melt a snow pillar which

the men had made, the woman who succeeded to be regarded as the

best among them. None of them succeeded, and they sent for

Derbforgaill, who was in love with Cuchullain, and she was able

to melt the pillar; whereupon the other women, jealous of the

superiority she had thus shown, tore out her eyes. (Zimmer,

"Keltische Beitraege," \_Zeitschrift fuer Deutsche Alterthum\_, vol.

xxxii, Heft II, pp. 216-219.) Rhys considers that Derbforgaill

was really a goddess of dawn and dusk, "the drop glistening in

the sun's rays," as indicated by her name, which means a drop or

tear. (J. Rhys, \_Lectures on the Origin and Growth of Religion as

Illustrated by Celtic Heathendom\_, p. 466.) It is interesting to

compare the legend of Derbforgaill with a somewhat more modern

Picardy folk-lore \_conte\_ which is clearly analogous but no

longer seems to show any mythologic element, "La Princesse qui

pisse par dessus les Meules." This princess had a habit of

urinating over hay-cocks; the king, her father, in order to break

her of the habit, offered her in marriage to anyone who could

make a hay-cock so high that she could not urinate over it. The

young men came, but the princess would merely laugh and at once

achieve the task. At last there came a young man who argued with

himself that she would not be able to perform this feat after she

had lost her virginity. He therefore seduced her first and she

then failed ignobly, merely wetting her stockings. Accordingly,

she became his bride. (Kryptadia, vol. i. p. 333.) Such legends,

which have lost any mythologic elements they may originally have

possessed and have become merely \_contes\_, are not uncommon in

the folk-lore of many countries. But in their earlier more

religious forms and in their later more obscene forms, they alike

bear witness to the large place which scatalogic conceptions play

in the primitive mind.

It is a notable fact in evidence of the close and seemingly normal

association with the sexual impulse of the scatalogic processes, that an

interest in them, arising naturally and spontaneously, is one of the most

frequent channels by which the sexual impulse first manifests itself in

young boys and girls.

Stanley Hall, who has made special inquiries into the matter,

remarks that in childhood the products of excretion by bladder

and bowels are often objects of interest hardly less intense for

a time than eating and drinking. ("Early Sense of Self,"

\_American Journal of Psychology\_, April, 1898, p. 361.)

"Micturitional obscenities," the same writer observes again,

"which our returns show to be so common before adolescence,

culminate at 10 or 12, and seem to retreat into the background as

sex phenomena appear." They are, he remarks, of two classes:

"Fouling persons or things, secretly from adults, but openly with

each other," and less often "ceremonial acts connected with the

act or the product that almost suggest the scatalogical rites of

savages, unfit for description here, but of great interest and

importance." (G. Stanley Hall, \_Adolescence\_, vol. i, p. 116.)

The nature of such scatalogical phenomena in childhood--which are

often clearly the instinctive manifestations of an erotic

symbolism--and their wide prevalence among both boys and girls,

are very well illustrated in a narrative which I include in

Appendix B, History II.

In boys as they approach the age of puberty, this attraction to the

scatalogic, when it exists, tends to die out, giving place to more normal

sexual conceptions, or at all events it takes a subordinate and less

serious place in the mind. In girls, on the other hand, it often tends to

persist. Edmond de Goncourt, a minute observer of the feminine mind,

refers in \_Cherie\_ to "those innocent and triumphant gaieties which

scatalogic stories have the privilege of arousing in women who have

remained still children, even the most distinguished women." The extent to

which innocent young women, who would frequently be uninterested or

repelled in presence of the sexually obscene are sometimes attracted by

the scatalogically obscene, becomes intelligible, however, if we realize

that a symbolism comes here into play. In women the more specifically

sexual knowledge and experience of life frequently develop much later than

in men or even remains in abeyance, and the specifically sexual phenomena

cannot therefore easily lend themselves to wit, or humor, or imagination.

But the scatalogic sphere, by the very fact that in women it is a

specially intimate and secret region which is yet always liable to be

unexpectedly protruded into consciousness, furnishes an inexhaustible

field for situations which have the same character as those furnished by

the sexually obscene. It thus happens that the sexually obscene which in

men tends to overshadow the scatalogically obscene, in women--partly from

inexperience and partly, it is probable, from their almost physiological

modesty--plays a part subordinate to the scatalogical. In a somewhat

analogous way scatalogical wit and humor play a considerable part in the

work of various eminent authors who were clergymen or priests.

In addition to the anatomical and psychological associations which

contribute to furnish a basis on which erotic symbolisms may spring up,

there are also physiological connections between the genital and urinary

spheres which directly favor such symbolisms. In discussing the analysis

of the sexual impulse in a previous volume of these \_Studies\_, I have

pointed out the remarkable relationship--sometimes of transference,

sometimes of compensation--which exists between genital tension and

vesical tension, both in men and women. In the histories of normal sexual

development brought together at the end of that and subsequent volumes the

relationship may frequently be traced, as also in the case of C.P. in the

present study (p. 37). Vesical power is also commonly believed to be in

relation with sexual potency, and the inability to project the urinary

stream in a normal manner is one of the accepted signs of sexual

impotency.[26] Fere, again, has recorded the history of a man with

periodic crises of sexual desire, and subsequently sexual obsession

without desire, which were always accompanied by the impulse to urinate

and by increased urination.[27] In the case, recorded by Pitres and Regis,

of a young girl who, having once at the sight of a young man she liked in

a theater been overcome by sexual feeling accompanied by a strong desire

to urinate, was afterward tormented by a groundless fear of experiencing

an irresistible desire to urinate at inconvenient times,[28] we have an

example of what may be called a physiological scatalogic symbolism of sex,

an emotion which was primarily erotic becoming transferred to the bladder

and then remaining persistent. From such a physiological symbolism it is

but a step to the psychological symbolisms of scatalogic fetichism.

It is worthy of note, as an indication that such phenomena are

scarcely abnormal, that a urinary symbolism, and even a strictly

sexual fetichism, are normal among many animals.

The most familiar example of this kind is furnished by the dog,

who is sexually excited in this manner by traces of the bitch and

himself takes every opportunity of making his own path

recognizable. "This custom," Espinas remarks (\_Des Societes

Animales\_, p. 228), "has no other aim than to spread along the

road recognizable traces of their presence for the benefit of

individuals of the other sex, the odor of these traces doubtless

causing excitement."

It is noteworthy, also, that in animals as well as in man, sexual

excitement may manifest itself in the bladder. Thus Daumas states

(\_Chevaux de Sahara\_, p. 49) that if the mare urinates when she

hears the stallion neigh it is a sign that she is ready for

connection.

It is in masochism, or passive algolagnia, that we may most frequently

find scatalogic symbolism in its fully developed form. The man whose

predominant impulse is to subjugate himself to his mistress and to receive

at her hands the utmost humiliation, frequently finds the climax of his

gratification in being urinated on by her, whether in actual fact or only

in imagination.

In many such cases, however, it is evident that we have a mixed

phenomenon; the symbolism is double. The act becomes desirable because it

is the outward and visible sign of an inwardly experienced abject slavery

to an adored person. But it is also desirable because of intimately sexual

associations in the act itself, as a symbolical detumescence, a simulacrum

of the sexual act, and one which proceeds from the sexual focus itself.

Krafft-Ebing records various cases of masochism in which the

emission of urine on to the body or into the mouth formed the

climax of sexual gratification, as, for instance (\_Psychopathia

Sexualis\_, English translation, p. 183) in the case of a Russian

official who as a boy had fancies of being bound between the

thighs of a woman, compelled to sleep beneath her nates and to

drink her urine, and in later life experienced the greatest

excitement when practicing the last part of this early

imagination.

In another case, recorded by Krafft-Ebing and by him termed

"ideal masochism" (\_Op. cit.\_, pp. 127-130), the subject from

childhood indulged in voluptuous day-dreams in which he was the

slave of a beautiful mistress who would compel him to obey all

her caprices, stand over him with one foot on his breast, sit on

his face and body, make him wait on her in her bath, or when she

urinated, and sometimes insist on doing this on his face; though

a highly intellectual man, he was always too timid to attempt to

carry any of his ideas into execution; he had been troubled by

nocturnal enuresis up to the age of 20.

Neri, again (\_Archivio delle Psicopatie Sessuali\_, vol. i, fasc.

7 and 8, 1896), records the case of an Italian masochist who

experienced the greatest pleasure when both urination and

defecation were practiced in this manner by the woman he was

attached to.

In a previous volume of these \_Studies\_ ("Sexual Inversion,"

History XXVI) I have recorded the masochistic day-dreams of a boy

whose impulses were at the same time inverted; in his reveries

"the central fact," he states, "became the discharge of urine

from my lover over my body and limbs, or, if I were very fond of

him, I let it be in my face." In actual life the act of urination

casually witnessed in childhood became the symbol, even the

reality, of the central secret of sex: "I stood rooted and

flushing with downcast eyes till the act was over, and was

conscious for a considerable time of stammering speech and

bewildered faculties.... I was overwhelmed with emotion and could

barely drag my feet from the spot or my eyes from the damp

herbage where he had deposited the waters of secrecy. Even to-day

I cannot dissociate myself from the shuddering charm that moment

had for me."

It is not only the urine and the faeces which may thus acquire a symbolic

fascination and attractiveness under the influence of masochistic

deviations of sexual idealization. In some cases extreme rapture has been

experienced in licking sweating feet. There is, indeed, no excretion or

product of the body which has not been a source of ecstasy: the sweat from

every part of the body, the saliva and menstrual fluid, even the wax from

the ears.

Krafft-Ebing very truly points out (\_Psychopathia Sexualis\_,

English translation, p. 178) that this sexual scatalogic

symbolism is precisely paralleled by a religious scatalogic

symbolism. In the excesses of devout enthusiasm the ascetic

performs exactly the same acts as are performed in these excesses

of erotic enthusiasm. To mix excreta with the food, to lick up

excrement, to suck festering sores--all these and the like are

acts which holy and venerated women have performed.

Not only the saint, but also the prophet and medicine-man have

been frequently eaters of human excrement; it is only necessary

to refer to the instance of the prophet Ezekiel, who declared

that he was commanded to bake his bread with human dung, and to

the practices of medicine-men at Torres Straits, in whose

training the eating of human excrement takes a recognized part.

(Deities, notably Baal-Phegor, were sometimes supposed to eat

excrement, so that it was natural that their messengers and

representatives among men should do so. As regards Baal-Phegor,

see Dulaure, \_Des Divinites Generatrices\_, Chapter IV, and J.G.

Bourke, \_Scatalogic Rites of All Nations\_, p. 241. See also

Ezekiel, Chapter IV, v. 12, and \_Reports Anthropological

Expedition to Torres Straits\_, vol. v, p. 321.)

It must be added, however, that while the masochist is overcome

by sexual rapture, so that he sees nothing disgusting in his act,

the medicine-man and the ascetic are not so invariably overcome

by religious rapture, and several ascetic writers have referred

to the horror and disgust they experienced, at all events at

first, in accomplishing such acts, while the medicine-men when

novices sometimes find the ordeal too severe and have to abandon

their career. Brenier de Montmorand, while remarking, not without

some exaggeration, that "the Christian ascetics are almost all

eaters of excrement" ("Ascetisme et Mysticisme," \_Revue

Philosophique\_, March, 1904, p. 245), quotes the testimonies of

Marguerite-Marie and Madame Guyon as to the extreme repugnance

which they had to overcome. They were impelled by a merely

intellectual symbolism of self-mortification rather than by the

profoundly felt emotional symbolism which moves the masochist.

Coprophagic acts, whether under the influences of religious

exaltation or of sexual rapture, inevitably excite our disgust.

We regard them as almost insane, fortified in that belief by the

undoubted fact that coprophagia is not uncommon among the insane.

It may, therefore, be proper to point out that it is not so very

long since the ingestion of human excrement was carried out by

our own forefathers in the most sane and deliberate manner. It

was administered by medical practitioners for a great number of

ailments, apparently with entirely satisfactory results. Less

than two centuries ago, Schurig, who so admirably gathered

together and arranged the medical lore of his own and the

immediately preceding ages, wrote a very long and detailed

chapter, "De Stercoris Humani Usu Medico" (\_Chylologia\_, 1725,

cap. XIII; in the Paris \_Journal de Medecine\_ for February 19,

1905, there appeared an article, which I have not seen, entitled

"Medicaments oubliees: l'urine et la fiente humaine.") The

classes of cases in which the drug was found beneficial would

seem to have been extremely various. It must not be supposed that

it was usually ingested in the crude form. A common method was to

take the faeces of boys, dry them, mix them with the best honey,

and administer an electuary. (At an earlier period such drugs

appear to have met with some opposition from the Church, which

seems to have seen in them only an application of magic; thus I

note that in Burchard's remarkable Penitential of the fourteenth

century, as reproduced by Wasserschleben, 40 days' penance is

prescribed for the use of human urine or excrement as a medicine.

Wasserschleben \_Die Bussordnungen der Abendlaendlichen Kirche\_, p.

651.)

The urolagnia of masochism is not a simple phenomenon; it embodies a

double symbolism: on the one hand a symbolism of self-abnegation, such as

the ascetic feels, on the other hand a symbolism of transferred sexual

emotion. Krafft-Ebing was disposed to regard all cases in which a

scatalogical sexual attraction existed as due to "latent masochism." Such

a point of view is quite untenable. Certainly the connection is common,

but in the majority of cases of slightly marked scatalogical fetichism no

masochism is evident. And when we bear in mind the various considerations,

already brought forward, which show how widespread and clearly realized is

the natural and normal basis furnished for such symbolism, it becomes

quite unnecessary to invoke any aid from masochism. There is ample

evidence to show that, either as a habitual or more usually an occasional

act, the impulse to bestow a symbolic value on the act of urination in a

beloved person, is not extremely uncommon; it has been noted of men of

high intellectual distinction; it occurs in women as well as men; when

existing in only a slight degree, it must be regarded as within the normal

limits of variation of sexual emotion.

The occasional cases in which the urine is drunk may possibly

suggest that the motive lies in the properties of the fluid

acting on the system. Support for this supposition might be found

in the fact that urine actually does possess, apart altogether

from its magic virtues embodied in folk-lore, the properties of a

general stimulant. In composition (as Masterman first pointed

out) "beef-tea differs little from healthy urine," containing

exactly the same constituents, except that in beef-tea there is

less urea and uric acid. Fresh urine--more especially that of

children and young women--is taken as a medicine in nearly all

parts of the world for various disorders, such as epistaxis,

malaria and hysteria, with benefit, this benefit being almost

certainly due to its qualities as a general stimulant and

restorative. William Salmon's \_Dispensatory\_, 1678 (quoted in

\_British Medical Journal\_, April 21, 1900, p. 974), shows that in

the seventeenth century urine still occupied an important place

as a medicine, and it frequently entered largely into the

composition of Aqua Divina.

Its use has been known even in England in the nineteenth century.

(Masterman, \_Lancet\_, October 2, 1880; R. Neale, "Urine as a

Medicine," \_Practitioner\_, November, 1881; Bourke brings together

a great deal of evidence as to the therapeutic uses of urine in

his \_Scatalogic Rites\_, especially pp. 331-335; Lusini has shown

that normal urine invariably increases the frequency of the heart

beats, \_Archivio di Farmacologia\_, fascs. 19-21, 1893.)

But it is an error to suppose that these facts account for the

urolagnic drinking of urine. As in the gratification of a normal

sexual impulse, the intense excitement of gratifying a scatalogic

sexual impulse itself produces a degree of emotional stimulation

far greater than the ingestion of a small amount of animal

extractives would be adequate to effect. In such cases, as much

as in normal sexuality, the stimulation is clearly psychic.

When, as is most commonly the case, it is the process of urination and not

the urine itself which is attractive, we are clearly concerned with a

symbolism of act and not with the fetichistic attraction of an excretion.

When the excretion, apart from the act, provides the attraction, we seem

usually to be in the presence of an olfactory fetichism. These fetichisms

connected with the excreta appear to be experienced chiefly by individuals

who are somewhat weak-minded, which is not necessarily the case in regard

to those persons for whom the act, rather than its product apart from the

beloved person, is the attractive symbol.

The sexually symbolic nature of the act of urination for many

people is indicated by the existence, according to Bloch, who

enumerates various kinds of indecent photographs, of a group

which he terms "the notorious \_pisseuses\_." It is further

indicated by several of the reproductions in Fuch's \_Erotsiche

Element in der Karikatur\_, such as Delorme's "La Necessite n'a

point de Loi." (It should be added that such a scene by no means

necessarily possesses any erotic symbolism, as we may see in

Rembrandt's etching commonly called "Le Femme qui Pisse," in

which the reflected lights on the partly shadowed stream furnish

an artistic motive which is obviously free from any trace of

obscenity.) In the case which Krafft-Ebing quotes from Maschka of

a young man who would induce young girls to dance naked in his

room, to leap, and to urinate in his presence, whereupon seminal

ejaculation would take place, we have a typical example of

urolagnic symbolism in a form adequate to produce complete

gratification. A case in which the urolagnic form of scatalogic

symbolism reached its fullest development as a sexual perversion

has been described in Russia by Sukhanoff (summarized in

\_Archives d'Anthropologie Criminelle\_, November, 1900, and

\_Annales Medico-psychologiques\_, February, 1901), that of a young

man of 27, of neuropathic temperament, who when he once chanced

to witness a woman urinating experienced voluptuous sensations.

From that moment he sought close contact with women urinating,

the maximum of gratification being reached when he could place

himself in such a position that a woman, in all innocence, would

urinate into his mouth. All his amorous adventures were concerned

with the search for opportunities for procuring this difficult

gratification. Closets in which he was able to hide, winter

weather and dull days he found most favorable to success. (A

somewhat similar case is recorded in the \_Archives de

Neurologie\_, 1902, p. 462.)

In the case of a robust man of neuropathic heredity recorded by

Pelanda some light is shed on the psychic attitude in these

manifestations; there was masturbation up to the age of 16, when

he abandoned the practice, and up to the age of 30 found complete

satisfaction in drinking the still hot urine of women. When a

lady or girl in the house went to her room to satisfy a need of

this kind, she had hardly left it but he hastened in, overcome by

extreme excitement, culminating in spontaneous ejaculation. The

younger the woman the greater the transport he experienced. It is

noteworthy that in this, as possibly in all similar cases, there

was no sensory perversion and no morbid attraction of taste or

smell; he stated that the action of his senses was suspended by

his excitement, and that he was quite unable to perceive the odor

or taste of the fluid. (Pelanda, "Pornopatice," \_Archivio di

Psichiatria\_, facs. iii-iv, 1889, p. 356.) It is in the emotional

symbolism that the fascination lies and not in any sensory

perversion.

Magnan records the spontaneous development of this sexual

symbolism in a girl of 11, of good intellectual development but

alcoholic heredity, who seduced a boy younger than herself to

mutual masturbation, and on one occasion, lying on the ground and

raising her clothes, asked him to urinate on her. (\_International

Congress of Criminal Anthropology\_, 1889.) This case (except for

the early age of the subject) illustrates sporadically occurring

urolagnic symbolism in a woman, to whom such symbolism is fairly

obvious on account of the close resemblance between the emission

of urine and the ejaculation of semen in the man, and the fact

that the same conduit serves for both fluids. (A urolagnic

day-dream of this kind is recorded in the history of a lady

contained in the third volume of these \_Studies\_, Appendix B,

History VIII.) The natural and inevitable character of this

symbolism is shown by the fact that among primitive peoples urine

is sometimes supposed to possess the fertilizing virtues of

semen. J.G. Frazer in his edition of Pausanias (vol. iv, p. 139)

brings together various stories of women impregnated by urine.

Hartland also (\_Legend of Perseus\_, vol. i, pp. 76, 92) records

legends of women who were impregnated by accidentally or

intentionally drinking urine.

The symbolic sexual significance of urolagnia has hitherto

usually been confused with the fetichistic and mainly olfactory

perversion by which the excretion itself becomes a source of

sexual excitement. Long since Tardieu referred, under the name of

"renifleurs," to persons who were said to haunt the neighborhood

of quiet passages, more especially in the neighborhood of

theatres, and who when they perceived a woman emerge after

urination, would hasten to excite themselves by the odor of the

excretion. Possibly a fetichism of this kind existed in a case

recorded by Belletrud and Mercier (\_Annales d'Hygiene Publique\_,

June, 1904, p. 48). A weak-minded, timid youth, who was very

sexual but not attractive to women, would watch for women who

were about to urinate and immediately they had passed on would go

and lick the spot they had moistened, at the same time

masturbating. Such a fetichistic perversion is strictly analogous

to the fetichism by which women's handkerchiefs, aprons or

underlinen become capable of affording sexual gratification. A

very complete case of such urolagnic fetichism--complete because

separated from association with the person accomplishing the act

of urination--has been recorded by Moraglia in a woman. It is the

case of a beautiful and attractive young woman of 18, with thick

black hair, and expressive vivacious eyes, but sallow complexion.

Married a year previously, but childless, she experienced a

certain amount of pleasure in coitus, but she preferred

masturbation, and frankly acknowledged that she was highly

excited by the odor of fermented urine. So strong was this

fetichism that when, for instance, she passed a street urinal she

was often obliged to go aside and masturbate; once she went for

this purpose into the urinal itself and was almost discovered in

the act, and on another occasion into a church. Her perversion

caused her much worry because of the fear of detection. She

preferred, when she could, to obtain a bottle of urine--which

must be stale and a man's (this, she said, she could detect by

the smell)--and to shut herself up in her own room, holding the

bottle in one hand and repeatedly masturbating with the other.

(Moraglia, "Psicopatie Sessuali," \_Archivio di Psichiatria\_, vol.

xiii, fasc. 6, p. 267, 1892.) This case is of especial interest

because of the great rarity of fully developed fetichism in

women. In a slight and germinal degree I believe that cases of

fetichism are not uncommon in women, but they are certainly rare

in a well-marked form, and Krafft-Ebing declared, even in the

late editions of his \_Psychopathia Sexualis\_, that he knew of no

cases in women.

So far we have been concerned with the urolagnic rather than the

coprolagnic variety of scatalogical symbolism. Although the two are

sometimes associated there is no necessary connection, and most usually

there is no tendency for the one to involve the other. Urolagnia is

certainly much the more frequently found; the act of urination is far more

apt to suggest erotically symbolical ideas than the idea of defecation.

It is not difficult to understand why this should be so. The act of

urination lends itself more easily to sexual symbolism; it is more

intimately associated with the genital function; its repetition is

necessary at more frequent intervals so that it is more in evidence;

moreover, its product, unlike that of the act of defecation, is not

offensive to the senses. Still coprolagnia occurs and not so very

infrequently. Burton remarked that even the normal lover is affected by

this feeling: "immo nec ipsum amicae stercus foctet."[29]

Of Caligula who, however, was scarcely sane, it was said "et quidem

stercus uxoris degustavit."[30] In Parisian brothels (according to Taxil

and others) provision is made for those who are sexually excited by the

spectacle of the act of defecation (without reference to contact or odor)

by means of a "tabouret de verre," from under the glass floor of which the

spectacle of the defecating women may be closely observed. It may be added

that the erotic nature of such a spectacle is referred to in the Marquis

de Sade's novels.

There is one motive for the existence of coprolagnia which must not be

passed over, because it has doubtless frequently served as a mode of

transition to what, taken by itself, may well seem the least aesthetically

attractive of erotic symbols. I refer to the tendency of the nates to

become a sexual fetich. The nates have in all ages and in all parts of the

world been frequently regarded as one of the most aesthetically beautiful

parts of the feminine body.[31] It is probable that on the basis of this

entirely normal attraction more than one form of erotic symbolism is at

all events in part supported. Duehren and others have considered that the

aesthetic charm of the nates is one of the motives which prompt the desire

to inflict flagellation on women. In the same way--certainly in some and

probably in many cases--the sexual charm of the nates progressively

extends to the anal region, to the act of defecation, and finally to the

feces.

In a case of Krafft-Ebing's (\_Op. cit.\_, p. 183) the subject,

when a child of 6, accidentally placed his hand in contact with

the nates of the little girl who sat next to him in school, and

experienced so great a pleasure in this contact that he

frequently repeated it; when he was 10 a nursery governess, to

gratify her own desires, placed his finger in her vagina; in

adult life he developed urolagnic tendencies.

In a case of Moll's the development of a youthful admiration for

the nates in a coprolagnic direction may be clearly traced. In

this case a young man, a merchant, in a good position, sought to

come in contact with women defecating; and with this object would

seek to conceal himself in closets; the excretal odor was

pleasurable to him, but was not essential to gratification, and

the sight of the nates was also exciting and at the same time not

essential to gratification; the act of defecation appears,

however, to have been regarded as essential. He never sought to

witness prostitutes in this situation; he was only attracted to

young, pretty and innocent women. The coprolagnia here, however,

had its source in a childish impression of admiration for the

nates. When 5 or 6 years old he crawled under the clothes of a

servant girl, his face coming in contact with her nates, an

impression that remained associated in his mind with pleasure.

Three or four years later he used to experience much pleasure

when a young girl cousin sat on his face; thus was strengthened

an association which developed naturally into coprolagnia. (Moll,

\_Untersuchungen ueber die Libido Sexualis\_, bd. i, p. 837.)

It is scarcely necessary to remark that an admiration for the

nates, even when reaching a fetichistic degree, by no means

necessarily involves, even after many years, any attraction to

the excreta. A correspondent for whom the nates have constituted

a fetich for many years writes: "I find my craving for women with

profuse pelvic or posterior development is growing and I wish to

copulate from behind; but I would feel a sickening feeling if any

part of my person came in contact with the female anus. It is

more pleasing to me to see the nates than the mons, yet I loathe

everything associated with the anal region."

Moll has recorded in detail a case of what may be described as "ideal

coprolagnia"--that is to say, where the symbolism, though fully developed

in imagination, was not carried into real life--which is of great interest

because it shows how, in a very intelligent subject, the deviated

symbolism may become highly developed and irradiate all the views of life

in the same way as the normal impulse. (The subject's desires were also

inverted, but from the present point of view the psychological interest of

the case is not thereby impaired.) Moll's case was one of symbolism of

act, the excreta offering no attraction apart from the process of

defecation. In a case which has been communicated to me there was, on the

other hand, an olfactory fetichistic attraction to the excreta even in the

absence of the person.

In Moll's case, the patient, X., 23 years of age, belongs to a

family which he himself describes as nervous. His mother, who is

anaemic, has long suffered from almost periodical attacks of

excitement, weakness, syncope and palpitation. A brother of the

mother died in a lunatic asylum, and several other brothers

complain much of their nerves. The mother's sisters are very

good-natured, but liable to break out in furious passions; this

they inherit from their father. There appears to be no nervous

disease on the patient's father's side. X.'s sisters are also

healthy.

X. himself is of powerful undersized build and enjoys good

health, injured by no excesses. He considers himself nervous. He

worked hard at school and was always the first in his class; he

adds, however, that this is due less to his own abilities than

the laziness of his school-fellows. He is, as he remarks, very

religious and prays frequently, but seldom goes to church.

In regard to his psychic characters he says that he has no

specially prominent talent, but is much interested in languages,

mathematics, physics and philosophy, in fact, in abstract

subjects generally. "While I take a lively interest in every kind

of intellectual work," he says, "it is only recently that I have

been attracted to real life and its requirements. I have never

had much skill in physical exercises. For external things until

recently I have only had contempt. I have a delicately

constituted nature, loving solitude, and only associating with a

few select persons. I have a decided taste for fiction, poetry

and music; my temperament is idealistic and religious, with

strict conceptions of duty and morality, and aspirations towards

the good and beautiful. I detest all that is common and coarse,

and yet I can think and act in the way you will learn from the

following pages."

Regarding his sexual life, X. made the following communication:

"During the last two years I have become convinced of the

perversion of my sexual instinct. I had often previously thought

that in me the impulse was not quite normal, but it is only

lately that I have become convinced of my complete perversion. I

have never read or heard of any case in which the sexual feelings

were of the same kind. Although I can feel a lively inclination

towards superior representatives of the female sex, and have

twice felt something like love, the sight or the recollection

even of a beautiful woman have never caused sexual excitement."

In the two exceptional instances mentioned it appears that X. had

an inclination to kiss the women in question, but that the

thought of coitus had no attraction. "In my voluptuous dreams,

connected with the emission of semen, women in seductive

situations have never appeared. I have never had any desire to

visit a \_puella publica\_. The love-stories of my fellow-students

seemed very silly, dances and balls were a horror to me, and only

on very rare occasions could I be persuaded to go into society.

It will be easy to guess the diagnosis in my case: I suffer from

the sexual attraction of my own sex, I am a lover of boys.

"You cannot imagine what a world of thoughts, wishes, feelings

and impulses the words 'knabe,' 'pais,' 'garcon,' 'boy,'

'ragazzo' have for me; one of these words, even in an unmeaning

clause of a translation-book, calls before me the whole sum of

associations which in course of time have become bound up with

this idea, and it is only with an effort that I can scare away

the wild band. This group of thoughts shows a wonderful mixture

of warm sensuality and ideal love, it unites my lowest and

highest impulses, the strength and the weakness of my nature, my

curse and my blessing. My inclination is especially towards boys

of the age of 12 to 15; though they may be rather younger or

older. That I should prefer beautiful and intelligent boys is

comprehensible. I do not want a prostitute, but a friend or a

son, whose soul I love, whom I can help to become a more perfect

man, such as I myself would willingly be.

"When I myself belonged to that happy age (i.e., below 15) I had

no dearer wish than to possess a friend of similar tastes. I have

sought, hoped, waited, grieved, and been at last disillusioned,

overcome by desire and despair, and have not found that friend.

Even later the hope often reappeared, but always in vain, and I

cannot boast of that sure recognition which one reads of in the

autobiographies of Urnings. I do not know personally a single

fellow-sufferer. It is also doubtful whether such an

acquaintanceship would greatly help me, for I have a very

peculiar conception of homosexuality. As you will see, I have

little more in common with what are called paederasts than sexual

indifference to the female sex, and I often ask myself: 'Does any

other man in the whole world feel like you? Are you alone in the

earth with your morbid desires? Are you a pariah of pariahs, or

is there, perhaps, another soul with similar longings living near

you? How often in summer have I gone to the lakes and streams

outside cities to seek boys bathing; but I always came back

unsatisfied, whether I found any or not. And in winter I have

been irresistibly impelled to return to the same spots, as if it

were sanctified by the boys, but my darlings had vanished and

cold winds blew over the icy floods, so that I would return

feeling as though I had buried all my happiness.

"It must be borne in mind, therefore, that what I have to say

regarding my sexual impulses only refers to fancies and never to

their practical realization. My sensual impulses are not

connected with the sexual organs; all my voluptuous ideas are not

in the least connected with these parts. For this reason I have

never practiced onanism and \_immissio membri in anum\_ is as

repulsive to me as to a normal man. Even every imitation of

coitus is, for me, without attraction. In a boy's body two things

specially excite me: \_his belly and his nates\_, the first as

containing the digestive tract, the second as holding the opening

of the bowels. Of the vegetable processes of life in the boy none

interest me nearly so much as the progress of his digestion and

the process of defecation. It is incredible to what an extent

this part of physiology has occupied me from youth. If as a boy I

wanted to read something of a piquantly exciting character I

sought in my father's encyclopaedia for articles like:

Obstruction, Constipation, Haemorrhoids, Faeces, etc. No function

of the body seemed to be so significant as this, and I regarded

its disturbances as the most important in the whole mechanism of

life. The description of other disorders I could read in cold

blood, but intussusception of the bowels makes me ill even

to-day. I am always extremely pleased to hear that the digestion

of the people around me is in good condition. A man who did not

sufficiently watch over his digestion aroused distrust in me, and

I imagined that wicked men must be horribly indifferent regarding

this weighty matter. Even more than in ordinary persons was I

interested in the digestion of more mysterious beings, like

magicians in legends, or men of other nations. I would willingly

have made an anthropological study of my favorite subject, only

to my annoyance books nearly always pass over the matter in

silence. In history and fiction I regretted the absence of

information concerning the state of my heroes' digestion when

they languished in prison or in some unaccustomed or unhealthy

spot. For this reason I held no book more precious than one which

describes how a young man after being shipwrecked lived for a

long time in a narrow snow-hut, and it was conscientiously stated

that he became aware of digestive disturbances. No immorality

angers me more than the foolish practice of ladies who in society

neglect the satisfaction of their natural needs from misplaced

motives of modesty. On a railway journey I suffer horribly from

the thought that one of my fellow-travelers may be prevented from

fulfilling some imperative natural necessity.

"I naturally devote the greatest attention to my own digestion.

With painful conscientiousness I go to stool every day at the

same hour; if the operation does not come off to my satisfaction

I feel not so much physical as mental discomfort. To this quite

useful hygienic interest became associated at puberty a sensual

interest. Since my fourteenth year I have had no greater

enjoyment than to defecate undressed (I do not do so now) after

having first carefully examined the distension of my abdomen. In

summer I would go into the woods, undress myself in a secluded

spot and indulge in the voluptuous pleasures of defecation. I

would sometimes combine with this a bath in a stream. I would

exhaust my imagination in the effort to invent specially

enjoyable variations, longed for a desert island where I could go

about naked, fill my body with much nourishing food, hold in the

excrement as long as possible and then discharge it in some

subtly-thought-out spot. These practices and ideas often caused

erections and later on emissions, but the genitals played no part

in my conceptions; their movements were uncomfortable and gave no

pleasure.

"I soon longed to be associated in these orgies with some boy of

the same age, but I wanted not only a companion in my passion,

but also a real friend. Since there could be no question of

masturbation or paederasty, our love would have been limited to

kisses, embraces, and--as a compensation for coitus--defecation

together. That would have been perfect bliss to me. I will spare

you the unaesthetic contents of my voluptuous dreams. But I

remained without a companion, and, therefore, without real

enjoyment. [He has, however, on various occasions experienced

erections, and even emissions, on seeing, by chance, men or boys

defecate.] Hinc illae lacrimae; the excitement over my own

defecation only took place \_faute de mieux\_.

"I knew very well that my thoughts and practices were impure and

contemptible. Ah! how often, when the intoxication was over, have

I thrown myself remorsefully on my knees, praying to God for

pardon! For some weeks I repressed my longing; but at last it was

too strong for me, I tried to justify myself and fell into my

vice anew. That I was guilty of licentiousness and loved boys

sexually first became clear to me later on, when I knew the

significance of erection as a sign of sexual excitement.

"No one can imagine with what demoniacal joy I am possessed at

the thought of a beautiful naked boy whose abdomen is filled as

the result of long abstinence from stool. The thought powerfully

excites me, a flood of passion goes through my blood and my limbs

tremble. I would never grow tired of feeling that belly and

looking at it. My passion would express itself in tempestuous

caresses, and the boy would have to assume various positions in

order to show off the beauty of his form, i.e., to bring the

parts in question into better view. To observe defecation would

still further increase this peculiar enjoyment. If the boy's

bowels were not sufficiently filled I would feed him with all

sorts of food which produces much excrement, such as potatoes,

coarse bread, etc. If possible I would seek to delay defecation

for two or three days, so that it might be as copious as

possible. When at last it occurred it would be an unspeakable joy

for me to watch the faeces--which would have to be fairly

firm--emerging from the anus."

X. would like to be a teacher and thinks he could exert a

beneficial influence on boys. In spite of the pain he has

suffered he does not think he would like to be cured of his

perverse inclinations, for they have given him joy as well as

pain, and the pain has chiefly been owing to the fact that he

could not gratify his inclinations. X. smokes and drinks in

moderation, and has no feminine habits. (The foregoing is a

condensed summary of the case which is fully reported by Moll,

\_Kontraere Sexualempfindung\_, third edition, pp. 295-305.)

The case of coprolagnia communicated to me is that of a married

man, normal in all other respects, intellectually brilliant and

filling successfully a very responsible position. When a child

the women of his household were always indifferent as to his

presence in their bedrooms, and would satisfy all natural calls

without reserve before him. He would dream of this with

erections. His sexual interests became slowly centered in the act

of defecation, and this fetich throughout life never appealed to

him so powerfully as when associated with the particular type of

household furniture which was used for this purpose in his own

house. The act of defecation in the opposite sex or anything

pertaining to or suggesting the same caused uncontrollable sexual

excitement; the nates also exerted a great attraction. The alvine

excreta exerted this influence even in the absence of the woman;

it was, however, necessary that she should be a sexually

desirable person. The perversion in this case was not complete;

that is to say, that the excitement produced by the act of

defecation or the excretion itself was not actually preferred to

coitus; the sexual idea was normal coitus in the normal manner,

but preceded by the visual and olfactory enjoyment of the

exciting fetich. When coitus was not possible the enjoyment of

the fetich was accompanied by masturbation (as in the analogous

case of urolagnia in a woman summarized on p. 62.) On one

occasion he was discovered by a friend in a bedroom belonging to

a woman, engaged in the act of masturbation over a vessel

containing the desired fetich. In an agony of shame he begged the

mercy of silence concerning this episode, at the same time

revealing his life-history. He has constantly been haunted by the

dread of detection, as well as by remorse and the consciousness

of degradation, also by the fear that his unconquerable obsession

may lead him to the asylum.

The scatalogic groups of sexual perversions, urolagnia and coprolagnia, as

may be sufficiently seen in this brief summary, are not merely olfactory

fetiches. They are, in a larger proportion of cases, dynamic symbols, a

preoccupation with physiological acts which, by associations of contiguity

and still more of resemblance, have gained the virtue of stimulating in

slight cases, and replacing in more extreme cases, the normal

preoccupation with the central physiological act itself. We have seen that

there are various considerations which amply suffice to furnish a basis

for such associations. And when we reflect that in the popular mind, and

to some extent in actual fact, the sexual act itself is, like urination

and defecation, an excretory act, we can understand that the true

excretory acts may easily become symbols of the pseudo-excretory act. It

is, indeed, in the muscular release of accumulated pressures and tensions,

involved by the act of liberating the stored-up excretion, that we have

the closest simulacrum of the tumescence and detumescence of the sexual

process.[32]

In this way the erotic symbolism of urolagnia and coprolagnia is

completely analogous with that dynamic symbolism of the clinging and

swinging garments which Herrick has so accurately described, with the

complex symbolism of flagellation and its play of the rod against the

blushing and trembling nates, with the symbols of sexual strain and stress

which are embodied in the foot and the act of treading.

FOOTNOTES:

[24] Fuchs (\_Das Erotische Element In der Karikatur\_, p. 26),

distinguishing sharply between the "erotic" and the "obscene," reserves

the latter term exclusively for the representation of excretory organs and

acts. He considers that this is etymologically the most exact usage.

However that may be, it seems to me that, in any case, "obscene" has

become so vague a term that it is now impracticable to give it a

restricted and precise sense.

[25] In this connection we may profitably contemplate the hand and recall

the vast gamut of functions, sacred and profane, which that organ

exercises. Many savages strictly reserve the left hand to the lowlier

purposes of life; but in civilization that is not considered necessary,

and it may be wholesome for some of us to meditate on the more humble uses

of the same hand which is raised in the supreme gesture of benediction and

which men have often counted it a privilege to kiss.

[26] See, e.g., Morselli, \_Una Causa di Nullita del Matrimonio\_, 1902, p.

39.

[27] Fere, \_Comptes-Rendus Societe de Biologie\_, July 23, 1904.

[28] Transactions of the International Medical Congress, Moscow, vol. iv,

p. 19. A similar symbolism may be traced in many of the cases in which the

focus of modesty becomes in modest women centered in the excretory sphere

and sometimes exaggerated to the extent of obsession. It must not be

supposed, however, that every obsession in this sphere has a symbolical

value of an erotic kind. In the case, for instance, which has been

recorded by Raymond and Janet (\_Les Obsessions\_, vol. ii, p. 306) of a

woman who spent much of her time in the endeavor to urinate perfectly,

always feeling that she failed in some respect, the obsession seems to

have risen fortuitously on a somewhat neurotic basis without reference to

the sexual life.

[29] \_Anatomy of Melancholy\_, Part III, Section II, Mem. III, Subs. I.

[30] It may be remarked here that while the eating of excrement (apart

from its former use as a magic charm and as a therapeutic agent) is in

civilization now confined to sexual perverts and the insane, among some

animals it is normal as a measure of hygiene in relation to their young.

Thus, as, e.g., the Rev. Arthur East writes, the mistle thrush swallows

the droppings of its young. (\_Knowledge\_, June 1, 1899, p. 133.) In the

dog I have observed that the bitch licks her puppies shortly after birth

as they urinate, absorbing the fluid.

[31] See, e.g., the previous volume of these \_Studies\_, "Sexual Selection

in Man," pp. 165 et seq., and Duehren, \_Geschlechtsleben in England\_, bd.

ii, pp. 258, et seq.

[32] In the study of \_Love and Pain\_ in a previous volume (p. 130) I have

quoted the remarks of a lady who refers to the analogy between sexual

tension and vesical tension--"Cette volupte que ressentent les bords de la

mer, d'etre toujours pleins sans jamais deborder"--and its erotic

significance.

IV.

Animals as Sources of Erotic Symbolism--Mixoscopic Zoophilia--The

Stuff-fetichisms--Hair-fetichism--The Stuff-fetichisms Mainly on a Tactile

Base--Erotic Zoophilia--Zooerastia--Bestiality--The Conditions that Favor

Bestiality--Its Wide Prevalence Among Primitive Peoples and Among

Peasants--The Primitive Conception of Animals--The Goat--The Influence of

Familiarity with Animals--Congress Between Women and Animals--The Social

Reaction Against Bestiality.

The erotic symbols with which we have so far been concerned have in every

case been portions of the body, or its physiological processes, or at

least the garments which it has endowed with life. The association on

which the symbol has arisen has in every case been in large measure,

although not entirely, an association of contiguity. It is now necessary

to touch on a group of sexual symbols in which the association of

contiguity with the human body is absent: the various methods by which

animals or animal products or the sight of animal copulation may arouse

sexual desire in human persons. Here we encounter a symbolism mainly

founded on association by resemblance; the animal sexual act recalls the

human sexual act; the animal becomes the symbol of the human being.

The group of phenomena we are here concerned with includes several

subdivisions. There is first the more or less sexual pleasure sometimes

experienced, especially by young persons, in the sight of copulating

animals. This I would propose to call Mixoscopic Zoophilia; it falls

within the range of normal variation. Then we have the cases in which the

contact of animals, stroking, etc., produces sexual excitement or

gratification; this is a sexual fetichism in the narrow sense, and is by

Krafft-Ebing termed \_Zoophilia Erotica\_. We have, further, the class of

cases in which a real or simulated sexual intercourse with animals is

desired. Such cases are not regarded as fetichism by Krafft-Ebing,[33]

but they come within the phenomena of erotic symbolism as here understood.

This class falls into two divisions: one in which the individual is fairly

normal, but belongs to a low grade of culture; the other in which he may

belong to a more refined social class, but is affected by a deep degree of

degeneration. In the first case we may properly apply the term bestiality;

in the second case it may perhaps be better to use the term \_zooerastia\_,

proposed by Krafft-Ebing.[34]

Among children, both boys and girls, it is common to find that the

copulation of animals is a mysteriously fascinating spectacle. It is

inevitable that this should be so, for the spectacle is more or less

clearly felt to be the revelation of a secret which has been concealed

from them. It is, moreover, a secret of which they feel intimate

reverberations within themselves, and even in perfectly innocent and

ignorant children the sight may produce an obscure sexual excitement.[35]

It would seem that this occurs more frequently in girls than in boys. Even

in adult age, it may be added, women are liable to experience the same

kind of emotion in the presence of such spectacles. One lady recalls, as a

girl, that on several occasions an element of physical excitement entered

into the feelings with which she watched the coquetry of cats. Another

lady mentions that at the age of about 25, and when still quite ignorant

of sexual matters, she saw from a window some boys tickling a dog and

inducing sexual excitement in the animal; she vaguely divined what they

were doing, and though feeling disgust at their conduct she at the same

time experienced in a strong degree what she now knows was sexual

excitement. The coupling of the larger animals is often an impressive and

splendid spectacle which is far, indeed, from being obscene, and has

commended itself to persons of intellectual distinction;[36] but in young

or ill-balanced minds such sights tend to become both prurient and morbid.

I have already referred to the curious case of a sexually hyperaesthetic

nun who was always powerfully excited by the sight or even the

recollection of flies in sexual connection, so that she was compelled to

masturbate; this dated from childhood. After becoming a nun she recorded

having had this experience, followed by masturbation, more than four

hundred times.[37] Animal spectacles sometimes produce a sexual effect on

children even when not specifically sexual; thus a correspondent, a

clergyman, informs me that when a young and impressionable boy, he was

much affected by seeing a veterinary surgeon insert his hand and arm into

a horse's rectum, and dreamed of this several times afterward with

emissions.

While the contemplation of animal coitus is an easily intelligible and in

early life, perhaps, an almost normal symbol of sexual emotion, there is

another subdivision of this group of animal fetichisms which forms a more

natural transition from the fetichisms which have their center in the

human body: the stuff-fetichisms, or the sexual attraction exerted by

various tissues, perhaps always of animal origin. Here we are in the

presence of a somewhat complicated phenomenon. In part we have, in a

considerable number of such cases, the sexual attraction of feminine

garments, for all such tissues are liable to enter into the dress. In

part, also, we have a sexual perversion of tactile sensibility, for in a

considerable proportion of these cases it is the touch sensations which

are potent in arousing the erotic sensations. But in part, also, it would

seem, we have here the conscious or subconscious presence of an animal

fetich, and it is notable that perhaps all these stuffs, and especially

fur, which is by far the commonest of the groups, are distinctively animal

products. We may perhaps regard the fetich of feminine hair--a much more

important and common fetich, indeed, than any of the stuff fetichisms--as

a link of transition. Hair is at once an animal and a human product, while

it may be separated from the body and possesses the qualities of a stuff.

Krafft-Ebing remarks that the senses of touch, smell, and hearing, as well

as sight, seem to enter into the attraction exerted by hair.

The natural fascination of hair, on which hair-fetichism is

founded, begins at a very early age. "The hair is a special

object of interest with infants," Stanley Hall concludes, "which

begins often in the latter part of the first year.... The hair,

no doubt, gives quite unique tactile sensations, both in its own

roots and to hands, and is plastic and yielding to the motor

sense, so that the earliest interest may be akin to that in fur,

which is a marked object in infant experience. Some children

develop an almost fetichistic propensity to pull or later to

stroke the hair or beard of every one with whom they come in

contact." (G. Stanley Hall, "The Early Sense of Self," \_American

Journal of Psychology\_, April, 1898, p. 359.)

It should be added that the fascination of hair for the infantile

and childish mind is not necessarily one of attraction, but may

be of repulsion. It happens here, as in the case of so many

characteristics which are of sexual significance, that we are in

the presence of an object which may exert a dynamic emotional

force, a force which is capable of repelling with the same energy

that it attracts. Fere records the instructive case of a child of

3, of psychopathic heredity, who when he could not sleep was

sometimes taken by his mother into her bed. One night his hand

came in contact with a hairy portion of his mother's body, and

this, arousing the idea of an animal, caused him to leap out of

the bed in terror. He became curious as to the cause of his

terror and in time was able to observe "the animal," but the

train of feelings which had been set up led to a life-long

indifference to women and a tendency to homosexuality. It is

noteworthy that he was attracted to men in whom the hair and

other secondary sexual characters were well developed. (Fere,

\_L'Instinct Sexuel\_, second edition, pp. 262-267.)

As a sexual fetich hair strictly belongs to the group of parts of

the body; but since it can be removed from the body and is

sexually effective as a fetich in the absence of the person to

whom it belongs, it is on a level with the garments which may

serve in a similar way, with shoes or handkerchiefs or gloves.

Psychologically, hair-fetichism presents no special problem, but

the wide attraction of hair--it is sexually the most generally

noted part of the feminine body after the eyes--and the peculiar

facility with which when plaited it may be removed, render

hair-fetichism a sexual perversion of specially great

medico-legal interest.

The frequency of hair-fetichism, as well as of the natural

admiration on which it rests, is indicated by a case recorded by

Laurent. "A few years ago," he states, "one constantly saw at the

Bal Bullier, in Paris, a tall girl whose face was lean and bony,

but whose black hair was of truly remarkable length. She wore it

flowing down her shoulders and loins. Men often followed her in

the street to touch or kiss the hair. Others would accompany her

home and pay her for the mere pleasure of touching and kissing

the long black tresses. One, in consideration of a relatively

considerable sum, desired to pollute the silky hair. She was

obliged to be always on her guard, and to take all sorts of

precautions to prevent any one cutting off this ornament, which

constituted her only beauty as well as her livelihood." (E.

Laurent, \_L'Amour Morbide\_, 1891, p. 164; also the same author's

\_Fetichistes et Erotomanes\_, p. 23.)

The hair despoiler (\_Coupeur des Nattes\_ or \_Zopfabschneider\_)

may be found in any civilized country, though the most carefully

studied cases have occurred in Paris. (Several medico-legal

histories of hair-despoilers are summarized by Krafft-Ebing, \_Op.

cit.\_, pp. 329-334). Such persons are usually of nervous

temperament and bad heredity; the attraction to hair occasionally

develops in early life; sometimes the morbid impulse only appears

in later life after fever. The fetich may be either flowing hair

or braided hair, but is usually one or the other, and not both.

Sexual excitement and ejaculation may be produced in the act of

touching or cutting off the hair, which is subsequently, in many

cases, used for masturbation. As a rule the hair-despoiler is a

pure fetichist, no element of sadistic pleasure entering into his

feelings. In the case of a "capillary kleptomaniac" in Chicago--a

highly intelligent and athletic married young man of good

family--the impulse to cut off girls' braids appeared after

recovery from a severe fever. He would gaze admiringly at the

long tresses and then clip them off with great rapidity; he did

this in some fifty cases before he was caught and imprisoned. He

usually threw the braids away before he reached home. (\_Alienist

and Neurologist\_, April, 1889, p. 325.) In this case there is no

history of sexual excitement, probably because no proper

medico-legal examination was made. (It may be added that

hair-despoilers have been specially studied by Motet, "Les

Coupeurs de Nattes," \_Annales d'Hygiene\_, 1890.)

The stuff-fetiches are most usually fur and velvet; feathers, silk, and

leathers also sometimes exert this influence; they are all, it will be

noted, animal substances.[38] The most interesting is probably fur, the

attraction of which is not uncommon in association with passive

algolagnia. As Stanley Hall has shown, the fear of fur, as well as the

love of it, is by no means uncommon in childhood; it may appear even in

infancy and in children who have never come in contact with animals.[39]

It is noteworthy that in most cases of uncomplicated stuff-fetichism the

attraction apparently arises on a congenital basis, as it appears in

persons of nervous or sensitive temperament at an early age and without

being attached to any definite causative incident. The sexual excitation

is nearly always produced by the touch rather than by the sight. As we

found, when dealing with the sense of touch in the previous volume, the

specific sexual sensations may be regarded as a special modification of

ticklishness. The erotic symbolism in the case of these stuff-fetichisms

would seem to be a more or less congenital perversion of ticklishness in

relation to specific animal contacts.

A further degree of perversion in this direction is reached in a case of

erotic \_zoophilia\_, recorded by Krafft-Ebing.[40] In this case a

congenital neuropath, of good intelligence but delicate and anaemic, with

feeble sexual powers, had a great love of domestic animals, especially

dogs and cats, from an early age; when petting them he experienced sexual

emotions, although he was innocent in sexual matters. At puberty he

realized the nature of his feelings and tried to break himself of his

habits. He succeeded, but then began erotic dreams accompanied by images

of animals, and these led to masturbation associated with ideas of a

similar kind. At the same time he had no wish for any sort of sexual

intercourse with animals, and was indifferent as to the sex of the animals

which attracted him; his sexual ideals were normal. Such a case seems to

be fundamentally one of fetichism on a tactile basis, and thus forms a

transition between the stuff-fetichisms and the complete perversions of

sexual attraction toward animals.

In some cases sexually hyperaesthetic women have informed me that

sexual feeling has been produced by casual contact with pet dogs

and cats. In such cases there is usually no real perversion, but

it seems probable that we may here have an occasional foundation

for the somewhat morbid but scarcely vicious excesses of

affection which women are apt to display towards their pet dogs

or cats. In most cases of this affection there is certainly no

sexual element; in the case of childless women, it may rather be

regarded as a maternal than as an erotic symbolism. (The excesses

of this non-erotic zoophilia have been discussed by Fere,

\_L'Instinct Sexuel\_, second edition, pp. 166-171.)

Krafft-Ebing considers that complete perversion of sexual attraction

toward animals is radically distinct from erotic \_zoophilia\_. This view

cannot be accepted. Bestiality and \_zooerastia\_ merely present in a more

marked and profoundly perverted form a further degree of the same

phenomenon which we meet with in erotic \_zoophilia\_; the difference is

that they occur either in more insensitive or in more markedly degenerate

persons.

A fairly typical case of \_zooerastia\_ has been recorded in America by

Howard, of Baltimore. This was the case of a boy of 16, precociously

mature and fairly bright. He was, however, indifferent to the opposite

sex, though he had ample opportunity for gratifying normal passions. His

parents lived in the city, but the youth had an inordinate desire for the

country and was therefore sent to school in a village. On the second day

after his arrival at school a farmer missed a sow which was found secreted

in an outhouse on the school grounds. This was the first of many similar

incidents in which a sow always took part. So strong was his passion that

on one occasion force had to be used to take him away from the sow he was

caressing. He did not masturbate, and even when restrained from

approaching sows he had no sexual inclination for other animals. His

nocturnal pollutions, which were frequent, were always accompanied by

images of wallowing swine. Notwithstanding careful treatment no cure was

effected; mental and physical vigor failed, and he died at the age of

23.[41]

It is, however, somewhat doubtful whether we can always or even usually

distinguish between zooerastia and bestiality. Dr. G.F. Lydston, of

Chicago, has communicated to me a case (in which he was consulted) which

seems fairly typical and is instructive in this respect. The subject was a

young man of 21, a farmer's son, not very bright intellectually, but very

healthy and strong, of great assistance on the farm, very capable and

industrious, such a good farm hand that his father was unwilling to send

him away and to lose his services. There was no history of insanity or

neurosis in the family, and no injury or illness in his own history. He

had spells of moroseness and irritability, however, and had also been a

masturbator. Women had no attraction for him, but he would copulate with

the mares upon his father's farm, and this without regard to time, place,

or spectators. Such a case would seem to stand midway between ordinary

bestiality and pathological zooerastia as defined by Krafft-Ebing, yet it

seems probable that in most cases of ordinary bestiality some slight

traces of mental anomaly might be found, if such cases always were, as

they should be, properly investigated.[42]

We have here reached the grossest and most frequent perversion in this

group; bestiality, or the impulse to attain sexual gratification by

intercourse, or other close contact, with animals. In seeking to

comprehend this perversion it is necessary to divest ourselves of the

attitude toward animals which is the inevitable outcome of refined

civilization and urban life. Most sexual perversions, if not in large

measure the actual outcome of civilized life, easily adjust themselves to

it. Bestiality (except in one form to be noted later) is, on the other

hand, the sexual perversion of dull, insensitive and unfastidious persons.

It flourishes among primitive peoples and among peasants. It is the vice

of the clodhopper, unattractive to women or inapt to court them.

Three conditions have favored the extreme prevalence of bestiality: (1)

primitive conceptions of life which built up no great barrier between man

and the other animals; (2) the extreme familiarity which necessarily

exists between the peasant and his beasts, often combined with separation

from women; (3) various folk-lore beliefs such as the efficacy of

intercourse with animals as a cure for venereal disease, etc.[43]

The beliefs and customs of primitive peoples, as well as their mythology

and legends, bring before us a community of man and animals altogether

unlike anything we know in civilization. Men may become animals and

animals may become men; animals and men may communicate with each other

and live on terms of equality; animals may be the ancestors of human

tribes; the sacred totems of savages are most usually animals. There is no

shame or degradation in the notion of a sexual relationship between men

and animals, because in primitive conceptions animals are not inferior

beings separated from man by a great gulf. They are much more like men in

disguise, and in some respects possess powers which make them superior to

men. This is recognized in those plays, festivals, and religious dances,

so common among primitive peoples, in which animal disguises are worn.[44]

When men admire and emulate the qualities of animals and are proud to

believe that they descend from them, it is not surprising that they should

sometimes see nothing derogatory in sexual intercourse with them.[45]

A significant relic of primitive conceptions in this matter may perhaps be

found in the religious rites connected with the sacred goat of Mendes

described by Herodotus. After telling how the Mendesians reverence the

goat, especially the he-goat, out of their veneration for Pan, whom they

represent as a goat ("the real motive which they assign for this custom I

do not choose to relate"), he adds: "It happened in this country, and

within my remembrance, and was indeed universally notorious, that a goat

had indecent and public communication with a woman."[46] The meaning of

the passage evidently is that in the ordinary intercourse of women with

the sacred goat, connection was only simulated or incomplete on account of

the natural indifference of the goat to the human female, but that in rare

cases the goat proved sexually excitable with the woman and capable of

connection.[47] The goat has always been a kind of sacred emblem of lust.

In the middle ages it became associated with the Devil as one of the

favorite forms he assumed. It is significant of a primitively religious

sexual association between men and animals, that witches constantly

confessed, or were made to confess, that they had had intercourse with the

Devil in the shape of an animal, very frequently a dog. The figures of

human beings and animals in conjunction carved on temples in India, also

seem to indicate the religious significance which this phenomenon

sometimes presents. There is, indeed, no need to go beyond Europe even in

her moments of highest culture to find a religious sanction for sexual

union between human beings, or gods in human shape, and animals. The

legends of Io and the bull, of Leda and the swan, are among the most

familiar in Greek mythology, and in a later pictorial form they constitute

some of the most cherished works of the painters of the Renaissance.

As regards the prevalence of occasional sexual intercourse between men or

women and animals among primitive peoples at the present time, it is

possible to find many scattered references by travelers in all parts of

the world. Such references by no means indicate that such practices are,

as a rule, common, but they usually show that they are accepted with a

good-humored indifference.[48]

Bestiality is very rarely found in towns. In the country this vice of the

clodhopper is far from infrequent. For the peasant, whose sensibilities

are uncultivated and who makes but the most elementary demands from a

woman, the difference between an animal and a human being in this respect

scarcely seems to be very great. "My wife was away too long," a German

peasant explained to the magistrate, "and so I went with my sow." It is

certainly an explanation that to the uncultivated peasant, ignorant of

theological and juridical conceptions, must often seem natural and

sufficient.

Bestiality thus resembles masturbation and other abnormal

manifestations of the sexual impulse which may be practiced

merely \_faute de mieux\_ and not as, in the strict sense,

perversions of the impulse. Even necrophily may be thus

practiced. A young man who when assisting the grave-digger

conceived and carried out the idea of digging up the bodies of

young girls to satisfy his passions with, and whose case has

been recorded by Belletrud and Mercier, said: "I could find no

young girl who would agree to yield to my desires; that is why I

have done this. I should have preferred to have relations with

living persons. I found it quite natural to do what I did: I saw

no harm in it, and I did not think that any one else could. As

living women felt nothing but repulsion for me, it was quite

natural I should turn to the dead, who have never repulsed me. I

used to say tender things to them like 'my beautiful, my love, I

love you.'" (Belletrud and Mercier "Perversion de l'Instinct

Genesique," \_Annales d'Hygiene Publique\_, June, 1903.) But when

so highly abnormal an act is felt as natural we are dealing with

a person who is congenitally defective so far as the finer

developments of intelligence are concerned. It was so in this

case of necrophily; he was the son of a weak-minded woman of

unrestrainable sexual inclinations, and was himself somewhat

feeble-minded; he was also, it is instructive to observe,

anosmic.

But it is by no means only their dulled sensibility or the absence of

women, which accounts for the frequency of bestiality among peasants. A

highly important factor is their constant familiarity with animals. The

peasant lives with animals, tends them, learns to know all their

individual characters; he understands them far better than he understands

men and women; they are his constant companions, his friends. He knows,

moreover, the details of their sexual lives, he witnesses the often highly

impressive spectacle of their coupling. It is scarcely surprising that

peasants should sometimes regard animals as being not only as near to them

as their fellow human beings, but even nearer.

The significance of the factor of familiarity is indicated by the great

frequency of bestiality among shepherds, goatherds, and others whose

occupation is exclusively the care of animals. Mirabeau, in the eighteenth

century, stated, on the evidence of Basque priests, that all the shepherds

in the Pyrenees practice bestiality. It is apparently much the same in

Italy.[49] In South Italy and Sicily, especially, bestiality among

goatherds and peasants is said to be almost a national custom.[50] In the

extreme north of Europe, it is reported, the reindeer, in this respect,

takes the place of the goat.

The importance of the same factor is also shown by the fact that when

among women in civilization animal perversions appear, the animal is

nearly always a pet dog. Usually in these cases the animal is taught to

give gratification by \_cunnilinctus\_. In some cases, however, there is

really sexual intercourse between the animal and the woman.

Moll mentions that in a case of \_cunnilinctus\_ by a dog in

Germany there was a difficulty as to whether the matter should be

considered an unnatural offence or simply an offence against

decency; the lower court considered it in the former light, while

the higher court took the more merciful view. (Moll,

\_Untersuchungen ueber die Libido Sexualis\_, bd. i, p. 697.) In a

case reported by Pfaff and mentioned by Moll, a country girl was

accused of having sexual intercourse with a large dog. On

examination Pfaff found in the girl's thick pubic hair a loose

hair which under the microscope proved to belong to the dog.

(\_Loc. cit.\_, p. 698.) In such a case it must be noted that while

this evidence may be held to show sexual contact with the dog, it

scarcely suffices to show sexual intercourse. This has, however,

undoubtedly occurred from time to time, even more or less openly.

Bloch (\_Op. cit.\_, pp. 277 and 282) remarks that this is not an

infrequent exhibition given by prostitutes in certain brothels.

Maschka has referred to such an exhibition between a woman and a

bull-dog, which was given to select circles in Paris. Rosse

refers to a case in which a young unmarried woman in Washington

was surprised during intercourse with a large English mastiff,

who in his efforts to get loose caused such severe injuries that

the woman died from haemorrhage in about an hour. Rosse also

mentions that some years ago a performance of this kind between a

prostitute and a Newfoundland dog could be witnessed in San

Francisco by paying a small sum; the woman declared that a woman

who had once copulated with a dog would ever afterwards prefer

this animal to a man. Rosse adds that he was acquainted with a

similar performance between a woman and a donkey, which used to

take place in Europe (Irving Rosse, "Sexual Hypochondriasis and

Perversion of the Genesic Instinct," \_Virginia Medical Monthly\_,

October, 1892, p. 379). Juvenal mentions such relations between

the donkey and woman (vi, 332). Krauss (quoted by Bloch,

\_Beitraege zur AEtiologie der Psychopathia Sexualis\_, Teil II, p.

276) states that in Bosnia women sometimes carry on these

practices with dogs and also--as he would not have believed had

he not on one occasion observed it--with cats. "It seems to me,"

writes Dr. Kiernan, of Chicago, (private letter) "that what Rosse

says of the animal exhibitions in San Francisco is true of all

great cities. The animal employed in such exhibitions here has

usually been a donkey, and in one instance death occurred from

the animal trampling the girl partner. The practice described

occurs in country regions quite frequently. Thus in a case

reported in the suburbs of Omaha, Nebraska, a sixteen-year-old

boy engaged in rectal coitus with a large dog. In attempting to

extricate his swollen penis from the boy's rectum the dog tore

through the \_sphincter ani\_ an inch into the gluteus muscles.

(\_Omaha Clinic\_, March, 1893.) In a Missouri case, which I

verified, a smart, pretty, well-educated country girl was found

with a profuse offensive vaginal discharge which had been present

for about a week, coming on suddenly. After washing the external

genitals and opening the labia three rents were discovered, one

through the fourchette and two through the left nymphae. The

vagina was excessively congested and covered with points bleeding

on the slightest irritation. The patient confessed that one day

while playing with the genitals of a large dog she became excited

and thought she would have slight coitus. After the dog had made

an entrance she was unable to free herself from him, as he

clasped her so firmly with his fore legs. The penis became so

swollen that the dog could not free himself, although for more

than an hour she made persistent efforts to do so. (\_Medical

Standard\_, June, 1903, p. 184). In an Indiana case, concerning

which I was consulted, the girl was a hebephreniac who had

resorted to this procedure with a Newfoundland dog at the

instance of another girl, seemingly normal as regards mentality,

and had been badly injured; a discharge resulted which resembled

gonorrhoea, but contained no gonococci. These cases are probably

more frequent than is usually assumed."

Women are known to have had intercourse with various other

animals, occasionally or habitually, in various parts of the

world. Monkeys have been mentioned in this connection. Moll

remarks that it seems to be an indication of an abnormal interest

in monkeys that some women are observed by the attendants in the

monkey-house of zooelogical gardens to be very frequent visitors.

Near the Amazon the traveler Castelnau saw an enormous Coati

monkey belonging to an Indian woman and tried to purchase it;

though he offered a large sum, the woman only laughed. "Your

efforts are useless," remarked an Indian in the same cabin, "he

is her husband." (So far as the early literature of this subject

is concerned, a number of facts and fables regarding the congress

of women with dogs, goats and other animals was brought together

at the beginning of the eighteenth century by Schurig in his

\_Gynaecologia\_, Section II, cap. VII; I have not drawn on this

collection.)

In some cases women, and also men, find gratification in the

sexual manipulation of animals without any kind of congress. This

may be illustrated by an observation communicated to me by a

correspondent, a clergyman. "In Ireland, my father's house

adjoined the residence of an archdeacon of the established

church. I was then about 20 and was still kept in religious awe

of evil ways. The archdeacon had two daughters, both of whom he

brought up in great strictness, resolved that they should grow up

examples of virtue and piety. Our stables adjoined, and were

separated only by a thin wall in which was a doorway closed up by

some boards, as the two stables had formerly been one. One night

I had occasion to go to our stable to search for a garden tool I

had missed, and I heard a door open on the other side, and saw a

light glimmer through the cracks of the boards. I looked through

to ascertain who could be there at that late hour, and soon

recognized the stately figure of one of the daughters, F.F. was

tall, dark and handsome, but had never made any advances to me,

nor had I to her. She was making love to her father's mare after

a singular fashion. Stripping her right arm, she formed her

fingers into a cone, and pressed on the mare's vulva. I was

astonished to see the beast stretching her hind legs as if to

accommodate the hand of her mistress, which she pushed in

gradually and with seeming ease to the elbow. At the same time

she seemed to experience the most voluptuous sensation, crisis

after crisis arriving." My correspondent adds that, being

exceedingly curious in the matter, he tried a somewhat similar

experiment himself with one of his father's mares and experienced

what he describes as "a most powerful sexual battery" which

produced very exciting and exhausting effects. Naecke

(\_Psychiatrische en Neurologische Bladen\_, 1899, No. 2) refers to

an idiot who thus manipulated the vulva of mares in his charge.

The case has been recorded by Guillereau (\_Journal de Medicine

Veterinaire et de Zootechnie\_, January, 1899) of a youth who was

accustomed to introduce his hand into the vulva of cows in order

to obtain sexual excitement.

The possibility of sexual excitement between women and animals

involves a certain degree of sexual excitability in animals from

contact with women. Darwin stated that there could be no doubt

that various quadrumanous animals could distinguish women from

men--in the first place probably by smell and secondarily by

sight--and be thus liable to sexual excitement. He quotes the

opinions on this point of Youatt, Brehm, Sir Andrew Smith and

Cuvier (\_Descent of Man\_, second edition, p. 8). Moll quotes the

opinion of an experienced observer to the same effect

(\_Untersuchungen ueber die Libido Sexualis\_, Bd. i, p. 429).

Hufeland reported the case of a little girl of three who was

playing, seated on a stool, with a dog placed between her thighs

and locked against her. Seemingly excited by this contact the

animal attempted a sort of copulation, causing the genital parts

of the child to become inflamed. Bloch (\_Op. cit.\_, p. 280, \_et

seq.\_) discusses the same point; he does not consider that

animals will of their own motion sexually cohabit with women, but

that they may be easily trained to it. There can be no doubt that

dogs at all events are sometimes sexually excited by the presence

of women, perhaps especially during menstruation, and many women

are able to bear testimony to the embarrassing attentions they

have sometimes received from strange dogs. There can be no

difficulty in believing that, so far as \_cunnilinctus\_ is

concerned dogs would require no training. In a case recorded by

Moll (\_Kontraere Sexualempfindung\_, third edition, p. 560) a lady

states that this was done to her when a child, as also to other

children, by dogs who, she said, showed signs of sexual

excitement. In this case there was also sexual excitement thus

produced in the child, and after puberty mutual \_cunnilinctus\_

was practiced with girl friends. Guttceit (\_Dreissig Jahre

Praxis\_, Theil I, p. 310) remarks that some Russian officers who

were in the Turkish campaign of 1828 told him that from fear of

veneral infection in Wallachia they refrained from women and

often used female asses which appeared to show signs of sexual

pleasure.

A very large number of animals have been recorded as having been employed

in the gratification of sexual desire at some period or in some country,

by men and sometimes by women. Domestic animals are naturally those which

most frequently come into question, and there are few if any of these

which can altogether be excepted. The sow is one of the animals most

frequently abused in this manner.[51] Cases in which mares, cows, and

donkeys figure constantly occur, as well as goats and sheep. Dogs, cats,

and rabbits are heard of from time to time. Hens, ducks, and, especially

in China, geese, are not uncommonly employed. The Roman ladies were said

to have had an abnormal affection for snakes. The bear and even the

crocodile are also mentioned.[52]

The social and legal attitude toward bestiality has reflected in part the

frequency with which it has been practiced, and in part the disgust mixed

with mystical and sacrilegious horror which it has aroused. It has

sometimes been met merely by a fine, and sometimes the offender and his

innocent partner have been burnt together. In the middle ages and later

its frequency is attested by the fact that it formed a favorite topic with

preachers of the fifteenth and sixteenth centuries. It is significant that

in the Penitentials,--which were criminal codes, half secular and half

spiritual, in use before the thirteenth century, when penance was

relegated to the judgment of the confessor,--it was thought necessary to

fix the periods of penance which should be undergone respectively by

bishops, priests and deacons who should be guilty of bestiality.

In Egbert's Penitential, a document of the ninth and tenth

centuries, we read (V. 22): "Item Episcopus cum quadrupede

fornicans VII annos, consuetudinem X, presbyter V, diaconus III,

clerus II." There was a great range in the penances for

bestiality, from ten years to (in the case of boys) one hundred

days. The mare is specially mentioned (Haddon and Stubbs,

\_Councils and Ecclesiastical Documents\_, vol. iii, p. 422). In

Theodore's Penitential, another Anglo-Saxon document of about the

same age, those who habitually fornicate with animals are

adjudged ten years of penance. It would appear from the

\_Penitentiale Pseudo-Romanum\_ (which is earlier than the eleventh

century) that one year's penance was adequate for fornication

with a mare when committed by a layman (exactly the same as for

simple fornication with a widow or virgin), and this was

mercifully reduced to half a year if he had no wife.

(Wasserschleben, \_Die Bussordnungen der Abendlaendlichen Kirche\_,

p. 366). The \_Penitentiale Hubertense\_ (emanating from the

monastery of St. Hubert in the Ardennes) fixes ten years' penance

for sodomy, while Fulbert's Penitential (about the eleventh

century) fixes seven years for either sodomy or bestiality.

Burchard's Penitential, which is always detailed and precise,

specially mentions the mare, the cow and the ass, and assigns

forty days bread and water and seven years penance, raised to ten

years in the case of married men. A woman having intercourse with

a horse is assigned seven years penance in Burchard's

Penitential. (Wasserschleben, ib. pp. 651, 659.)

The extreme severity which was frequently exercised toward those guilty of

this offense, was doubtless in large measure due to the fact that

bestiality was regarded as a kind of sodomy, an offense which was

frequently viewed with a mystical horror apart altogether from any actual

social or personal injury it caused. The Jews seem to have felt this

horror; it was ordered that the sinner and his victim should both be put

to death (Exodus, Ch. 22, v. 19; Leviticus, Ch. 20, v. 15). In the middle

ages, especially in France, the same rule often prevailed. Men and sows,

men and cows, men and donkeys were burnt together. At Toulouse a woman was

burnt for having intercourse with a dog. Even in the seventeenth century a

learned French lawyer, Claude Lebrun de la Rochette, justified such

sentences.[53] It seems probable that even to-day, in the social and legal

attitude toward bestiality, sufficient regard is not paid to the fact that

this offense is usually committed either by persons who are morbidly

abnormal or who are of so low a degree of intelligence that they border on

feeble-mindedness. To what extent, and on what grounds, it ought to be

punished is a question calling for serious reconsideration.

FOOTNOTES:

[33] For Krafft-Ebing's discussion of the subject see \_Op. cit.\_, pp.

530-539.

[34] In England it is not uncommon to use the term "unnatural offence;"

this is an awkward and possibly misleading practice which should not be

followed. In Germany a similar confusion is caused by applying the term

"sodomy" to these cases as well as to pederasty. Krafft-Ebing considers

that this error is due to the jurists, while the theologians have always

distinguished correctly. In this matter, he adds, science must be \_ancilla

theologiae\_ and return to the correct usage of words.

[35] This childish interest, with later abnormal developments, may be seen

in History I of the Appendix to this volume.

[36] The Countess of Pembroke, Sir Philip Sidney's sister, appears to have

found sexual enjoyment in the contemplation of the sexual prowess of

stallions. Aubrey writes that she "was very salacious and she had a

contrivance that in the spring of the year ... the stallions ... were to

be brought before such a part of the house where she had a vidette to look

on them." (\_Short Lives\_, 1898, vol. i, p. 311.) Although the modern

editor's modesty has caused the disappearance of several lines from this

passage, the general sense is clear. In the same century Burchard, the

faithful secretary of Pope Alexander VI, describes in his invaluable diary

how four race horses were brought to two mares in a court of the Vatican,

the horses clamorously fighting for the possession of the mares and

eventually mounting them, while the Pope and his daughter Lucrezia looked

on from a window "cum magno risu et delectatione." (\_Diarium\_, ed Thuasne,

vol. III, p. 169.)

[37] \_Archivio di Psichiatria\_, 1902, fasc. ii-iii, p. 338. In the case of

pathological sexuality in a boy of 15, reported by A. MacDonald, and

already summarized, the sight of copulating flies is also mentioned among

many other causes of sexual excitation.

[38] Krafft-Ebing presents or quotes typical cases of all these fetiches,

\_Op. cit.\_, pp. 255-266.

[39] G. Stanley Hall, "A study of Fears," \_American Journal of

Psychology\_, 1897, pp. 213-215.

[40] \_Op. cit.\_, p. 268.

[41] W. Howard, "Sexual Perversion," \_Alienist and Neurologist\_, January,

1896. Krafft-Ebing (op. cit., p. 532) quotes from Boeteau the somewhat

similar case of a gardener's boy of 16--an illegitimate child of

neuropathic heredity and markedly degenerate--who had a passion, of

irresistible and impulsive character, for rabbits. He was declared

irresponsible. Moll (\_Untersuchungen ueber die Libido Sexualis\_, bd. i, pp.

431-433) presents the case of a neurotic man who from the age of 15 had

been sexually excited by the sight of animals or by contact with them. He

had repeatedly had connection with cows and mares; he was also sexually

excited by sheep, donkeys, and dogs, whether female or male; the normal

sexual instinct was weak and he experienced very slight attraction to

women.

[42] Moll also remarks ("Perverse Sexualempfindung," in Senator's and

Kaminer's \_Krankheiten und Ehe\_) that in this matter it is often hardly

possible to draw a sharp line between vice and disease.

[43] Instances of this widespread belief--found among the Tamils of Ceylon

as well as in Europe--are quoted from various authors by Bloch, \_Beitraege

zur AEtiologie der Psychopathia Sexualis\_, Teil II, p. 278, and Moll,

\_Untersuchungen ueber die Libido Sexualis\_, bd. i, p. 700. On the frequency

of bestiality, from one cause or another, in the East, see, e.g., Stern,

\_Medizin und Geschlechtsleben in der Tuerkei\_, bd. ii, p. 219.

[44] Sometimes (as among the Aleuts) the animal pantomime dances of

savages may represent the transformation of a captive bird into a lovely

woman who falls exhausted into the arms of the hunter. (H.H. Bancroft,

\_Native Races of the Pacific\_, vol. i, p. 93.) A system of beliefs which

accepts the possibility that a human being may be latent in an animal

obviously favors the practice of bestiality.

[45] For an example of the primitive confusion between the intercourse of

women with animals and with men see, e.g., Boas, "Sagen aus

British-Columbia," \_Zeitschrift fuer Ethnologie\_, heft V, p. 558.

[46] Herodotus, Book II, Chapter 46.

[47] Dulare (\_Des Divinites Generatrices\_, Chapter II) brings together the

evidence showing that in Egypt women had connection with the sacred goat,

apparently in order to secure fertility.

[48] Various facts and references bearing on this subject are brought

together by Blumenbach, \_Anthropological Memoirs\_, translated by Bendyshe,

p. 80; Block, \_Beitraege zur AEtiologie der Psychopathia Sexualis\_,

Teil II, pp. 276-283; also Ploss and Bartels, \_Das Weib\_, seventh edition,

p. 520.

[49] Mantegazza mentions (\_Gli Amori degli Uomini\_, cap V) that at Rimini

a young goatherd of the Apennines, troubled with dyspepsia and nervous

symptoms, told him this was due to excesses with the goats in his care. A

finely executed marble group of a satyr having connection with a goat,

found at Herculaneum and now in the Naples Museum (reproduced in Fuchs's

\_Erotische Element in der Karikatur\_), perhaps symbolizes a traditional

and primitive practice of the goatherd.

[50] Bayle (\_Dictionary\_, Art, Bathyllus) quotes various authorities

concerning the Italian auxiliaries in the south of France in the sixteenth

century and their custom of bringing and using goats for this purpose.

Warton in the eighteenth century was informed that in Sicily priests in

confession habitually inquired of herdsmen if they had anything to do with

their sows. In Normandy priests are advised to ask similar questions.

[51] It is worth noting that in Greek the work choiros means both a sow

and a woman's pudenda; in the \_Acharnians\_ Aristophanes plays on this

association at some length. The Romans also (as may be gathered from

Varro's \_De Re Rustica\_) called the feminine pudenda \_porcus\_.

[52] Schurig, \_Gynaecologia\_, pp. 280-387; Bloch, op. cit., 270-277. The

Arabs, according to Kocher, chiefly practice bestiality with goats, sheep

and mares. The Annamites, according to Mondiere, commonly employ sows and

(more especially the young women) dogs. Among the Tamils of Ceylon

bestiality with goats and cows is said to be very prevalent.

[53] Mantegazza (\_Gli Amori degli Uomini\_, cap. V) brings together some

facts bearing on this matter.

V.

Exhibitionism--Illustrative Cases--A Symbolic Perversion of Courtship--The

Impulse to Defile--The Exhibitionist's Psychic Attitude--The Sexual Organs

as Fetichs--Phallus Worship--Adolescent Pride in Sexual

Development--Exhibitionism of the Nates--The Classification of the Forms

of Exhibitionism--Nature of the Relationship of Exhibitionism to Epilepsy.

There is a remarkable form of erotic symbolism--very definite and standing

clearly apart from all other forms--in which sexual gratification is

experienced in the simple act of exhibiting the sexual organ to persons of

the opposite sex, usually by preference to young and presumably innocent

persons, very often children. This is termed exhibitionism.[54] It would

appear to be a not very infrequent phenomenon, and most women, once or

more in their lives, especially when young, have encountered a man who has

thus deliberately exposed himself before them.

The exhibitionist, though often a young and apparently vigorous man, is

always satisfied with the mere act of self-exhibition and the emotional

reaction which that act produces; he makes no demands on the woman to whom

he exposes himself; he seldom speaks, he makes no effort to approach her;

as a rule, he fails even to display the signs of sexual excitation. His

desires are completely gratified by the act of exhibition and by the

emotional reaction it arouses in the woman. He departs satisfied and

relieved.

A case recorded by Schrenck-Notzing very well represents both the

nature of the impulse felt by the exhibitionist and the way in

which it may originate. It is the case of a business man of 49,

of neurotic heredity, an affectionate husband and father of a

family, who, to his own grief and shame, is compelled from time

to time to exhibit his sexual organs to women in the street. As a

boy of 10 a girl of 12 tried to induce him to coitus; both had

their sexual parts exposed. From that time sexual contacts, as of

his own naked nates against those of a girl, became attractive,

as well as games in which the boys and girls in turn marched

before each other with their sexual parts exposed, and also

imitation of the copulation of animals. Coitus was first

practiced about the age of 20, but sight and touch of the woman's

sexual parts were always necessary to produce sexual excitement.

It was also necessary--and this consideration is highly important

as regards the development of the tendency to exhibition--that

the woman should be excited by the sight of his organs. Even when

he saw or touched a woman's parts orgasm often occurred. It was

the naked sexual organs in an otherwise clothed body which

chiefly excited him. He was not possessed of a high degree of

potency. Girls between the ages of 10 and 17 chiefly excited him,

and especially if he felt that they were quite ignorant of sexual

matters. His self-exhibition was a sort of psychic defloration,

and it was accompanied by the idea that other people felt as he

did about the sexual effects of the naked organs, that he was

shocking but at the same time sexually exciting a young girl. He

was thus gratifying himself through the belief that he was

causing sexual gratification to an innocent girl. This man was

convicted several times, and was finally declared to be suffering

from impulsive insanity. (Schrenck-Notzing,

\_Kriminal-psychologische und Psycho-pathologische Studien\_, 1902,

pp. 50-57.) In another case of Schrenck-Notzing's, an actor and

portrait painter, aged 31, in youth masturbated and was fond of

contemplating the images of the sexual organs of both sexes,

finding little pleasure in coitus. At the age of 24, at a bathing

establishment, he happened to occupy a compartment next to that

occupied by a lady, and when naked he became aware that his

neighbor was watching him through a chink in the partition. This

caused him powerful excitement and he was obliged to masturbate.

Ever since he has had an impulse to exhibit his organs and to

masturbate in the presence of women. He believes that the sight

of his organs excites the woman (Ib., pp. 57-68). The presence of

masturbation in this case renders it untypical as a case of

exhibitionism. Moll at one time went so far as to assert that

when masturbation takes place we are not entitled to admit

exhibitionism, (\_Untersuchungen ueber die Libido Sexualis\_, bd. i,

p. 661), but now accepts exhibitionism with masturbation

("Perverse Sexualempfindung," \_Krankheiten und Ehe\_). The act of

exhibition itself gratifies the sexual impulse, and usually it

suffices to replace both tumescence and detumescence.

A fairly typical case, recorded by Krafft-Ebing, is that of a

German factory worker of 37, a good, sober and intelligent

workman. His parents were healthy, but one of his mother's and

also one of his father's sisters were insane; some of his

relatives are eccentric in religion. He has a languishing

expression and a smile of self-complacency. He never had any

severe illness, but has always been eccentric and imaginative,

much absorbed in romances (such as Dumas's novels) and fond of

identifying himself with their heroes. No signs of epilepsy. In

youth moderate masturbation, later moderate coitus. He lives a

retired life, but is fond of elegant dress and of ornament.

Though not a drinker, he sometimes makes himself a kind of punch

which has a sexually exciting effect on him. The impulse to

exhibitionism has only developed in recent years. When the

impulse is upon him he becomes hot, his heart beats violently,

the blood rushes to his head, and he is oblivious of everything

around him that is not connected with his own act. Afterwards he

regards himself as a fool and makes vain resolutions never to

repeat the act. In exhibition the penis is only half erect and

ejaculation never occurs. (He is only capable of coitus with a

woman who shows great attraction to him.) He is satisfied with

self-exhibition, and believes that he thus gives pleasure to the

woman, since he himself receives pleasure in contemplating a

woman's sexual parts. His erotic dreams are of self-exhibition to

young and voluptuous women. He had been previously punished for

an offense of this kind; medico-legal opinion now recognized the

incriminated man's psychopathic condition. (Krafft-Ebing, \_Op.

cit.\_, pp. 492-494.)

Trochon has reported the case of a married man of 33, a worker in

a factory, who for several years had exhibited himself at

intervals to shop-girls, etc., in a state of erection, but

without speaking or making other advances. He was a hard-working,

honest, sober man of quiet habits, a good father to his family

and happy at home. He showed not the slightest sign of insanity.

But he was taciturn, melancholic and nervous; a sister was an

idiot. He was arrested, but on the report of the experts that he

committed these acts from a morbid impulse he could not control

he was released. (Trochon, \_Archives de l'Anthropologie

Criminelle\_, 1888, p. 256.)

In a case of Freyer's (\_Zeitschrift fuer Medizinalbeamte\_, third

year, No. 8) the occasional connection of exhibitionism with

epilepsy is well illustrated by a barber's assistant, aged 35,

whose father suffered from chronic alcoholism and was also said

to have committed the same kind of offense as his son. The mother

and a sister suffered nervously. From ages of 7 to 18 the subject

had epileptic convulsions. From 16 to 21 he indulged in normal

sexual intercourse. At about that time he had often to pass a

playground and at times would urinate there; it happened that the

children watched him with curiosity. He noticed that when thus

watched sexual excitement was caused, inducing erection and even

ejaculation. He gradually found pleasure in this kind of sexual

gratification; finally he became indifferent to coitus. His

erotic dreams, though still usually about normal coitus, were now

sometimes concerned with exhibition before little girls. When

overcome by the impulse he could see and hear nothing around him,

though he did not lose consciousness. After the act was over he

was troubled by his deed. In all other respects he was entirely

reasonable. He was imprisoned many times for exhibiting himself

to young schoolgirls, sometimes vaunting the beauty of his organs

and inviting inspection. On one occasion he underwent mental

examination, but was considered to be mentally sound. He was

finally held to be a hereditarily tainted individual with

neuropathic constitution. The head was abnormally broad, penis

small, patellar reflex absent, and there were many signs of

neurasthenia. (Krafft-Ebing, \_Op. cit.\_, pp. 490-492.)

The prevalence of epilepsy among exhibitionists is shown by the

observations of Pelanda in Verona. He has recorded six cases of

this perversion, all of which eventually reached the asylum and

were either epileptics or with epileptic relations. One had a

brother who was also an exhibitionist. In some cases the penis

was abnormally large, in others abnormally small. Several had

very weak sexual impulse; one, at the age of 62, had never

effected coitus, and was proud of the fact that he was still a

virgin, considering, he would say, the epoch of demoralization in

which we live. (Pelanda, "Pornopatici," \_Archivio di

Psichiatria\_, fasc. ii-iv, 1889.)

In a very typical case of exhibitionism which Garnier has

recorded, a certain X., a gentleman engaged in business in Paris,

had a predilection for exhibiting himself in churches, more

especially in Saint-Roch. He was arrested several times for

exposing his sexual organs here before ladies in prayer. In this

way he finally ruined his commercial position in Paris and was

obliged to establish himself in a small provincial town. Here

again he soon exposed himself in a church and was again sent to

prison, but on his liberation immediately performed the same act

in the same church in what was described as a most imperturbable

manner. Compelled to leave the town, he returned to Paris, and in

a few weeks' time was again arrested for repeating his old

offense in Saint Roch. When examined by Garnier, the information

he supplied was vague and incomplete, and he was very embarrassed

in the attempt to explain himself. He was unable to say why he

chose a church, but he felt that it was to a church that he must

go. He had, however, no thought of profanation and no wish to

give offense. "Quite the contrary!" he declared. He had the sad

and tired air of a man who is dominated by a force stronger than

his will. "I know," he added, "what repulsion my conduct must

inspire. Why am I made thus? Who will cure me?" (P. Garnier,

"Perversions Sexuelles," \_Comptes Rendus\_, International Congress

of Medicine at Paris in 1900, \_Section de Psychiatrie\_, pp.

433-435.)

In some cases, it would appear, the impulse to exhibitionism may

be overcome or may pass away. This result is the more likely to

come about in those cases in which exhibitionism has been largely

conditioned by chronic alcoholism or other influences tending to

destroy the inhibiting and restraining action of the higher

centers, which may be overcome by hygiene and treatment. In this

connection I may bring forward a case which has been communicated

to me by a medical correspondent in London. It is that of an

actor, of high standing in his profession and extremely

intelligent, 49 years of age, married and father of a large

family. He is sexually vigorous and of erotic temperament. His

general health has always been good, but he is a high-strung,

neurotic man, with quick mental reactions. His habits had for a

long time been decidedly alcoholic, but two years ago, a small

quantity of albumen being found in the urine, he was persuaded to

leave off alcohol, and has since been a teetotaller. Though

ordinarily very reticent about sexual matters, he began four or

five years ago to commit acts of exhibitionism, exposing himself

to servants in the house and occasionally to women in the

country. This continued after the alcohol had been abandoned and

lasted for several years, though the attention of the police was

never attracted to the matter, and so far as possible he was

quietly supervised by his friends. Nine months after, the acts of

exhibitionism ceased, apparently in a spontaneous manner, and

there has so far been no relapse.

Exhibitionism is an act which, on the face of it, seems nonsensical and

meaningless, and as such, as an inexplicable act of madness, it has

frequently been treated both by writers on insanity and on sexual

perversion. "These acts are so lacking in common sense and intelligent

reflection that no other reason than insanity can be offered for the

patient," Ball concluded.[55] Moll, also, who defines exhibitionism

somewhat too narrowly as a condition in which "the charm of the exhibition

lies for the subject in the display itself," not sufficiently taking into

consideration the imagined effect on the spectator, concludes that "the

psychological basis of exhibitionism is at present by no means cleared

up."[56]

We may probably best approach exhibitionism by regarding it as

fundamentally a symbolic act based on a perversion of courtship. The

exhibitionist displays the organ of sex to a feminine witness, and in the

shock of modest sexual shame by which she reacts to that spectacle, he

finds a gratifying similitude of the normal emotions of coitus.[57] He

feels that he has effected a psychic defloration.

Exhibitionism is thus analogous, and, indeed, related, to the

impulse felt by many persons to perform indecorous acts or tell

indecent stories before young and innocent persons of the

opposite sex. This is a kind of psychic exhibitionism, the

gratification it causes lying exactly, as in physical

exhibitionism, in the emotional confusion which it is felt to

arouse. The two kinds of exhibitionism may be combined in the

same person: Thus, in a case reported by Hoche (p. 97), the

exhibitionist an intellectual and highly educated man, with a

doctor's degree, also found pleasure in sending indecent poems

and pictures to women, whom, however, he made no attempt to

seduce; he was content with the thought of the emotions he

aroused or believed that he aroused.

It is possible that within this group should come the agent in

the following incident which was lately observed by a lady, a

friend of my own. An elderly man in an overcoat was seen standing

outside a large and well-known draper's shop in the outskirts of

London; when able to attract the attention of any of the

shop-girls or of any girl in the street he would fling back his

coat and reveal that he was wearing over his own clothes a

woman's chemise (or possibly bodice) and a woman's drawers; there

was no exposure. The only intelligible explanation of this action

would seem to be that pleasure was experienced in the mild shock

of interested surprise and injured modesty which this vision was

imagined to cause to a young girl. It would thus be a

comparatively innocent form of psychic defloration.

It is of interest to point out that the sexual symbolism of active

flagellation is very closely analogous to this symbolism of exhibitionism.

The flagellant approaches a woman with the rod (itself a symbol of the

penis and in some countries bearing names which are also applied to that

organ) and inflicts on an intimate part of her body the signs of blushing

and the spasmodic movements which are associated with sexual excitement,

while at the same time she feels, or the flagellant imagines that she

feels, the corresponding emotions of delicious shame.[58] This is an even

closer mimicry of the sexual act than the exhibitionist attains, for the

latter fails to secure the consent of the woman nor does he enjoy any

intimate contact with her naked body. The difference is connected with the

fact that the active flagellant is usually a more virile and normal person

than the exhibitionist. In the majority of cases the exhibitionist's

sexual impulse is very feeble, and as a rule he is either to some degree a

degenerate, or else a person who is suffering from an early stage of

general paralysis, dementia, or some other highly enfeebling cause of

mental disorganization, such as chronic alcoholism. Sexual feebleness is

further indicated by the fact that the individuals selected as witnesses

are frequently mere children.

It seems probable that a form of erotic symbolism somewhat

similar to exhibitionism is to be found in the rare cases in

which sexual gratification is derived from throwing ink, acid or

other defiling liquids on women's dresses. Thoinot has recorded a

case of this kind (\_Attentats aux Moeurs\_, 1898, pp. 484, \_et

seq.\_). An instructive case has been presented by Moll. In this

case a young man of somewhat neuropathic heredity had as a youth

of 16 or 17, when romping with his young sister's playfellows,

experienced sexual sensations on chancing to see their white

underlinen. From that time white underlinen and white dresses

became to him a fetich and he was only attracted to women so

attired. One day, at the age of 25, when crossing the street in

wet weather with a young lady in a white dress, a passing vehicle

splashed the dress with mud. This incident caused him strong

sexual excitement, and from that time he had the impulse to throw

ink, perchloride of iron, etc., on to ladies' white dresses, and

sometimes to cut and tear them, sexual excitement and ejaculation

taking place every time he effected this. (Moll, "Gutachten ueber

einem Sexual Perversen [Besudelungstrieb]," \_Zeitschrift fuer

Medizinalbeamte\_, Heft XIII, 1900). Such a case is of

considerable psychological interest. Thoinot considers that in

these cases the fleck is a fetich. That is an incorrect account

of the matter. In this case the white garments constituted the

primary fetich, but that fetich becomes more acutely realized,

and at the same time both parties are thrown into an emotional

state which to the fetichist becomes a mimicry of coitus, by the

act of defilement. We may perhaps connect with this phenomenon

the attraction which muddy shoes often exert over the

shoe-fetichist, and the curious way in which, as we have seen (p.

18), Restif de la Bretonne associates his love of neatness in

women with his attraction to the feet, the part, he remarks,

least easy to keep clean.

Garnier applied the term \_sadi-fetichism\_ to active flagellation

and many similar manifestations such as we are here concerned

with, on the grounds that they are hybrids which combine the

morbid adoration for a definite object with the impulse to

exercise a more or less degree of violence. From the standpoint

of the conception of erotic symbolism I have adopted there is no

need for this term. There is here no hybrid combination of two

unlike mental states. We are simply concerned with states of

erotic symbolism, more or less complete, more or less complex.

The conception of exhibitionism as a process of erotic symbolism, involves

a conscious or unconscious attitude of attention in the exhibitionist's

mind to the psychic reaction of the woman toward whom his display is

directed. He seeks to cause an emotion which, probably in most cases, he

desires should be pleasurable. But from one cause or another his finer

sensibilities are always inhibited or in abeyance, and he is unable to

estimate accurately either the impression he is likely to produce or the

general results of his action, or else he is moved by a strong impulsive

obsession which overpowers his judgment. In many cases he has good reason

for believing that his act will be pleasurable, and frequently he finds

complacent witnesses among the low-class servant girls, etc.

It may be pointed out here that we are quite justified in

speaking of a penis-fetichism and also of a vulva-fetichism. This

might be questioned. We are obviously justified in recognizing a

fetichism which attaches itself to the pubic hair, or, as in a

case with which I am acquainted, to the clitoris, but it may seem

that we cannot regard the central sexual organs as symbols of

sex, symbols, as it were, of themselves. Properly regarded,

however, it is the sexual act rather than the sexual organ which

is craved in normal sexual desire; the organ is regarded merely

as the means and not as the end. Regarded as a means the organ is

indeed an object of desire, but it only becomes a fetich when it

arrests and fixes the attention. An attention thus pleasurably

fixed, a vulva-fetichism or a penis-fetichism, is within the

normal range of sexual emotion (this point has been mentioned in

the previous volume when discussing the part played by the

primary sexual organs in sexual selection), and in coarse-grained

natures of either sex it is a normal allurement in its

generalized shape, apart from any attraction to the person to

whom the organs belong. In some morbid cases, however, this

penis-fetichism may become a fully developed sexual perversion. A

typical case of this kind has been recorded by Howard in the

United States. Mrs. W., aged 39, was married at 20 to a strong,

healthy man, but derived no pleasure from coitus, though she

received great pleasure from masturbation practiced immediately

after coitus, and nine years after marriage she ceased actual

coitus, compelling her husband to adopt mutual masturbation. She

would introduce men into the house at all times of the day or

night, and after persuading them to expose their persons would

retire to her room to masturbate. The same man never aroused

desire more than once. This desire became so violent and

persistent that she would seek out men in all sorts of public

places and, having induced them to expose themselves, rapidly

retreat to the nearest convenient spot for self-gratification.

She once abstracted a pair of trousers she had seen a man wear

and after fondling them experienced the orgasm. Her husband

finally left her, after vainly attempting to have her confined in

an asylum. She was often arrested for her actions, but through

the intervention of friends set free again. She was a highly

intelligent woman, and apart from this perversion entirely

normal. (W.L. Howard, "Sexual Perversion," \_Alienist and

Neurologist\_, January, 1896.) It is on the existence of a more or

less developed penis-fetichism of this kind that the

exhibitionist, mostly by an ignorant instinct, relies for the

effects he desires to produce.

The exhibitionist is not usually content to produce a mere titillated

amusement; he seeks to produce a more powerful effect which must be

emotional whether or not it is pleasurable. A professional man in

Strassburg (in a case reported by Hoche[59]) would walk about in the

evening in a long cloak, and when he met ladies would suddenly throw his

cloak back under a street lamp, or igniting a red-fire match, and thus

exhibit his organs. There was an evident effort--on the part of a weak,

vain, and effeminate man--to produce a maximum of emotional effect. The

attempt to heighten the emotional shock is also seen in the fact that the

exhibitionist frequently chooses a church as the scene of his exploits,

not during service, for he always avoids a concourse of people, but

perhaps toward evening when there are only a few kneeling women scattered

through the edifice. The church is chosen, often instinctively rather than

deliberately, from no impulse to commit a sacrilegious outrage--which, as

a rule, the exhibitionist does not feel his act to be--but because it

really presents the conditions most favorable to the act and the effects

desired. The exhibitionist's attitude of mind is well illustrated by one

of Garnier's patients who declared that he never wished to be seen by more

than two women at once, "just what is necessary," he added, "for an

exchange of impressions." After each exhibition he would ask himself

anxiously: "Did they see me? What are they thinking? What do they say to

each other about me? Oh! how I should like to know!" Another patient of

Garnier's, who haunted churches for this purpose, made this very

significant statement: "Why do I like going to churches? I can scarcely

say. \_But I know that it is only there that my act has its full

importance\_. The woman is in a devout frame of mind, and she must see that

such an act in such a place is not a joke in bad taste or a disgusting

obscenity; \_that if I go there it is not to amuse myself; it is more

serious than that!\_ I watch the effect produced on the faces of the ladies

to whom I show my organs. I wish to see them express a profound joy. I

wish, in fact, that they may be forced to say to themselves: \_How

impressive Nature is when thus seen!\_"

Here we trace the presence of a feeling which recalls the

phenomena of the ancient and world-wide phallic worship, still

liable to reappear sporadically. Women sometimes took part in

these rites, and the osculation of the male sexual organ or its

emblematic representation by women is easily traceable in the

phallic rites of India and many other lands, not excluding Europe

even in comparatively recent times. (Dulaure in his \_Divinites

Generatices\_ brings together much bearing on these points; cf.:

Ploss and Bartels, \_Das Weib\_, vol. i, Chapter XVII, and Bloch,

\_Beitraege zur Psychopathia Sexualis\_, Teil I, pp. 115-117. Colin

Scott has some interesting remarks on phallic worship and the

part it has played in aiding human evolution, "Sex and Art,"

\_American Journal of Psychology\_, vol. vii, No. 2, pp. 191-197.

Irving Rosse describes some modern phallic rites in which both

men and women took part, similar to those practiced in vaudouism,

"Sexual Hypochondriasis," \_Virginia Medical Monthly\_, October,

1892.)

Putting aside any question of phallic worship, a certain pride

and more or less private feeling of ostentation in the new

expansion and development of the organs of virility seems to be

almost normal at adolescence. "We have much reason to assume,"

Stanley Hall remarks, "that in a state of nature there is a

certain instinctive pride and ostentation that accompanies the

new local development. I think it will be found that

exhibitionists are usually those who have excessive growth here,

and that much that modern society stigmatizes as obscene is at

bottom more or less spontaneous and perhaps in some cases not

abnormal. Dr. Seerley tells me he has never examined a young man

largely developed who had the usual strong instinctive tendency

of modesty to cover himself with his hands, but he finds this

instinct general with those whose development is less than the

average." (G. Stanley Hall, \_Adolescence\_, vol. ii, p. 97.) This

instinct of ostentation, however, so far as it is normal, is held

in check by other considerations, and is not, in the strict

sense, exhibitionism. I have observed a full-grown telegraph boy

walking across Hampstead Heath with his sexual organs exposed,

but immediately he realized that he was seen he concealed them.

The solemnity of exhibitionism at this age finds expression in

the climax of the sonnet, "Oraison du Soir," written at 16 by

Rimbaud, whose verse generally is a splendid and insolent

manifestation of rank adolescence:--

"Doux comme le Seigneur du cedre et des hysopes,

Je pisse vers les cieux bruns tres haut et tres loin,

Avec l'assentiment des grands heliotropes."

(J.A. Rimbaud, \_Oeuvres\_, p. 68.)

In women, also, there would appear to be traceable a somewhat

similar ostentation, though in them it is complicated and largely

inhibited by modesty, and at the same time diffused over the body

owing to the absence of external sexual organs. "Primitive

woman," remarks Madame Renooz, "proud of her womanhood, for a

long time defended her nakedness which ancient art has always

represented. And in the actual life of the young girl to-day

there is a moment when by a secret atavism she feels the pride of

her sex, the intuition of her moral superiority, and cannot

understand why she must hide its cause. At this moment, wavering

between the laws of Nature and social conventions, she scarcely

knows if nakedness should or should not affright her. A sort of

confused atavistic memory recalls to her a period before clothing

was known, and reveals to her as a paradisaical ideal the customs

of that human epoch." (Celine Renooz, \_Psychologie Comparee de

l'Homme et de la Femme\_, p. 85.) It may be added that among

primitive peoples, and even among some remote European

populations to-day, the exhibition of feminine nudity has

sometimes been regarded as a spectacle with religious or magic

operation. (Ploss, \_Das Weib\_, seventh edition, vol. ii, pp.

663-680; Havelock Ellis, \_Man and Woman\_, fourth edition, p.

304.) It is stated by Gopcevic that in the long struggle between

the Albanians and the Montenegrians the women of the former

people would stand in the front rank and expose themselves by

raising their skirts, believing that they would thus insure

victory. As, however, they were shot down, and as, moreover,

victory usually fell to the Montenegrians, this custom became

discredited. (Quoted by Bloch, \_Op. cit.\_, Teil II, p. 307.)

With regard to the association, suggested by Stanley Hall,

between exhibitionism and an unusual degree of development of the

sexual organs, it must be remarked that both extremes--a very

large and a very small penis--are specially common in

exhibitionists. The prevalence of the small organ is due to an

association of exhibitionism with sexual feebleness. The

prevalence of the large organ may be due to the cause suggested

by Hall. Among Mahommedans the sexual organs are sometimes

habitually exposed by religious penitents, and I note that

Bernhard Stern, in his book on the medical and sexual aspects of

life in Turkey, referring to a penitent of this sort whom he saw

on the Stamboul bridge at Constantinople, remarks that the organ

was very largely developed. It may well be in such a case that

the penitent's religious attitude is reinforced by some lingering

relic of a more fleshly ostentation.

It is by a pseudo-atavism that this phallicism is evoked in the

exhibitionist. There is no true emergence of an ancestrally inherited

instinct, but by the paralysis or inhibition of the finer and higher

feelings current in civilization, the exhibitionist is placed on the same

mental level as the man of a more primitive age, and he thus presents the

basis on which the impulses belonging to a higher culture may naturally

take root and develop.

Reference may here be made to a form of primitive exhibitionism,

almost confined to women, which, although certainly symbolic, is

absolutely non-sexual, and must not, therefore, be confused with

the phenomena we are here occupied with. I refer to the

exhibition of the buttocks as a mark of contempt. In its most

primitive form, no doubt, this exhibitionism is a kind of

exorcism, a method of putting evil spirits, primarily, and

secondarily evil-disposed persons, to flight. It is the most

effective way for a woman to display sexual centers, and it

shares in the magical virtues which all unveiling of the sexual

centers is believed by primitive peoples to possess. It is

recorded that the women of some peoples in the Balkan peninsula

formerly used this gesture against enemies in battle. In the

sixteenth century so distinguished a theologian as Luther when

assailed by the Evil One at night was able to put the adversary

to flight by protruding his uncovered buttocks from the bed. But

the spiritual significance of this attitude is lost with the

decay of primitive beliefs. It survives, but merely as a gesture

of insult. The symbolism comes to have reference to the nates as

the excretory focus, the seat of the anus. In any case it ignores

any sexual attractiveness in this part of the body. Exhibitionism

of this kind, therefore, can scarcely arise in persons of any

sensitiveness or aesthetic perception, even putting aside the

question of modesty, and there seems to be little trace of it in

classic antiquity when the nates were regarded as objects of

beauty. Among the Egyptians, however, we gather from Herodotus

(Bk. II, Chapter LX) that at a certain popular religious festival

men and women would go in boats on the Nile, singing and playing,

and when they approached a town the women on the boats would

insult the women of the town by injurious language and by

exposing themselves. Among the Arabs, however, the specific

gesture we are concerned with is noted, and a man to whom

vengeance is forbidden would express his feelings by exposing his

posterior and strewing earth on his head (Wellhausen, \_Rests

Arabischen Heidentums\_, 1897, p. 195). It is in Europe and in

mediaeval and later times that this emphatic gesture seems to have

flourished as a violent method of expressing contempt. It was by

no means confined to the lower classes, and Kleinpaul, in

discussing this form of "speech without words," quotes examples

of various noble persons, even princesses, who are recorded thus

to have expressed their feelings. (Kleinpaul, \_Sprache ohne

Worte\_, pp. 271-273.) In more recent times the gesture has become

merely a rare and extreme expression of unrestrained feeling in

coarse-grained peasants. Zola, in the figure of Mouquette in

\_Germinal\_, may be said to have given a kind of classic

expression to the gesture. In the more remote parts of Europe it

appears to be still not altogether uncommon. This seems to be

notably the case among the South Slavs, and Krauss states that

"when a South Slav woman wishes to express her deepest contempt

for anyone she bends forward, with left hand raising her skirts,

and with the right slapping her posterior, at the same time

exclaiming: 'This for you!'" (Kryptadia, vol. vi, p. 200.)

A verbal survival of this gesture, consisting in the contemptuous

invitation to kiss this region, still exists among us in remote

parts of the country, especially as an insult offered by an angry

woman who forgets herself. It is said to be commonly used in

Wales. ("Welsh AEdoelogy," Kryptadia, vol. ii, pp. 358, et seq.)

In Cornwall, when addressed by a woman to a man it is sometimes

regarded as a deadly insult, even if the woman is young and

attractive, and may cause a life-long enmity between related

families. From this point of view the nates are a symbol of

contempt, and any sexual significance is excluded. (The

distinction is brought out by Diderot in \_Le Neveu de Rameau:\_

"\_Lui:\_--Il y a d'autres jours ou il ne m'en couterait rien pour

etre vil tant qu'on voudrait; ces jours-la, pour un liard, je

baiserais le cul a la petite Hus. \_Moi:\_--Eh! mais, l'ami, elle

est blanche, jolie, douce, potelee, et c'est un acte d'humilite

auquel un plus delicat que vous pourrait quelquefois s'abaisser.

\_Lui:\_--Entendons-nous; c'est qu'il y a baiser le cul au simple,

et baiser le cul au figure.")

It must be added that a sexual form of exhibitionism of the nates

must still be recognized. It occurs in masochism and expresses

the desire for passive flagellation. Rousseau, whose emotional

life was profoundly affected by the castigations which as a child

he received from Mlle Lambercier, has in his \_Confessions\_ told

us how, when a youth, he would sometimes expose himself in this

way in the presence of young women. Such masochistic

exhibitionism seems, however, to be rare.

While the manifestations of exhibitionism are substantially the same in

all cases, there are many degrees and varieties of the condition. We may

find among exhibitionists, as Garnier remarks, dementia, states of

unconsciousness, epilepsy, general paralysis, alcoholism, but the most

typical cases, he adds, if not indeed the cases to which the term properly

belongs, are those in which it is an impulsive obsession. Krafft-Ebing[60]

divides exhibitionists into four clinical groups: (1) acquired states of

mental weakness, with cerebral or spinal disease clouding consciousness

and at the same time causing impotence; (2) epileptics, in whom the act is

an abnormal organic impulse performed in a state of imperfect

consciousness; (3) a somewhat allied group of neurasthenic cases; (4)

periodical impulsive cases with deep hereditary taint. This classification

is not altogether satisfactory. Garnier's classification, placing the

group of obsessional cases in the foreground and leaving the other more

vaguely defined groups in the background, is probably better. I am

inclined to consider that most of the cases fall into one or other of two

mixed groups. The first class includes cases in which there is more or

less congenital abnormality, but otherwise a fair or even complete degree

of mental integrity; they are usually young adults, they are more or less

precisely conscious of the end they wish to attain, and it is often only

with a severe struggle that they yield to their impulses. In the second

class the beginnings of mental or nervous disease have diminished the

sensibility of the higher centers; the subjects are usually old men whose

lives have been absolutely correct; they are often only vaguely aware of

the nature of the satisfaction they are seeking, and frequently no

struggle precedes the manifestation; such was the case of the overworked

clergyman described by Hughes,[61] who, after much study, became morose

and absent-minded, and committed acts of exhibitionism which he could not

explain but made no attempt to deny; with rest and restorative treatment

his health improved and the acts ceased. It is in the first class of cases

alone that there is a developed sexual perversion. In the cases of the

second class there is a more or less definite sexual intention, but it is

only just conscious, and the emergence of the impulse is due not to its

strength but to the weakness, temporary or permanent, of the higher

inhibiting centers.

Epileptic cases, with loss of consciousness during the act, can only be

regarded as presenting a pseudo-exhibitionism. They should be excluded

altogether. It is undoubtedly true that many cases of real or apparent

exhibitionism occur in epileptics.[62] We must not, however, too hastily

conclude that because these acts occur in epileptics they are necessarily

unconscious acts. Epilepsy frequently occurs on a basis of hereditary

degeneration, and the exhibitionism may be, and not infrequently is, a

stigma of the degeneracy and not an indication of the occurrence of a

minor epileptic fit. When the act of pseudo-exhibitionism is truly

epileptic, it will usually have no psychic sexual content, and it will

certainly be liable to occur under all sorts of circumstances, when the

patient is alone or in a miscellaneous concourse of people. It will be on

a level with the acts of the highly respectable young woman who, at the

conclusion of an attack of \_petit mal\_, consisting chiefly of a sudden

desire to pass urine, on one occasion lifted up her clothes and urinated

at a public entertainment, so that it was with difficulty her friends

prevented her from being handed over to the police.[63] Such an act is

automatic, unconscious, and involuntary; the spectators are not even

perceived; it cannot be an act of exhibitionism. Whenever, on the other

hand, the place and the time are evidently chosen deliberately,--a quiet

spot, the presence of only one or two young women or children,--it is

difficult to admit that we are in the presence of a fit of epileptic

unconsciousness, even when the subject is known to be epileptic.

Even, however, when we exclude those epileptic pseudo-exhibitionists who,

from the legal point of view, are clearly irresponsible, it must still be

remembered that in every case of exhibitionism there is a high degree of

either mental abnormality on a neuropathic basis, or else of actual

disease. This is true to a greater extent in exhibitionism than in almost

any other form of sexual perversion. No subject of exhibitionism should be

sent to prison without expert medical examination.

FOOTNOTES:

[54] Lasege first drew attention to this sexual perversion and gave it its

generally accepted name, "Les Exhibitionistes," \_L'Union Medicale\_, May,

1877. Magnan, on various occasions (for example, "Les Exhibitionistes,"

\_Archives de l'Anthropologie Criminelle\_, vol. v, 1890, p. 456), has given

further development and precision to the clinical picture of the

exhibitionist.

[55] B. Ball. \_La Folie Erotique\_, p. 86.

[56] Moll, \_Untersuchungen ueber die Libido Sexualis\_, bd. i, p. 661.

[57] "Exhibitionism in its most typical form is," Garnier truly says, "a

\_systematic act\_, manifesting itself as the \_strange equivalent of a

sexual connection\_, or its \_substitution\_." The brief account of

exhibitionism (pp. 433-437) in Garnier's discussion of "Perversions

Sexuelles" at the International Medical Congress at Paris in 1900

(\_Section de Psychiatrie: Comptes-Rendus\_) is the most satisfactory

statement of the psychological aspects of this perversion with which I am

acquainted. Garnier's unrivalled clinical knowledge of these

manifestations, due to his position during many years as physician at the

Depot of the Prefecture of Police in Paris, adds great weight to his

conclusions.

[58] The symbolism of coitus involved in flagellation has been touched on

by Eulenburg (\_Sexuale Neuropathie\_, p. 121), and is more fully developed

by Duehren (\_Geschlechtsleben in England\_, bd. ii, pp. 366, \_et seq.\_).

[59] A. Hoche, \_Neurologische Centralblatt\_, 1896, No. 2.

[60] \_Op. cit.\_, pp. 478, et seq.

[61] C.H. Hughes, "Morbid Exhibitionism," \_Alienist and Neurologist\_,

August, 1904. Another somewhat similar American case, also preceded by

overwork, and eventually adjudged insane by the courts, is recorded by

D.S. Booth, \_Alienist and Neurologist\_, February, 1905.

[62] Exhibitionism in epilepsy is briefly discussed by Fere, \_L'Instinct

Sexuel\_, second edition, pp. 194-195.

[63] W.S. Colman, "Post-Epileptic Unconscious Automatic Actions,"

\_Lancet\_, July 5, 1890.

VI.

The Forms of Erotic Symbolism are Simulacra of Coitus--Wide

Extension of Erotic Symbolism--Fetichism Not Covering the Whole

Ground of Sexual Selection--It is Based on the Individual Factor in

Selection--Crystallization--The Lover and the Artist--The Key to Erotic

Symbolism to be Found in the Emotional Sphere--The Passage to Pathological

Extremes.

We have now examined several very various and yet very typical

manifestations in all of which it is not difficult to see how, in some

strange and eccentric form--on a basis of association through resemblance

or contiguity or both combined--there arises a definite mimicry of the

normal sexual act together with the normal emotions which accompany that

act. It has become clear in what sense we are justified in recognizing

erotic symbolism.

The symbolic and, as it were, abstracted nature of these

manifestations is shown by the remarkable way in which they are

sometimes capable of transference from the object to the subject.

That is to say that the fetichist may show a tendency to

cultivate his fetich in his own person. A foot-fetichist may like

to go barefoot himself; a man who admired lame women liked to

halt himself; a man who was attracted by small waists in women

found sexual gratification in tight-lacing himself; a man who was

fascinated by fine white skin and wished to cut it found

satisfaction in cutting his own skin; Moll's coprolagnic

fetichist found a voluptuous pleasure in his own acts of

defecation. (See, e.g., Krafft-Ebing, \_Op. cit.\_, p. 221, 224,

226; Hammond, \_Sexual Impotence\_, p. 74; cf. \_ante\_, p. 68.) Such

symbolic transference seems to have a profoundly natural basis,

for we may see a somewhat similar phenomenon in the well-known

tendency of cows to mount a cow in heat. This would appear to be,

not so much a homosexual impulse, as the dynamic psychic action

of an olfactory sexual symbol in a transformed form.

We seem to have here a psychic process which is a curious

reversal of that process of \_Einfuehlung\_--the projection of one's

own activities into the object contemplated--which Lipps has so

fruitfully developed as the essence of every aesthetic condition.

(T. Lipps, \_AEsthetik\_, Teil I, 1903.) By \_Einfuehlung\_ our own

interior activity becomes the activity of the object perceived,

a thing being beautiful in proportion as it lends itself to our

\_Einfuehlung\_. But by this action of erotic symbolism, on the

other hand, we transfer the activity of the object into

ourselves.

When the idea of erotic symbolism as manifested in such definite and

typical forms becomes realized, it further becomes clear that the vaguer

manifestations of such symbolism are exceedingly widespread. When in a

previous volume we were discussing and drawing together the various

threads which unite "Love and Pain," it will now be understood that we

were standing throughout on the threshold of erotic symbolism. Pain

itself, in the sense in which we slowly learned to define it in this

relationship--as a state of intense emotional excitement--may, under a

great variety of special circumstances, become an erotic symbol and afford

the same relief as the emotions normally accompanying the sexual act.

Active algolagnia or sadism is thus a form of erotic symbolism; passive

algolagnia or masochism is (in a man) an inverted form of erotic

symbolism. Active flagellation or passive flagellation are, in exactly the

same way, manifestations of erotic symbolism, the imaginative mimicry of

coitus.

Binet and also Krafft-Ebing[64] have argued in effect that the whole of

sexual selection is a matter of fetichism, that is to say, of erotic

symbolism of object. "Normal love," Binet states, "appears as the result

of a complicated fetichism." Tarde also seems to have regarded love as

normally a kind of fetichism. "We are a long time before we fall in love

with a woman," he remarks; "we must wait to see the detail which strikes

and delights us, and causes us to overlook what displeases us. Only in

normal love the details are many and always changing. Constancy in love is

rarely anything else but a voyage around the beloved person, a voyage of

exploration and ever new discoveries. The most faithful lover does not

love the same woman in the same way for two days in succession."[65]

From that point of view normal sexual love is the sway of a fetich--more

or less arbitrary, more or less (as Binet terms it) polytheistic--and it

can have little objective basis. But, as we saw when considering "Sexual

Selection in Man" in the previous volume, more especially when analyzing

the notion of beauty, we are justified in believing that beauty has to a

large extent an objective basis, and that love by no means depends simply

on the capricious selection of some individual fetich. The individual

factor, as we saw, is but one of many factors which constitute beauty. In

the study of sexual selection that individual factor was passed over very

lightly. We now see that it is often a factor of great importance, for in

it are rooted all these outgrowths--normal in their germs, highly abnormal

in their more extreme developments--which make up erotic symbolism.

Erotic symbolism is therefore concerned with all that is least generic,

least specific, all that is most intimately personal and individual, in

sexual selection. It is the final point in which the decreasing circle of

sexual attractiveness is fixed. In the widest and most abstract form

sexual selection in man is merely human, and we are attracted to that

which bears most fully the marks of humanity; in a less abstract form it

is sexual, and we are attracted to that which most vigorously presents the

secondary sexual characteristics; still narrowing, it is the type of our

own nation and people that appeals most strongly to us in matters of love;

and still further concentrating we are affected by the ideal--in

civilization most often the somewhat exotic ideal--of our own day, the

fashion of our own city. But the individual factor still remains, and amid

the infinite possibilities of erotic symbolism the individual may evolve

an ideal which is often, as far as he knows and perhaps in actuality, an

absolutely unique event in the history of the human soul.

Erotic symbolism works in its finer manifestations by means of the

idealizing aptitudes; it is the field of sexual psychology in which that

faculty of crystallization, on which Stendhal loved to dwell, achieves its

most brilliant results. In the solitary passage in which we seem to see a

smile on the face of the austere poet of the \_De Rerum Natura\_, Lucretius

tells us how every lover, however he may be amused by the amorous

extravagances of other men, is himself blinded by passion: if his mistress

is black she is a fascinating brunette, if she squints she is the rival of

Pallas, if too tall she is majestic, if too short she is one of the

Graces, \_tota merum sal\_; if too lean it is her delicate refinement, if

too fat then a Ceres, dirty and she disdains adornment, a chatterer and

brilliantly vivacious, silent and it is her exquisite modesty.[66] Sixteen

hundred years later Robert Burton, when describing the symptoms of love,

made out a long and appalling list of the physical defects which the lover

is prepared to admire.[67]

Yet we must not be too certain that the lover is wrong in this matter. We

too hastily assume that the casual and hasty judgment of the world is

necessarily more reliable, more conformed to what we call "truth," than

the judgment of the lover which is founded on absorbed and patient study.

In some cases where there is lack of intelligence in the lover and

dissimulation in the object of his love, it may be so. But even a poem or

a picture will often not reveal its beauty except by the expenditure of

time and study. It is foolish to expect that the secret beauty of a human

person will reveal itself more easily. The lover is an artist, an artist

who constructs an image, it is true, but only by patient and concentrated

attention to nature; he knows the defects of his image, probably better

than anyone, but he knows also that art lies, not in the avoidance of

defects, but in the realization of those traits which swallow up defects

and so render them non-existent. A great artist, Rodin, after a life spent

in the study of Nature, has declared that for art there is no ugliness in

Nature. "I have arrived at this belief by the study of Nature," he said;

"I can only grasp the beauty of the soul by the beauty of the body, but

some day one will come who will explain what I only catch a glimpse of and

will declare how the whole earth is beautiful, and all human beings

beautiful. I have never been able to say this in sculpture so well as I

wish and as I feel it affirmed within me. For poets Beauty has always

been some particular landscape, some particular woman; but it should be

all women, all landscapes. A negro or a Mongol has his beauty, however

remote from ours, and it must be the same with their characters. There is

no ugliness. When I was young I made that mistake, as others do; I could

not undertake a woman's bust unless I thought her pretty, according to my

particular idea of beauty; to-day I should do the bust of any woman, and

it would be just as beautiful. And however ugly a woman may look, when she

is with her lover she becomes beautiful; there is beauty in her character,

in her passions, and beauty exists as soon as character or passion becomes

visible, for the body is a casting on which passions are imprinted. And

even without that, there is always the blood that flows in the veins and

the air that fills the lungs."[68]

The saint, also, is here at one with the lover and the artist. The man who

has so profoundly realized the worth of his fellow men that he is ready

even to die in order to save them, feels that he has discovered a great

secret. Cyples traces the "secret delights" that have thus risen in the

hearts of holy men to the same source as the feelings generated between

lovers, friends, parents, and children. "A few have at intervals walked in

the world," he remarks, "who have, each in his own original way, found out

this marvel.... Straightway man in general has become to them so sweet a

thing that the infatuation has seemed to the rest of their fellows to be a

celestial madness. Beggars' rags to their unhesitating lips grew fit for

kissing, because humanity had touched the garb; there were no longer any

menial acts, but only welcome services.... Remember by how much man is the

subtlest circumstance in the world; at how many points he can attach

relationships; how manifold and perennial he is in his results. All other

things are dull, meager, tame beside him."[69]

It may be added that even if we still believe that lover and artist and

saint are drawing the main elements of their conceptions from the depths

of their own consciousness, there is a sense in which they are coming

nearer to the truth of things than those for whom their conceptions are

mere illusions. The aptitude for realizing beauty has involved an

adjustment of the nerves and the associated brain centers through

countless ages that began before man was. When the vision of supreme

beauty is slowly or suddenly realized by anyone, with a reverberation that

extends throughout his organism, he has attained to something which for

his species, and for far more than his species, is truth, and can only be

illusion to one who has artificially placed himself outside the stream of

life.

In an essay on "The Gods as Apparitions of the Race-Life," Edward

Carpenter, though in somewhat Platonic phraseology, thus well

states the matter: "The youth sees the girl; it may be a chance

face, a chance outline, amid the most banal surroundings. But it

gives the cue. There is a memory, a confused reminiscence. The

mortal figure without penetrates to the immortal figure within,

and there rises into consciousness a shining form, glorious, not

belonging to this world, but vibrating with the agelong life of

humanity, and the memory of a thousand love-dreams. The waking of

this vision intoxicates the man; it glows and burns within him; a

goddess (it may be Venus herself) stands in the sacred place of

his temple; a sense of awe-struck splendor fills him, and the

world is changed." "He sees something" (the same writer continues

in a subsequent essay, "Beauty and Duty") "which, in a sense, is

more real than the figures in the street, for he sees something

that has lived and moved for hundreds of years in the heart of

the race; something which has been one of the great formative

influences of his own life, and which has done as much to create

those very figures in the street as qualities in the circulation

of the blood may do to form a finger or other limb. He comes into

touch with a very real Presence or Power--one of those organic

centers of growth in the life of humanity--and feels this larger

life within himself, subjective, if you like, and yet intensely

objective. And more. For is it not also evident that the woman,

the mortal woman who excites his Vision, \_has\_ some closest

relation to it, and is, indeed, far more than a mere mask or

empty formula which reminds him of it? For she indeed has within

her, just as much as the man has, deep subconscious Powers

working; and the ideal which has dawned so entrancingly on the

man is in all probability closely related to that which has been

working most powerfully in the heredity of the woman, and which

has most contributed to mold \_her\_ form and outline. No wonder,

then, that her form should remind him of it. Indeed, when he

looks into her eyes he sees \_through\_ to a far deeper life even

than she herself may be aware of, and yet which is truly hers--a

life perennial and wonderful. The more than mortal in him beholds

the more than mortal in her; and the gods descend to meet."

(Edward Carpenter, \_The Art of Creation\_, pp. 137, 186.)

It is this mighty force which lies behind and beneath the aberrations we

have been concerned with, a great reservoir from which they draw the

life-blood that vivifies even their most fantastic shapes. Fetichism and

the other forms of erotic symbolism are but the development and the

isolation of the crystallizations which normally arise on the basis of

sexual selection. Normal in their basis, in their extreme forms they

present the utmost pathological aberrations of the sexual instinct which

can be attained or conceived. In the intermediate space all degrees are

possible. In the slightest degree the symbol is merely a specially

fascinating and beloved feature in a person who is, in all other respects,

felt to be lovable; as such its recognition is a legitimate part of

courtship, an effective aid to tumescence. In a further degree the symbol

is the one arresting and attracting character of a person who must,

however, still be felt as a sexually attractive individual. In a still

further degree of perversion the symbol is effective, even though the

person with whom it is associated is altogether unattractive. In the final

stage the person and even all association with a person disappear

altogether from the field of sexual consciousness; the abstract symbol

rules supreme.

Long, however, before the symbol has reached that final climax of morbid

intensity we may be said to have passed beyond the sphere of sexual love.

A person, not an abstracted quality, must be the goal of love. So long as

the fetich is subordinated to the person it serves to heighten love. But

love must be based on a complexus of attractive qualities, or it has no

stability.[70] As soon as the fetich becomes isolated and omnipotent, so

that the person sinks into the background as an unimportant appendage of

the fetich, all stability is lost. The fetichist now follows an impersonal

and abstract symbol withersoever it may lead him.

It has been seen that there are an extraordinary number of forms in which

erotic symbolism may be felt. It must be remembered, and it cannot be too

distinctly emphasized, that the links that bind together the forms of

erotic symbolism are not to be found in objects or even in acts, but in

the underlying emotion. A feeling is the first condition of the symbol, a

feeling which recalls, by a subtle and unconscious automatic association

of resemblance or of contiguity, some former feeling. It is the similarity

of emotion, instinctively apprehended, which links on a symbol only

partially sexual, or even apparently not sexual at all, to the great

central focus of sexual emotion, the great dominating force which brings

the symbol its life-blood.[71]

The cases of sexual hyperaesthesia, quoted at the beginning of this study,

do but present in a morbidly comprehensive and sensitive form those

possibilities of erotic symbolism which, in some degree, or at some

period, are latent in most persons. They are genuinely instinctive and

automatic, and have nothing in common with that fanciful and deliberate

play of the intelligence around sexual imagery--not infrequently seen in

abnormal and insane persons--which has no significance for sexual

psychology.

It is to the extreme individualization involved by the developments of

erotic symbolism that the fetichist owes his morbid and perilous

isolation. The lover who is influenced by all the elements of sexual

selection is always supported by the fellow-feeling of a larger body of

other human beings; he has behind him his species, his sex, his nation, or

at the very least a fashion. Even the inverted lover in most cases is soon

able to create around him an atmosphere constituted by persons whose

ideals resemble his own. But it is not so with the erotic symbolist. He is

nearly always alone. He is predisposed to isolation from the outset, for

it would seem to be on a basis of excessive shyness and timidity that the

manifestations of erotic symbolism are most likely to develop. When at

length the symbolist realizes his own aspirations--which seem to him for

the most part an altogether new phenomenon in the world--and at the same

time realizes the wide degree in which they deviate from those of the rest

of mankind, his natural secretiveness is still further reinforced. He

stands alone. His most sacred ideals are for all those around him a

childish absurdity, or a disgusting obscenity, possibly a matter calling

for the intervention of the policeman. We have forgotten that all these

impulses which to us seem so unnatural--this adoration of the foot and

other despised parts of the body, this reverence for the excretory acts

and products, the acceptance of congress with animals, the solemnity of

self-exhibition--were all beliefs and practices which, to our remote

forefathers, were bound up with the highest conceptions of life and the

deepest ardors of religion.

A man cannot, however, deviate at once so widely and so spontaneously in

his impulses from the rest of the world in which he himself lives without

possessing an aboriginally abnormal temperament. At the very least he

exhibits a neuropathic sensitiveness to abnormal impressions. Not

infrequently there is more than this, the distinct stigmata of

degeneration, sometimes a certain degree of congenital feeble-mindedness

or a tendency to insanity.

Yet, regarded as a whole, and notwithstanding the frequency with which

they witness to congenital morbidity, the phenomena of erotic symbolism

can scarcely fail to be profoundly impressive to the patient and impartial

student of the human soul. They often seem absurd, sometimes disgusting,

occasionally criminal; they are always, when carried to an extreme degree,

abnormal. But of all the manifestations of sexual psychology, normal and

abnormal, they are the most specifically human. More than any others they

involve the potently plastic force of the imagination. They bring before

us the individual man, not only apart from his fellows, but in opposition,

himself creating his own paradise. They constitute the supreme triumph of

human idealism.

FOOTNOTES:

[64] Binet, \_Etudes de Psychologie Experimentale\_, esp., p. 84;

Krafft-Ebing, \_Op. cit.\_, p. 18.

[65] G. Tarde, "L'Amour Morbide," \_Archives de l'Anthropologie

Criminelle\_, 1890, p. 585.

[66] Lucretius, Lib. IV, vv. 1150-1163.

[67] Burton, \_Anatomy of Melancholy\_, Part III, Section II, Mem. III,

Subs. I.

[68] Judith Cladel, \_Auguste Rodin Pris sur la Vie\_, 1903, pp. 103-104.

Some slight modifications have been made in the translation of this

passage on account of the conversational form of the original.

[69] W. Cyples, \_The Process of Human Experience\_, p. 462. Even if (as we

have already seen, \_ante\_, p. 58) the saint cannot always feel actual

physical pleasure in the intimate contact of humanity, the ardor of

devoted service which his vision of humanity arouses remains unaffected.

[70] "To love," as Stendhal defined it (\_De l'Amour\_, Chapter II), "is to

have pleasure in seeing, touching, and feeling by all the senses, and as

near as possible, a beloved object by whom one is oneself loved."

[71] Pillon's study of "La Memoire Affective" (\_Revue Philosophique\_,

February, 1901) helps to explain the psychic mechanism of the process.

THE MECHANISM OF DETUMESCENCE.

I.

The Psychological Significance of Detumescence--The Testis and the

Ovary--Sperm Cell and Germ Cell--Development of the Embryo--The External

Sexual Organs--Their Wide Range of Variation--Their Nervous Supply--The

Penis--Its Racial Variations--The Influence of Exercise--The Scrotum and

Testicles--The Mons Veneris--The Vulva--The Labia Majora and their

Varieties--The Pubic Hair and Its Characters--The Clitoris and Its

Functions--The Anus as an Erogenous Zone--The Nymphae and their

Function--The Vagina--The Hymen--Virginity--The Biological Significance of

the Hymen.

In analyzing the sexual impulse we have seen that the process whereby the

conjunction of the sexes is achieved falls naturally into two phases: the

first phase, of tumescence, during which force is generated in the

organism, and the second phase, of detumescence, in which that force is

discharged during conjugation.[72] Hitherto we have been occupied mainly

with the first phase, that of tumescence, and with its associated psychic

phenomena. It was inevitable that this should be so, for it is during the

slow process of tumescence that sexual selection is decided, the

crystallizations of love elaborated, and, to a large extent, the

individual erotic symbols determined. But we can by no means altogether

pass over the final phase of detumescence. Its consideration, it is true,

brings us directly into the field of anatomy and physiology; while

tumescence is largely under control of the will, when the moment of

detumescence arrives the reins slip from the control of the will; the more

fundamental and uncontrollable impulses of the organism gallop on

unchecked; the chariot of Phaethon dashes blindly down into a sea of

emotion.

Yet detumescence is the end and climax of the whole drama; it is an

anatomico-physiological process, certainly, but one that inevitably

touches psychology at every point.[73] It is, indeed, the very key to the

process of tumescence, and unless we understand and realize very precisely

what it is that happens during detumescence, our psychological analysis of

the sexual impulse must remain vague and inadequate.

From the point of view we now occupy, a man and a woman are no longer two

highly sensitive organisms vibrating, voluptuously it may indeed be, but

vaguely and indefinitely, to all kinds of influences and with fluctuating

impulses capable of being directed into any channel, even in the highest

degree divergent from the proper ends of procreation. They are now two

genital organisms who exist to propagate the race, and whatever else they

may be, they must be adequately constituted to effect the act by which the

future of the race is ensured. We have to consider what are the material

conditions which ensure the most satisfactory and complete fulfillment of

this act, and how those conditions may be correlated with other

circumstances in the organism. In thus approaching the subject we shall

find that we have not really abandoned the study of the psychic aspects of

sex.

The two most primary sexual organs are the testis and the ovary; it is the

object of conjugation to bring into contact the sperm from the testis with

the germ from the ovary. There is no reason to suppose that the germ-cell

and the sperm-cell are essentially different from each other. Sexual

conjugation thus remains a process which is radically the same as the

non-sexual mode of propagation which preceded it. The fusion of the nuclei

of the two cells was regarded by Van Beneden, who in 1875 first accurately

described it, as a process of conjugation comparable to that of the

protozoa and the protophyta. Boveri, who has further extended our

knowledge of the process, considers that the spermatozoon removes an

inhibitory influence preventing the commencement of development in the

ovum; the spermatozoon replaces a portion of the ovum which has already

undergone degeneration, so that the object of conjugation is chiefly to

effect the union of the properties of two cells in one, sexual

fertilization achieving a division of labor with reciprocal inhibition;

the two cells have renounced their original faculty of separate

development in order to attain a fusion of qualities and thus render

possible that production of new forms and qualities which has involved the

progress of the organized world.[74]

While in fishes this conjugation of the male and female elements is

usually ensured by the female casting her spawn into an artificial nest

outside the body, on to which the male sheds his milt, in all animals

(and, to some extent, birds, who occupy an intermediate position) there is

an organic nest, or incubation chamber as Bland Sutton terms it, the womb,

in the female body, wherein the fertilized egg may develop to a high

degree of maturity sheltered from those manifold risks of the external

world which make it necessary for the spawn of fishes to be so enormous in

amount. Since, however, men and women have descended from remote ancestors

who, in the manner of aquatic creatures, exercised functions of

sperm-extrusion and germ-extrusion that were exactly analogous in the two

sexes, without any specialized female uterine organization, the early

stages of human male and female foetal development still display the

comparatively undifferentiated sexual organization of those remote

ancestors, and during the first months of foetal life it is practically

impossible to tell by the inspection of the genital regions whether the

embryo would have developed into a man or into a woman. If we examine the

embryo at an early stage of development we see that the hind end is the

body stalk, this stalk in later stages becoming part of the umbilical

cord. The urogenital region, formed by the rapid extension of the hind

end beyond its original limit, which corresponds to what is later the

umbilicus, develops mainly by the gradual differentiation of structures

(the Wolffian and Muellerian bodies) which originally exist identically in

both sexes. This process of sexual differentiation is highly complex, so

that it cannot yet be said that there is complete agreement among

investigators as to its details. When some irregularity or arrest of

development occurs in the process we have one or other of the numerous

malformations which may affect this region. If the arrest occurs at a very

early stage we may even find a condition of things which seems to

approximate to that which normally exists in the adult reptilia.[75] Owing

to the fact that both male and female organs develop from more primitive

structures which were sexually undifferentiated, a fundamental analogy in

the sexual organs of the sexes always remains; the developed organs of one

sex exist as rudiments in the other sex; the testicles correspond to the

ovaries; the female clitoris is the homologue of the male penis; the

scrotum of one sex is the labia majora in the other sex, and so

throughout, although it is not always possible at present to be quite

certain in regard to these homologics.

Since the object to be attained by the sexual organs in the human species

is identical with that which they subserve in their pre-human ancestors,

it is not surprising to find that these structures have a clear

resemblance to the corresponding structures in the apes, although on the

whole there would appear to be in man a higher degree of sexual

differentiation. Thus the uterus of various species of \_semnopithecus\_

seems to show a noteworthy correspondence with the same organ in

woman.[76] The somewhat less degree of sexual differentiation is well

shown in the gorilla; in the male the external organs are in the passive

state covered by the wrinkled skin of the abdomen, while in the female,

on the contrary, they are very apparent, and in sexual excitement the

large clitoris and nymphae become markedly prominent. The penis of the

gorilla, however, more nearly resembles that of man, according to

Hartmann, than does that of the other anthropoid apes, which diverge from

the human type in this respect more than do the cynocephalic apes and some

species of baboon.

From the psychological point of view we are less interested in the

internal sexual organs, which are most fundamentally concerned with the

production and reception of the sexual elements, than with the more

external parts of the genital apparatus which serve as the instruments of

sexual excitation, and the channels for the intromission and passage of

the seminal fluid. It is these only which can play any part at all in

sexual selection; they are the only part of the sexual apparatus which can

enter into the formation of either normal or abnormal erotic conceptions;

they are the organs most prominently concerned with detumescence; they

alone enter normally into the conscious process of sex at any time. It

seems desirable, therefore, to discuss them briefly at this point.

Our knowledge of the individual and racial variations of the

external sexual organs is still extremely imperfect. A few

monographs and collections of data on isolated points may be

found in more or less inaccessible publications. As regards

women, Ploss and Bartels have devoted a chapter to the sexual

organs of women which extends to a hundred pages, but remains

scanty and fragmentary. (\_Das Weib\_, vol. i, Chapter VI.) The

most systematic series of observations have been made in the case

of the various kinds of degenerates--idiots, the insane,

criminals, etc.--but it would be obviously unsafe to rely too

absolutely on such investigations for our knowledge of the sexual

organs of the ordinary population.

There can be no doubt, however, that the external sexual organs

in normal men and women exhibit a peculiarly wide range of

variation. This is indicated not only by the unsystematic results

attained by experienced observers, but also by more systematic

studies. Thus Herman has shown by detailed measurements that

there are great normal variations in the conformation of the

parts that form the floor of the female pelvis. He found that the

projection of the pelvic floor varied from nothing to as much as

two inches, and that in healthy women who had borne no children

the distance between the coccyx and anus, the length of the

perineum, the distance between the fourchette and the symphysis

pubis, and the length of the vagina are subject to wide

variations. (\_Lancet\_, October 12, 1889.) Even the female

urethral opening varies very greatly, as has been shown by Bergh,

who investigated it in nearly 700 women and reproduces the

various shapes found; while most usually (in about a third of the

cases observed), a longitudinal slit, it may be cross-shaped,

star-shaped, crescentic, etc.; and while sometimes very small, in

about 6 per cent. of the cases it admitted the tip of the little

finger. (Bergh, \_Monatsheft fuer Praktische Dermatologie\_, 15

Sept., 1897.)

As regards both sexes, Stanley Hall states that "Dr. F.N.

Seerley, who has examined over 2000 normal young men as well as

many young women, tells me that in his opinion individual

variations in these parts are much greater even than those of

face and form, and that the range of adult and apparently normal

size and proportion, as well as function, and of both the age and

order of development, not only of each of the several parts

themselves, but of all their immediate annexes, and in females as

well as males, is far greater than has been recognized by any

writer. This fact is the basis of the anxieties and fears of

morphological abnormality so frequent during adolescence." (G.S.

Hall, \_Adolescence\_, vol. i, p. 414).

In accordance with the supreme importance of the part they play, and the

intimately psychic nature of that part, the sexual organs, both internal

and external, are very richly supplied with nerves. While the internal

organs are very abundantly furnished with sympathetic nerves and ganglia,

the external organs show the highest possible degree of specialization of

the various peripheral nervous devices which the organism has developed

for receiving, accumulating, and transmitting stimuli to the brain.[77]

"The number of conducting cords which attach the genitals to the

nervous centers is simply enormous," writes Bryan Robinson; "the

pudic nerve is composed of nearly all the third sacral and

branches from the second and fourth sacral. As one examines this

nerve he is forced to the conclusion that it is an enormous

supply for a small organ. The periphery of the pudic nerve

spreads itself like a fan over the genitals." The lesser sciatic

nerve supplies only one muscle--the gluteus maximus--and then

sends the large pudendal branch to the side of the penis, and

hence the friction of coitus induces active contraction of the

gluteus maximus, "the main muscle of coition." The large pudic

and the pudendal constitute the main supply of the external

genitals. In women the pudic nerve is equally large, but the

pudendal much smaller, possibly, Bryan Robinson suggests, because

women take a less active part in coitus. The nerve supply of the

clitoris, however, is three or four times as large as that of the

penis in proportion to size. (F.B. Robinson, "The Intimate

Nervous Connection of the Genito-Urinary Organs With the

Cerebro-Spinal and Sympathetic Systems," \_New York Medical

Journal\_, March 11, 1893; id., \_The Abdominal Brain\_, 1899.)

Of all the sexual organs the penis is without doubt that which has most

powerfully impressed the human imagination. It is the very emblem of

generation, and everywhere men have contemplated it with a mixture of

reverence and shuddering awe that has sometimes, even among civilized

peoples, amounted to horror and disgust. Its image is worn as an amulet to

ward off evil and invoked as a charm to call forth blessing. The sexual

organs were once the most sacred object on which a man could place his

hands to swear an inviolate oath, just as now he takes up the Testament.

Even in the traditions of the great classic civilization which we inherit

the penis is \_fascinus\_, the symbol of all fascination. In the history of

human culture it has had far more than a merely human significance; it has

been the symbol of all the generative force of Nature, the embodiment of

creative energy in the animal and vegetable worlds alike, an image to be

held aloft for worship, the sign of all unconscious ecstasy. As a symbol,

the sacred phallus, it has been woven in and out of all the highest and

deepest human conceptions, so intimately that it is possible to see it

everywhere, that it is possible to fail to see it anywhere.

In correspondence with the importance of the penis is the large number of

names which men have everywhere bestowed upon it. In French literature

many hundred synonyms may be found. They were also numerous in Latin. In

English the literary terms for the penis seem to be comparatively few, but

a large number of non-literary synonyms exist in colloquial and perhaps

merely local usage. The Latin term penis, which has established itself

among us as the most correct designation, is generally considered to be

associated with \_pendere\_ and to be connected therefore with the usually

pendent position of the organ. In the middle ages the general literary

term throughout Europe was \_coles\_ (or \_colis\_) from \_caulis\_, a stalk,

and \_virga\_, a rod. The only serious English literary term, yard (exactly

equivalent to \_virga\_), as used by Chaucer--almost the last great English

writer whose vocabulary was adequate to the central facts of life--has now

fallen out of literary and even colloquial usage.

Pierer and Chaulant, in their anatomical and physiological

\_Real-Lexicon\_ (vol. vi, p. 134), give nearly a hundred synonyms

for the penis. Hyrtl (\_Topographisches Anatomie\_, seventh

edition, vol. ii, pp. 67-69), adds others. Schurig, in his

\_Spermatologia\_ (1720, pp. 89-91), also presents a number of

names for the penis; in Chapter III (pp. 189-192) of the same

book he discusses the penis generally with more fullness than

most authors. Louis de Landes, in his \_Glossaire Erotique\_ of the

French language (pp. 239-242), enumerates several hundred

literary synonyms for the penis, though many of them probably

only occur once.

There is no thorough and comprehensive modern study of the penis

on an anthropological basis (though I should mention a valuable

and fully illustrated study of anthropological and pathological

variations of the penis in a series of articles by Marandon de

Montyel, "Des Anomalies des Organs Genitaux Externes Chez les

Alienees," etc., \_Archives d'Anthropologie Criminelle\_, 1895),

and it would be out of place here to attempt to collect the

scattered notices regarding racial and other variations. It may

suffice to note some of the evidence showing that such variations

seem to be numerous and important. The Arab penis (according to

Kocher) is slender and long (a third longer than the average

European penis) and with a club-shaped glans. It undergoes little

change when it enters the erect state. The clothes leaves it

quite free, and the Arab practices manual excitement at an early

age to favor its development.

Among the Fuegians, also, according to Hyades and Deniker (\_Cap

Horn\_, vol. vii, p. 153), the average length of the penis is 77

millimeters, which is longer than in Europeans.

In men of black race, also, the penis is decidedly large. Thus

Sir H.H. Johnston (\_British Central Africa\_, p. 399) states this

to be a universal rule. Among the Wankenda of Northern Nyassa,

for instance, he remarks that, while the body is of medium size,

the penis is generally large. He gives the usual length as about

six inches, reaching nine or ten in erection. The prepuce, it is

added, is often very long, and circumcision is practiced by many

tribes.

Among the American negroes Hrdlicka has found, also (\_Proceedings

American Association for the Advancement of Science\_, vol. xlvii,

p. 475), that the penis in black boys is larger than in white

boys.

The passages cited above suggest the question whether the penis

becomes larger by exercise of its generative functions. Most old

authors assert that frequent erection makes the penis large and

long (Schurig, \_Spermatologia\_, p. 107). Galen noted that in

singers and athletes, who were chaste in order to preserve their

strength, the sexual parts were small and rugrose, like those of

old men, and that exercise of the organs from youth develops

them; Roubaud, quoting this observation (\_Traite de

l'Impuissance\_, p. 373), agrees with the statement. It seems

probable that there is an element of truth in this ancient

belief. At the same time it must be remembered that the penis is

only to small extent a muscular organ, and that the increase of

size produced by frequent congestion of erectile tissues cannot

be either rapid or pronounced. Variations in the size of the

sexual organs are probably on the whole mainly inherited, though

it is impossible to speak decisively on this point until more

systematic observations become customary.

The scrotum has usually, in the human imagination, been regarded merely as

an appendage of the penis, of secondary importance, although it is the

garment of the primary and essential organs of sex, and the fact that it

is not the seat of any voluptuous sensation has doubtless helped to

confirm this position. Even the name is merely a mediaeval perversion of

\_scortum\_, skin or hide. In classic times it was usually called the pouch

or purse. The importance of the testicles has not, however, been

altogether ignored, as the very word \_testis\_ itself shows, for the

\_testis\_ is simply the \_witness\_ of virility.[78]

It is easy to understand why the penis should occupy this special place in

man's thoughts as the supreme sexual organ. It is the one conspicuous and

prominent portion of the sexual apparatus, while its aptitude for swelling

and erecting itself involuntarily, under the influence of sexual emotion,

gives it a peculiar and almost unique position in the body. At the same

time it is the point at which, in the male body, all voluptuous sensation

is concentrated, the only normal masculine center of sex.[79]

It is not easy to find any correspondingly conspicuous symbol of sex in

the sexual region of women. In the normal position nothing is visible but

the peculiarly human cushion of fat picturesquely termed the Mons Veneris

(because, as Palfyn said, all those who enroll themselves under the banner

of Venus must necessarily scale it), and even that is veiled from view in

the adult by the more or less bushy plantation of hair which grows upon

it. A triangle of varyingly precise definition is thus formed at the lower

apex of the trunk, and this would sometimes appear to have been regarded

as a feminine symbol.[80] But the more usual and typical symbol of

femininity is the idealized ring (by some savages drawn as a lozenge) of

the vulvar opening--the \_yoni\_ corresponding to the masculine

\_lingam\_--which is normally closed from view by the larger lips arising

from beneath the shadow of the \_mons\_. It is a symbol that, like the

masculine phallus, has a double meaning among primitive peoples and is

sometimes used to call down a blessing and sometimes to invoke a

curse.[81]

This external opening of the feminine genital passage with its two

enclosing lips is now generally called the vulva. It would appear that

originally (as by Celsus and Pliny) this term included the womb, also, but

when the term "uterus" came into use "vulva" was confined (as its sense of

folding doors suggests that it should be) to the external entrance. The

classic term \_cunnus\_ for the external genitals was chiefly used by the

poets; it has been the etymological source of various European names for

this region, such as the old French \_con\_, which has now, however,

disappeared from literature while even in popular usage it has given place

to \_lapin\_ and similar terms. But there is always a tendency, marked in

most parts of the world, for the names of the external female parts to

become indecorous. Even in classic antiquity this part was the \_pudendum\_,

the part to be ashamed of, and among ourselves the mass of the

population, still preserving the traditions of primitive times, continue

to cherish the same notion.

The anatomy, anthropology, folk-lore, and terminology of the

external and to some extent the internal feminine sexual region

may be studied in the following publications, among others:

Ploss, \_Das Weib\_, vol. i, Chapter VI; Hyrtl, \_Topographisches

Anatomie\_, vol. ii, and other publications by the same scholarly

anatomist; W.J. Stewart Mackay, \_History of Ancient Gynaecology\_,

especially pp. 244-250; R. Bergh, "Symbolae ad Cognitionem

Genitalium Externorum Foeminearum" (in Danish),

\_Hospitalstidende\_, August, 1894; and also in \_Monatshefte fuer

Praktische Dermatologie\_, 1897. D.S. Lamb, "The Female External

Genital Organs," \_New York Journal of Gynaecology\_, August, 1894;

R.L. Dickinson, "Hypertrophies of the Labia Minora and Their

Significance," \_American Gynecology\_, September, 1902; Kryptadia

(in various languages), vol. viii, pp. 3-11, 11-13, and many

other passages. Several of Schurig's works (especially

\_Gynaecologia\_, \_Muliebria\_, and \_Parthenologia\_) contain full

summaries of the statements of the early writers.

The external or larger lips, like the mons veneris, are specifically human

in their full development, for in the anthropoid apes they are small as is

the mons, and in the lower apes absent altogether; they are, moreover,

larger in the white than in the other human races. Thus in the negro, and

to a less degree in the Japanese (Wernich) and the Javanese (Scherzer)

they are less developed than in women of white race. The greater lips

develop in the foetus later than the lesser lips, which are thus at first

uncovered; this condition thus constitutes an infantile state which

occasionally (in less than 2 per cent. of cases, according to Bergh)

persists in the adult. Their generally accepted name, labia majora, is

comparatively modern.[82]

The outer sides of the labia majora are covered with hair, and on

the inner sides, which are smooth and moist, but are not true

mucous membrane, there are a few sweat glands and numerous large

sebaceous glands. Bergh considers that there is little or no hair

on the inner sides of the labia majora, but Lamb states that

careful examination shows that from one- to two-thirds of the

inner surface in adult women show hairs like those of the

external surface. In brunettes and women of dark races this

surface is pigmented; in dark races it is usually a slate gray.

From an examination of 2200 young Danish prostitutes Bergh has

found that there are two main varieties in the shape of the labia

majora, with transitional forms. In the first and most frequent

form the labia tend to be less marked and more effaced and

separated at the upper and anterior part, often being lost in the

sides of the mons and presenting a fissure which is broader in

its upper part and showing the inner lips more or less bare. In

the second form the labia are thicker and more outstanding and

the inner edges lie in contact throughout their whole length,

showing the \_rima pudendi\_ as a long narrow fissure. Whatever the

form, the labia close more tightly together in virgins and in

young individuals generally than in the deflowered and the

elderly. In children, as Martineau pointed out, the vulva appears

to look directly forward and the clitoris and urinary meatus

easily appear, while in adult women, and especially after

attempts at coitus have been made, the vulva appears directed

more below and behind, and the clitoris and meatus more covered

by the labia majora; so that the child urinates forward, while

the adult woman is usually able to urinate almost directly

downwards in the erect position, though in some cases (as may

occasionally be observed in the street) she can only do so when

bending slightly forwards. This difference in the direction of

the stream formerly furnished one of the methods of diagnosing

virginity, an uncertain one, since the difference is largely due

to age and individual variation. The main factor in the position

and aspect of the vulva is pelvic inclination. (See Havelock

Ellis, \_Man and Woman\_, fourth edition, p. 64; Stratz, \_Die

Schoenheit des Weiblichen Koerpers\_, Chapter XII.) In the European

woman, according to Stratz, a considerable degree of pelvic

inclination is essential to beauty, concealing all but the

anterior third of the vulva. In negresses and other women of

lower race the vulva, however, usually lies further back, being

more conspicuous from behind than in European women; in this

respect lower races resemble the apes. Those women of dark race,

therefore, whose modesty is focused behind rather than in front

thus have sound anatomical considerations on their side.

As Ploss and Bartels remark, a very common variation among

European women consists in an unusually posterior position of the

vulva and vaginal entrance, so that unless a cushion is placed

under the buttocks it is difficult for the man to effect coitus

in the usual position without giving much pain to the woman. They

add that another anomaly, less easy to remedy, consists in an

abnormally anterior position of the vaginal entrance close

beneath the pelvic bone, so that, although intromission is easy,

the spasmodic contraction of the vagina at the culmination of

orgasm presses the penis against the bone and causes intolerable

pain to the man.

The mons veneris and the labia majora are, after the age of puberty,

always normally covered by a more or less profuse growth of hair. It is

notable that the apes, notwithstanding their general tendency to

hairiness, show no such special development of hair in this region. We

thus see that all the external and more conspicuous portions of the sexual

sphere in woman--the mons veneris, the labia majora, and the

hair--represent not so much an animal inheritance, such as we commonly

misrepresent them to be, but a higher and genuinely human development. As

none of these structures subserve any clear practical use, it would appear

that they must have developed by sexual selection to satisfy the aesthetic

demands of the eye.[83]

The character and arrangement of the pubic hair, investigated by

Eschricht and Voigt more than half a century ago, have been more

recently studied by Bergh. As these observers have pointed out,

there are various converging hair streams from above and below,

the clitoris seeming to be the center towards which they are

directed. The hair-covering thus formed is usually ample and, as

a rule, is more so in brunettes than in blondes. It is nearly

always bent, curly and more or less spirally twisted.[84] There

are frequently one or two curls at the commencement of the

fissure, rolled outwards, and occasionally a well marked tuft in

the middle line. In abundance the pubic hair corresponds with the

axillary hair; when one region is defective in hair the other is

usually so also. Strong eyebrows also usually indicate a strong

development of pubic hair. But the hair of the head usually

varies independently, and Bergh found that of 154 women with

spare pubic hair 72 had good and often profuse hair on the head.

Complete or almost complete absence of pubic hair is in Bergh's

experience only found in about 3 per cent. of women; these were

all young and blonde.

Rothe, in his investigation of the pubic hair of 1000 Berlin women, found

that no two women were really alike in this respect, but there was a

tendency to two main types of arrangement, with minor subdivisions,

according as the hair tended to grow chiefly in the middle line extending

laterally from that line, or to grow equally over the whole extent of the

pubic region; these two groups included half the cases investigated.

In men the pubic hair normally ascends anteriorly in a faint line

up to the navel, with tendency to form a triangle with the apex

above, and posteriorly extends backwards to the anus. In women

these anterior and posterior extensions are comparatively rare,

or at all events are only represented by a few stray hairs. Rothe

found this variation in 4 per cent. of North German women, though

a triangle of hair was only found in 2 per cent.; Lombroso found

it in 5 per cent, of Italian women; Bergh found it in only 1.6

per cent. among 1000 Danish prostitutes, all sixteen of whom with

three exceptions were brunettes. In Vienna, among 600 women, Coe

found only 1 per cent, with this distribution of hair, and states

that they were women of decidedly masculine type, though Ploss

and Bartels, as well as Rothe, find, however, that heterogeny, as

they term the masculine distribution, is more common in blondes.

The anterior extension of hair is usually accompanied by the

posterior extension around the anus, usually very slight, but

occasionally as pronounce as in men. (According to Rothe,

however, anterior heterogeny comparatively rare.) These masculine

variations in the extension of the pubic hair appear to be not

uncommonly associated with other physical and psychic anomalies;

it is on this account that they have sometimes been regarded as

indications of a vicious or a criminal temperament; they are,

however, found in quite normal women.

The pubic hair of women is usually shorter than that of men, but

thick, and the individual hairs stronger and larger in diameter

than those of men, as Pfaff first showed; dark hair is usually

stronger than light. In both length and size the individual

variations are considerable. The usual length is about 2 inches,

or 3-5 centimeters, occasionally reaching about 4 inches, or 9-10

centimeters, in the larger curls. In a series of 100 women

attended during confinement in London and the north of England I

have only once (in a rather blonde Lancashire woman) found the

hair on labia reaching a conspicuous length of several inches and

forming an obstruction to the manipulations involved in delivery.

But Jahn delivered a woman whose pubic hair was longer than that

of her head, reaching below her knee; Paulini also knew a woman

whose pubic hair nearly reached her knees and was sold to make

wigs; Bartholin mentions a soldier's wife who plaited her pubic

hair behind her back; while Brantome has several references to

abnormally long hair in ladies of the French court during the

sixteenth century. In 8 cases out of 2200 Bergh found the pubic

hair forming a large curly wig extending to the iliac spines. The

individual hairs have occasionally been found so stiff and

brush-like as to render coitus difficult.

In color the pubic hair, while generally approximating to that of

the head, is sometimes (according to Rothe, in Germany, in

one-third cases) lighter, and sometimes somewhat darker, as is

found to be the case by Coe, especially in brunettes, and also by

Bergh, in Denmark. Bergh remarks that it is generally

intermediate in color between the eyebrows and the axillary hair,

the latter being more or less decolorized by sweat, and that,

owing to the influence of the urine and vaginal discharges, the

labial hair is paler than that on the mons; blondes with dark

eyebrows usually have dark hair on the mons. The hair on this

spot, as Aristotle observed, is usually the last to turn gray.

The key to the genital apparatus in women from the psychic point of view,

and, indeed, to some extent, its anatomical center, is to be found in the

clitoris. Anatomically and developmentally the clitoris is the rudimentary

analogue of the masculine penis. Functionally, however, its scope is very

much smaller. While the penis both receives and imparts specific

voluptuous sensations, and is at the same time both the intromittent organ

for the semen and the conduit for the urine, the sole function of the

clitoris is to enter into erection under the stress of sexual emotion and

receive and transmit the stimulatory voluptuous sensations imparted to it

by friction with the masculine genital apparatus. It is so insignificant

an organ that it is only within recent times that its homology with the

penis has been realized. In 1844 Kobelt wrote in his important book, \_Die

Mannlichen und Weiblichen Wollust-Organe\_, that in his attempt to show

that the female organs are exactly analogous to the male the reader will

probably be unable to follow him, while even Johannes Mueller, the father

of scientific physiology, declared at about the same period that the

clitoris is essentially different from the penis. It is indeed but three

centuries since the clitoris was so little known that (in 1593) Realdus

Columbus actually claimed the honor of discovering it. Columbus was not

its discoverer, for Fallopius speedily showed that Avicenna and Albucasis

had referred to it.[85] The Arabs appear to have been very familiar with

it, and, from the various names they gave it, clearly understood the

important part it plays in generating voluptuous emotion.[86] But it was

known in classic antiquity; the Greeks called it myrton, the myrtle-berry;

Galen and Soranus called it nymphe because it is covered as a bride is

veiled, while the old Latin name was \_tentigo\_, from its power of entering

into erection, and \_columella\_, the little pillar, from its shape. The

modern term, which is Greek and refers to the sensitiveness of the part to

voluptuous titillation, is said to have originated with Suidas and

Pollux.[87] It was mentioned, though not adopted, by Rufus.

"The clitoris," declared Haller, "is a part extremely sensible and

wonderfully prurient." It is certainly the chief though by no means the

only point through which the immediate call to detumescence is conveyed to

the female organism. It is, indeed, as Bryan Robinson remarks, "a

veritable electrical bell button which, being pressed or irritated, rings

up the whole nervous system."

The nervous supply of this little organ is very large, and the

dorsal nerve of the clitoris is relatively three or four times

larger than that of the penis. Yet the sensitive point of this

organ is only 5 to 7 millimeters in extent. The length of the

clitoris is usually rather over 2 centimeters (or about an inch)

and 3 centimeters when erect; a length of 4 centimeters or more

was regarded by Martineau as within the normal range of

variation. It is not usual to find the clitoris longer than this

in Europe (for among some races like the negro the clitoris is

generally large), but all degrees of magnitude may be found as

rare exceptions. (See, e.g., Sir J.Y. Simpson, "Hermaphrodites,"

\_Obstetric Memoirs and Contributions\_, vol. ii, pp. 217-226; also

Dickinson, loc. cit.) It was formerly thought that the clitoris

is easily enlarged by masturbation, and Martineau believed that

in this way it might be doubled in length. It is probable that

slight enlargement of the clitoris may be caused by very

frequent masturbation, but only to an insignificant extent, and

it is impossible to diagnose masturbation from the size of the

clitoris. Among the women of Lake Nyassa, as well as in the

Caroline Islands, special methods are practiced for elongating

the clitoris, but in Europe, at all events, it is probable that

the variations in the size of the organ are mainly congenital. It

may well be that a congenitally large clitoris is associated with

an abnormally developed excitability of the sexual apparatus.

Tilt stated (\_On Uterine and Ovarian Inflammation\_, p. 37) that

in his experience there was a frequent though not invariable

connection between a large clitoris and sexual proclivity.

(Schurig referred to a case of intense and life-long sexual

obsession associated with an extremely large clitoris,

\_Gynaecologia\_, pp. 16-17.) Of recent years considerable

importance has been attached by some gynecologists (e.g., R.T.

Morris, "Is Evolution Trying to Do Away With the Clitoris?"

\_Transactions American Association of Obstetricians and

Gynecologists\_, vol. v, 1893) to preputial adhesions around the

clitoris as a source of nervous disturbance and invalidism in

young women.

While the clitoris is anatomically analogous to the penis, its actual

mechanism under the stress of sexual excitement is somewhat different. As

Lietaud long since pointed out, it cannot rise freely in erection as the

penis can; it is apparently bound down by its prepuce and its frenulum.

Waldeyer, in his book on the pelvis, states more precisely that, unlike

the penis, when erect it retains its angle, only this becomes somewhat

rounded so that the organ is to some slight extent lifted and protruded.

Waldeyer considered that the clitoris was thus perfectly fitted to fulfill

its part as the recipient of erotic stimulation from friction by the

penis. Adler, however, has pointed out with considerable justice, that

this is not altogether the case. The clitoris was developed in mammals who

practiced the posterior mode of coitus; in this position the clitoris was

beneath the penis, which was thus easily able in coitus to press it

against the pubic bone close beneath which it is situated, and thus impart

the compression and friction which the feminine organ craves. But in the

human anterior mode of coitus it is not necessarily brought into close

contact with the penis during the act of coitus, and thus fails to receive

powerful stimulation. Its restricted position, which is an advantage in

posterior coitus, is a disadvantage in anterior coitus. Adler observes

that it thus comes about that the human method of coitus, while by

bringing breast to breast and face to face it has added a new dignity and

refinement, a fresh source of enjoyment, to the embrace of the sexes, has

not been an unmixed advantage to woman, for while man has lost nothing by

the change, woman has now to contend with an increased difficulty in

attaining an adequate amount of pressure on that "electric button" which

normally sets the whole mechanism in operation.[88]

We may well bring into connection with the changed conditions brought

about by anterior coitus the interesting fact that while the clitoris

remains the most exquisitely sensitive of the sexual centers in woman,

voluptuous sensitivity is much more widely diffused in woman than in man.

Over the whole body, indeed, it is apt to be more distinctly marked than

is usually the case in man. But even if we confine ourselves to the

genital region, while in man that portion of the penis which enters the

vagina, and especially the glans, is normally the only portion which, even

during turgescence, is sensitive to voluptuous contacts, in woman the

whole of the region comprised within the larger lips, including even the

anus and internally the vagina and the vaginal portion of the womb,[89]

become sensitive to voluptuous contacts. Deprived of the penis the ability

of a man to experience specifically sexual sensations becomes very limited

indeed. But the loss of the clitoris or of any other structure involves no

correspondingly serious disability on women. Ablation of the clitoris for

sexual hyperaesthesia has for this reason been abandoned, except under

special circumstances. The members of the Russian Skoptzy sect habitually

amputate the clitoris, nymphae, and breasts, yet many young Skoptzy women

told the Russian physician, Guttceit, that they were perfectly well able

to enjoy coitus.

Freud believes that in very young girls the clitoris is the

exclusive seat of sexual sensation, masturbation at this age

being directed to the clitoris alone, and spontaneous sexual

excitement being confined to twitchings and erection of this

organ, so that young girls are able, from their own experience,

to recognize without instruction the signs of sexual excitement

in boys. At a later age sexual excitability spreads from the

clitoris to other regions--just as the easy inflammability of

wood sets light to coal--though in the male the penis remains

from first to last normally the almost exclusive seat of specific

excitability. (S. Freud, \_Drei Abhandlungen zur Sexualtheorie\_,

p. 62.)

The anus would, however, seem to be sometimes an erogenous zone

even at an early age. Titillation of the anus appears to be

frequently pleasurable in women; and this is not surprising

considering the high degree of erotic sensitivity which is easily

developed at the body orifices where skin meets mucous membrane.

(Thus the meatus of the urethra is a highly erogenous zone, as is

sufficiently shown by the frequency with which hair-pins and

other articles used in masturbation find their way into the

bladder.) It is in this germinal sensitivity, undoubtedly, that

we find a chief key to the practice of \_pedicatio\_. Freud

attaches great importance to the anus as a sexually erogenous

zone at a very early age, and considers that it very frequently

makes its influence felt in this respect. He believes that

intestinal catarrhs in very early life and haemorrhoids later tend

to develop sensibility in the anus. He finds an indication that

the anus has become a sexually erogenous zone when children wish

to allow the contents of the rectum to accumulate so that

defecation may by its increased difficulty involve voluptuous

sensations, and adds that masturbatory excitation of the anus

with the fingers is by no means rare in older children. (S.

Freud, \_Op. cit.\_, pp. 40-42.) A medical correspondent in India

tells me of a European lady who derived, she said, "quite as

much, indeed more," pleasure from digitally titillating her

rectum as from vulvo-vaginal titillation; she had several times

submitted to \_pedicatio\_ and enjoyed it, though it was painful

during penetration. The anus may retain this erogenous

irritability even in old age, and Routh mentions the case of a

lady of over 70, the reverse of lustful, who was so excited by

the act of defecation that she was invariably compelled to

masturbate, although this state of things was a source of great

mental misery to her. (C.H.F. Routh, \_British Gynaecological

Journal\_, February, 1887, p. 48.)

Boelsche has sought the explanation of the erogenous nature of the

anus, and the key to \_pedicatio\_, in an atavistic return to the

very remote amphibian days when the anus was combined with the

sexual parts in a common cloaca. But it is unnecessary to invoke

any vestigial inheritance from a vastly remote past when we bear

in mind that the innervation of these two adjoining regions is

inevitably very closely related. The presence of a body exit with

its marked and special sensitivity at a point where it can

scarcely fail to receive the nervous overflow from an immensely

active center of nervous energy quite adequately accounts for the

phenomenon in question.

The inner lips, the nymphae or labia minora, running parallel with the

greater lips which enclose them, embrace the clitoris anteriorly and

extend backward, enclosing the urethral exit between them as well as the

vaginal entrance. They form little wings whence their old Latin name,

\_alae\_, and from their resemblance to the cock's comb were by Spigelius

termed crista galli. The red and (especially in brunettes) dark appearance

of the nymphae suggests that they are mucous membrane and not

integumentary; it is, however, now considered that even on the inner

surface they are covered by skin and separated from the mucous membrane by

a line.[90] In structure, as described by Waldeyer, they consist of fine

connective tissue rich in elastic fibers as well as some muscular tissue,

and full of large veins, so that they are capable of a considerable degree

of turgescence resembling erection during sexual excitement, while

Ballantyne finds that the nymphae are supplied to a notable extent with

nervous end-organs.

More than any other part of the sexual apparatus in either sex, the lesser

lips, on account of their shape, their position, and their structure, are

capable of acquired modifications, more especially hypertrophy and

elongation. By stretching, it is stated, a labium can be doubled in its

dimensions. The "Hottentot apron," or elongated nymphae, commonly found

among some peoples in South Africa, has long been a familiar phenomenon.

In such cases a length or transverse diameter of 3 to 5 centimeters is

commonly found. But such elongated nymphae are by no means confined to one

part of the world or to one race; they are quite common among women of

European race, and reach a size equal to most of the more reliably

recorded Hottentot cases. Dickinson, who has very carefully studied this

question in New York, finds that in 1000 consecutive gynaecological cases

the labia showed some form of hypertrophy in 36 per cent., or more than 1

in 3; while among 150 of these cases who were neurasthenic, the proportion

reached 56 per cent., even when minor or doubtful enlargements were

disregarded. Bergh, in about 16 per cent. cases, found very enlarged

nymphae, the height reached in about 5 per cent. of the cases of

enlargement being nearly six centimeters. Ploss and Bartels, in a full

discussion: of the "Hottentot apron," come to the conclusion that this

condition is perhaps in most cases artificially produced. It is known that

among the Basutos it is the custom for the elder girls to manipulate the

nymphae of younger children, when alone with them, almost from birth, and

on account of the elastic nature of these structures such manipulation

quite adequately accounts for the elongation. It is not necessary to

suppose that the custom is practiced for the sake of producing sexual

stimulation--though this may frequently occur--since there are numerous

similar primitive customs involving deformation of the sexual organs

without the production of sexual excitement. Dickinson has come to a

similar conclusion as regards the corresponding elongation of the nymphae

in civilized European women. In 361 out of 1000 women of good social class

he found elongation or thickening, often with a notable degree of

wrinkling and pigmentation, and believes that this is always the result of

frequently repeated masturbation practiced with the separation of the

nymphae; in 30 per cent. of the cases admission of masturbation was

made.[91] While this conclusion is probably correct in the main, it

requires some qualification. To assert that whenever in women who have

not been pregnant the marked protrusion of the inner lips beyond the outer

lips means that at some period manipulation has been practiced with or

without the production of sexual excitement is to make too absolute a

statement. It is highly probable that the nymphae, like the clitoris, are

congenitally more prominent in some of the lower human races, as they are

also in the apes; among the Fuegians, for instance, according to Hyades

and Deniker, the labia minora descend lower than in Europeans, although

there is not the slightest reason to suppose that these women practice any

manipulations. Among European women, again, the nymphae sometimes protrude

very prominently beyond the labia majora in women who are organically of

somewhat infantile type; this occurs in cases in which we may be convinced

that no manipulations have ever been practiced.[92]

It is difficult to speak very decisively as to the function of the labia

minora. They doubtless exert some amount of protective influence over the

entrance to the vagina, and in this way correspond to the lips of the

mouth after which they are called. They fulfill, however, one very

definite though not obviously important function which is indicated by the

mythologic name they have received. There is, indeed, some obscurity in

the origin of this term, nymphae, which has not, I believe, been

satisfactorily cleared up. It has been stated that the Greek name nymphe

has been transferred from the clitoris to the labia minora. Any such

transfer could only have taken place when the meaning of the word had been

forgotten, and nymphe had become the totally different word \_nymphae\_, the

goddesses who presided over streams. The old anatomists were much

exercised in their minds as to the meaning of the name, but on the whole

were inclined to believe that it referred to the action of the labia

minora in directing the urinary stream. The term nymphae was first applied

in the modern sense, according to Bergh, in 1599, by Pinaeus, mainly from

the influence of these structures on the urinary stream, and he dilated in

his \_De Virginitate\_ on the suitability of the term to designate so poetic

a spot.[93] In more modern times Luschka and Sir Charles Bell considered

that it is one of the uses of the nymphae to direct the stream of urine,

and Lamb from his own observation thinks the same conclusion probable. In

reality there cannot be the slightest doubt about the function of the

nymphae, as, in Hyrtl's phrase, "the naiads of the urinary source," and it

can be demonstrated by the simplest experiment.[94]

The nymphae form the intermediate portal of the vagina, as the canal which

conducts to the womb was in anatomy first termed (according to Hyrtl) by

De Graaf.[95] It is a secreting, erectile, more or less sensitive canal

lined by what is usually considered mucous membrane, though some have

regarded it as integument of the same character as that of the external

genitals; it certainly resembles such integument more than, for instance,

the mucous membrane of the rectum. In the woman who has never had sexual

intercourse and has been subjected to no manipulations or accidents

affecting this region, the vagina is closed by a last and final gate of

delicate membrane--scarcely admitting more than a slender finger--called

the hymen.

The poets called the hymen "fios virginitatis," the flower of

virginity, whence the medico-legal term \_defloratio\_.

Notwithstanding the great significance which has long been

attached to the phenomena connected with it, the hymen was not

accurately known until Vesalius, Fallopius, and Spigelius

described and named it. It was, however, recognized by the Arab

authors, Avicenna and Averroes. The early literature concerning

it is summarized by Schurig, \_Muliebria\_, 1729, Section II, cap.

V. The same author's \_Parthenologia\_ is devoted to the various

ancient problems connected with the question of virginity.

To say that this delicate piece of membrane is from the non-physical point

of view a more important structure than any other part of the body is to

convey but a feeble idea of the immense importance of the hymen in the

eyes of the men of many past ages and even of our own times and among our

own people.[96] For the uses of the feminine body, or for its beauty,

there is no part which is more absolutely insignificant. But in human

estimation it has acquired a spiritual value which has made it far more

than a part of the body. It has taken the place of the soul, that whose

presence gives all her worth and dignity, even her name, to the unmarried

woman, her purity, her sexual desirability, her market value. Without

it--though in all physical and mental respects she might remain the same

person--she has sometimes been a mark for contempt, a worthless

outcast.[97]

So fragile a membrane scarcely possesses the reliability which

should be possessed by a structure whose presence or absence has

often meant so much. Its absence by no means necessarily

signifies that a woman has had intercourse with a man. Its

presence by no means signifies that she has never had such

intercourse.

There are many ways in which the hymen may be destroyed apart

from coitus. Among the Chinese (and also, it would appear, in

India and some other parts of the East) the female parts are from

infancy kept so scrupulously clean by daily washing, the finger

being introduced into the vagina, that the hymen rapidly

disappears, and its existence is unknown even to Chinese doctors.

Among some Brazilian Indians a similar practice exists among

mothers as regards their young children, less, however, for the

sake of cleanliness than in order to facilitate sexual

intercourse in future years. (Ploss and Bartels, \_Das Weib\_, vol.

i, Chapter VI.) The manipulations of vaginal masturbation will,

of course, similarly destroy the hymen. It is also quite possible

for the hymen to be ruptured by falls and other accidents. (See,

e.g., a lengthy study by Nina-Rodrigues, "Des Ruptures de l'Hymen

dans les Chutes," \_Annales d'Hygiene Publique\_, September, 1903.)

On the other hand, integrity of the hymen is no proof of

virginity, apart from the obvious fact that there may be

intercourse without penetration. (The case has even been recorded

of a prostitute with syphilitic condylomata, a somewhat masculine

type of pubic arch, and vulva rather posteriorly placed, whose

hymen had never been penetrated.) The hymen may be of a yielding

or folding type, so that complete penetration may take place and

yet the hymen be afterwards found unruptured. It occasionally

happens that the hymen is found intact at the end of pregnancy.

In some, though not all, of these cases there has been conception

without intromission of the penis. This has occurred even when

the entrance was very minute. The possibility of such conception

has long been recognized, and Schurig (\_Syllepsilogia\_, 1731,

Section I, cap. VIII, p. 2) quotes ancient authors who have

recorded cases. For some typical modern cases see Guerard

(\_Centralblatt fuer Gynaekologie\_, No. 15, 1895), in one of whose

cases the hymen of the pregnant woman scarcely admitted a hair;

also Braun (ib., No. 23, 1895).

The hymen has played a very definite and pronounced part in the social and

moral life of humanity. Until recently it has been more difficult to

decide what precise biological function it has exercised to ensure its

development and preservation. Sexual selection, no doubt, has worked in

its favor, but that influence has been very limited and comparatively very

recent. Virginity is not usually of any value among peoples who are

entirely primitive. Indeed, even in the classic civilization which we

inherit, it is easy to show that the virgin and the admiration for

virginity are of late growth; the virgin goddesses were not originally

virgins in our modern sense. Diana was the many-breasted patroness of

childbirth before she became the chaste and solitary huntress, for the

earliest distinction would appear to have been simply between the woman

who was attached to a man and the woman who followed an earlier rule of

freedom and independence; it was a later notion to suppose that the latter

woman was debarred from sexual intercourse. We certainly must not seek the

origin of the hymen in sexual selection; we must find it in natural

selection. And here it might seem at first sight that we come upon a

contradiction in Nature, for Nature is always devising contrivances to

secure the maximum amount of fertilization. "Increase and multiply" is so

obviously the command of Nature that the Hebrews, with their usual

insight, unhesitatingly dared to place it in the mouth of Jehovah. But the

hymen is a barrier to fertilization. It has, however, always to be

remembered that as we rise in the zooelogical scale, and as the period of

gestation lengthens and the possible number of offspring is fewer, it

becomes constantly more essential that fertilization shall be effective

rather than easy; the fewer the progeny the more necessary it is that they

shall be vigorous enough to survive. There can be little doubt that, as

one or two writers have already suggested, the hymen owes its development

to the fact that its influence is on the side of effective fertilization.

It is an obstacle to the impregnation of the young female by immature,

aged, or feeble males. The hymen is thus an anatomical expression of that

admiration of force which marks the female in her choice of a mate. So

regarded, it is an interesting example of the intimate manner in which

sexual selection is really based on natural selection. Sexual selection is

but the translation into psychic terms of a process which has already

found expression in the physical texture of the body.

It may be added that this interpretation of the biological

function of the hymen is supported by the facts of its evolution.

It is unknown among the lower mammals, with whom fertilization is

easy, gestation short and offspring numerous. It only begins to

appear among the higher mammals in whom reproduction is already

beginning to take on the characters which become fully developed

in man. Various authors have found traces of a rudimentary hymen,

not only in apes, but in elephants, horses, donkeys, bitches,

bears, pigs, hyenas, and giraffes. (Hyrtl, \_Op. cit.\_, vol. ii,

p. 189; G. Gellhoen, "Anatomy and Development of the Hymen,"

\_American Journal Obstetrics\_, August, 1904.) It is in the human

species that the tendency to limitation of offspring is most

marked, combined at the same time with a greater aptitude for

impregnation than exists among any lower mammals. It is here,

therefore, that a physical check is of most value, and

accordingly we find that in woman alone, of all animals, is the

hymen fully developed.

FOOTNOTES:

[72] "Analysis of the Sexual Impulse," in vol. iii of these \_Studies\_.

[73] "The accomplishment of no other function," Hyrtl remarks, "is so

intimately connected with the mind and yet so independent of it."

[74] The process is still, however, but imperfectly understood; see Art.

"Fecondation," by Ed. Retterer, in Richet's \_Dictionnaire de Physiologie\_,

vol. vi, 1905.

[75] Thus a male foetus showing reptilian characters in sexual ducts was

exhibited by Shattock at the Pathological Society of London, February 19,

1895.

[76] J. Kohlbrugge, "Die Umgestaltung des Uterus der Affen nach den

Geburt," \_Zeitschrift fuer Morphologie\_, bd. iv, p. 1, 1901.

[77] There are, however, no special nerve endings (Krause corpuscles), as

was formerly supposed. The nerve endings in the genital region are the

same as elsewhere. The difference lies in the abundance of superposed

arboreal ramifications. See, e.g., Ed. Retterer, Art. "Ejaculation,"

Richet's \_Dictionnaire de Physiologie\_, vol. v.

[78] Hyrtl, \_Op. cit.\_, vol. ii, p. 39.

[79] Sensations of pleasure without those of touch appear to be normal at

the tip of the penis, as pointed out by Scripture, quoted in \_Alienist and

Neurologist\_, January, 1898.

[80] See the previous volume of these \_Studies\_, "Sexual Selection in

Man," p. 161.

[81] See, e.g., Ploss and Bartels, \_Das Weib\_, vol. i, beginning of

chapter VI.

[82] Hyrtl states that the name \_labia\_ was first used by Haller in the

middle of the eighteenth century in his \_Elements of Physiology\_, being

adopted by him from the Greek poet Erotion, who gave these structures the

very obvious name cheilea, lips. But this seems to be a mistake, for the

seventeenth century anatomists certainly used the name "labia" for these

parts.

[83] Bergh tentatively suggests, as regards the pubic hair, that its

appearance may be due to the upright walk in man and the human position

during coitus, the hair preventing irritation of the genitals from the

sweat pouring down from the body and protecting the skin from direct

friction in coitus. (In both these suggestions he was, however, long

previously anticipated by Fabricius ab Aquapendente.) The fanciful

suggestion of Louis Robinson that the pubic hair has developed in order to

enable the human infant to cling securely to his mother is very poorly

supported by facts, and has not met with acceptance. It may be mentioned

that (as stated by Ploss and Bartels) the women of the Bismarck

Archipelago, whose pubic hair is very abundant, use it as a kind of

handkerchief on which to clean their hands.

[84] Routh and Heywood Smith have noted that the pubic hair tends to lose

its curliness and become straight in women who masturbate. (\_British

Gynaecological Journal\_, February, 1887, p. 505.)

[85] Schurig, \_Muliebria\_, p. 75. Plazzon in 1621 said that in Italian it

had a popular name, \_il besneegio\_.

[86] Schurig brought together in his \_Gynaecologia\_ (pp. 2-4) various early

opinions concerning the clitoris as the seat of voluptuous feeling.

[87] Hyrtl, \_Op. cit.\_, vol. ii, p. 193.

[88] Adler, \_Die Mangelhafte Geschlechtsempfindung des Weibes\_, 1904, pp.

117-119.

[89] The voluptuous sensations caused by sexual contacts producing

movements of the womb are probably normal and usual. They may even occur

under circumstances unconnected with sexual emotion, and Munde

(\_International Journal of Surgery\_, March, 1893) mentions incidentally

that in one case while titillating the cervix with a sound the woman very

plainly showed voluptuous manifestations.

[90] Henle stated that fine hairs are frequently visible on the nymphae;

Stieda (\_Zeitschrift fuer Morphologie\_, 1902, p. 458) remarks that he has

never been able to see them with the naked eye.

[91] R.L. Dickinson, "Hypertrophies of the Labia Minora and Their

Significance," \_American Gynaecologist\_, September, 1902. It is perhaps

noteworthy that Bergh found that in 302 cases in which the nymphae were of

unequal length, in all but 24 the left was longer.

[92] It may be remarked that Bergh believes that the nymphae, and indeed

the external genitals generally, are congenitally more strongly developed

in libidinous persons, and at the same time in brunettes, while in public

prostitutes this is not usually the case, which confirms the belief that

exalted sexual sensibility does not usually lead to prostitution. He adds

that prostitution, unless carried on for many years, has little effect on

the shape of the external genitals.

[93] Schurig (\_Muliebria\_, 1729, Section II, cap. II) gives numerous

quotations on this point; thus De Graaf wrote in his book on the sexual

organs of women: "Tales protuberantiae nymphae appellantur ea propter quod

aquis e vesica prosilientibus proxime adstare reperiantur, quandoquidem

inter illas, tanquam duos parietes, urina magno impetu cum sibilo saepe et

absque labiorum irrigatione erumpit, vel quod sint castitatis praesides,

aut sponsam primo intromittant."

[94] Havelock Ellis, "The Bladder as a Dynamometer," \_American Journal of

Dermatology\_, May, 1902. If a woman who has never been pregnant, standing

in the erect position before commencing the act of urination presses apart

the labia minora with index and middle fingers the stream will be

projected forward so as to fall usually at a considerable distance in

front of a vertical line from the meatus; if when the act is half

completed the fingers are removed, the labia close together and the

stream, though maintained at a constant pressure, at once changes its

character and direction.

[95] In poetry this term was employed by Plautus, \_Pseudolus\_, Act IV, Sc.

7. The Greek aidoion sometimes meant vagina and sometimes the external

sexual parts; kolpos was used for the vagina alone.

[96] It is curious, however, that the European physicians of the

seventeenth and even eighteenth centuries were doubtful of its value as a

sign of virginity and considered it often absent.

[97] For a summary of the beliefs and practices of various peoples with

regard to the hymen and virginity see Ploss and Bartels, \_Das Weib\_, vol.

i, Chapter XVI.

II

The Object of Detumescence--Erogenous Zones--The Lips--The Vascular

Characters of Detumescence--Erectile Tissue--Erection in Woman--Mucous

Emission in Women--Sexual Connection--The Human Mode of

Intercourse--Normal Variations--The Motor Characters of

Detumescence--Ejaculation--The Virile Reflex--The General Phenomena of

Detumescence--The Circulatory and Respiratory Phenomena--Blood

Pressure--Cardiac Disturbance--Glandular Activity--Distillatio--The

Essentially Motor Character of Detumescence--Involuntary Muscular

Irradiation to Bladder, etc.--Erotic Intoxication--Analogy of Sexual

Detumescence and Vesical Tension--The Specifically Sexual Movements of

Detumescence in Man--In Woman--The Spontaneous Movements of the Genital

Canal in Woman--Their Function in Conception--Part Played by Active

Movement of the Spermatozoa--The Artificial Injection of Semen--The Facial

Expression During Detumescence--The Expression of Joy--The Occasional

Serious Effects of Coitus.

We have seen what the object of detumescence is, and we have briefly

considered the organs and structures which are chiefly concerned in the

process. We have now to inquire what are the actual phenomena which take

place during the act of detumescence.

Detumescence is normally linked closely to tumescence. Tumescence is the

piling on of the fuel; detumescence is the leaping out of the devouring

flame whence is lighted the torch of life to be handed on from generation

to generation. The whole process is double and yet single; it is exactly

analogous to that by which a pile is driven into the earth by the raising

and then the letting go of a heavy weight which falls on to the head of

the pile. In tumescence the organism is slowly wound up and force

accumulated; in the act of detumescence the accumulated force is let go

and by its liberation the sperm-bearing instrument is driven home.

Courtship, as we commonly term the process of tumescence which takes place

when a woman is first sexually approached by a man, is usually a highly

prolonged process. But it is always necessary to remember that every

repetition of the act of coitus, to be normally and effectively carried

out on both sides, demands a similar double process; detumescence must be

preceded by an abbreviated courtship.

This abbreviated courtship by which tumescence is secured or heightened in

the repetition of acts of coitus which have become familiar, is mainly

tactile.[98] Since the part of the man in coitus is more active and that

of the woman more passive, the sexual sensitivity of the skin seems to be

more pronounced in women. There are, moreover, regions of the surface of a

woman's body where contact, when sympathetic, seems specially liable to

arouse erotic excitement. Such erogenous zones are often specially marked

in the breasts, occasionally in the palm of the hand, the nape of the

neck, the lobule of the ear, the little finger; there is, indeed, perhaps

no part of the surface of the body which may not, in some individuals at

some time, become normally an erogenous zone. In hysteria the erotic

excitability of these zones is sometimes very intense. The lips are,

however, without doubt, the most persistently and poignantly sensitive

region of the whole body outside the sphere of the sexual organs

themselves. Hence the significance of the kiss as a preliminary of

detumescence.[99]

The importance of the lips as a normal erogenous zone is shown by

the experiments of Gualino. He applied a thread, folded on itself

several times, to the lips, thus stimulating them in a simple

mechanical manner. Of 20 women, between the ages of 18 and 35,

only 8 felt this as a merely mechanical operation, 4 felt a

vaguely erotic element in the proceeding, 3 experienced a desire

for coitus and in 5 there was actual sexual excitement with

emission of mucus. Of 25 men, between the ages of 20 and 30, in

15 all sexual feeling was absent, in 7 erotic ideas were

suggested with congestion of the sexual organs without erection,

and in 3 there was the beginning of erection. It should be added

that both the women and the men in whom this sexual reflex was

more especially marked were of somewhat nervous temperament; in

such persons erotic reactions of all kinds generally occur most

easily. (Gualino, "Il Rifflesso Sessuale nell' eccitamento alle

labbre," \_Archivio di Psichiatria\_, 1904, p. 341.)

As tumescence, under the influence of sensory stimulation, proceeds toward

the climax when it gives place to detumescence, the physical phenomena

become more and more acutely localized in the sexual organs. The process

which was at first predominantly nervous and psychic now becomes more

prominently vascular. The ancient sexual relationship of the skin asserts

itself; there is marked surface congestion showing itself in various ways.

The face tends to become red, and exactly the same phenomenon is taking

place in the genital organs; "an erection," it has been said, "is a

blushing of the penis." The difference is that in the genital organs this

heightened vascularity has a definite and specific function to

accomplish--the erection of the male organ which fits it to enter the

female parts--and that consequently there has been developed in the penis

that special kind of vascular mechanism, consisting of veins in connective

tissue with unstriped muscular fibers, termed erectile tissue.[100]

It is not only the man who is supplied with erectile tissue which in the

process of tumescence becomes congested and swollen. The woman also, in

the corresponding external genital region, is likewise supplied with

erectile tissue now also charged with blood, and exhibits the same changes

as have taken place in her partner, though less conspicuously visible. In

the anthropoid apes, as the gorilla, the large clitoris and the nymphae

become prominent in sexual excitement, but the less development of the

clitoris in women, together with the specifically human evolution of the

mons veneris and larger lips, renders this sexual turgescence practically

invisible, though it is perceptible to touch in an increased degree of

spongy and elastic tension. The whole feminine genital canal, including

the uterus, indeed, is richly supplied with blood-vessels, and is capable

during sexual excitement of a very high degree of turgescence, a kind of

erection.

The process of erection in woman is accompanied by the pouring out of

fluid which copiously bathes all parts of the vulva around the entrance to

the vagina. This is a bland, more or less odorless mucus which, under

ordinary circumstances, slowly and imperceptibly suffuses the parts. When,

however, the entrance to the vagina is exposed and extended, as during a

gynaecological examination which occasionally produces sexual excitement,

there may be seen a real ejaculation of the fluid which, as usually

described, comes largely from the glands of Bartholin, situated at the

mouth of the vagina. Under these circumstances it is sometimes described

as being emitted in a jet which is thrown to a distance.[101] This mucous

ejaculation was in former days regarded as analogous to the seminal

ejaculation in man, and hence essential to conception. Although this

belief was erroneous the fluid poured out in this manner whenever a high

degree of tumescence is attained, and before the onset of detumescence,

certainly performs an important function in lubricating the entrance to

the genital canal and so facilitating the intromission of the male

organ.[102] Menstruation has a similar influence in facilitating coitus,

as Schurig long since pointed out.[103] A like process takes place during

parturition when the same parts are being lubricated and stretched in

preparation for the protrusion of the foetal head. The occurrence of the

mucous flow in tumescence always indicates that that process is actively

affecting the central sexual organs, and that voluptuous emotions are

present.[104]

The secretions of the genital canal and outlet in women are

somewhat numerous. We have the odoriferous glands of sebaceous

origin, and with them the prepuce of the clitoris which has been

described as a kind of gigantic sebaceous follicle with the

clitoris occupying its interior. (Hyrtl.) There is the secretion

from the glands of Bartholin. There is again the vaginal

secretion, opaque and albuminous, which appears to be alkaline

when secreted, but becomes acid under the decomposing influence

of bacteria, which are, however, harmless and not pathogenic.

(Gow, \_Obstetrical Society of London\_, January 3, 1894.) There

is, finally, the mucous uterine secretion, which is alkaline,

and, being poured out during orgasm, is believed to protect the

spermatozoa from destruction by the acid vaginal secretion.

The belief that the mucus poured out in women during sexual

excitement is feminine semen and therefore essential to

conception had many remarkable consequences and was widespread

until the seventeenth century. Thus, in the chapter "De Modo

coeundi et de regimine eorum qui coeunt" of \_De Secretis

Mulierum\_, there is insistence on the importance of the proper

mixture of the male semen with the female semen and of arranging

that it shall not escape from the vagina. The woman must lie

quiet for several hours at least, not rising even to urinate, and

when she gets up, be very temperate in eating and drinking, and

not run or jump, pretending that she has a headache. It was the

belief in feminine semen which led some theologians to lay down

that a woman might masturbate if she had not experienced orgasm

in coitus. Schurig in his \_Muliebria\_ (1729, pp. 159, et seq.)

discusses the opinions of old authors regarding the nature,

source, and uses of the female genital secretions, and quotes

authorities against the old view that it was female semen. In a

subsequent work (\_Syllepsilogia\_, 1731, pp. 3, et seq.) he

returns to the same question, quotes authors who accept a

feminine semen, shows that Harvey denied it any significance, and

himself decides against it. It has not seriously been brought

forward since.

When erection is completed in both the man and the woman the conditions

necessary for conjugation have at last been fulfilled. In all animals,

even those most nearly allied to man, coitus is effected by the male

approaching the female posteriorly. In man the normal method of male

approach is anteriorly, face to face. Leonardo da Vinci, in a well-known

drawing representing a sagittal section of a man and a woman connected in

this position of so-called Venus obversa; has shown how well adapted the

position is to the normal position of the organs in the human

species.[105]

Among monkeys, it is stated, congress is sometimes performed when

the female is on all fours; at other times the male brings the

female between his thighs when he is sitting, holding her with

his forepaws. Froriep informed Lawrence that the male sometimes

supported his feet on the female's calves. (Sir W. Lawrence,

\_Lectures on Physiology\_, 1823, p. 186.) A summary of the methods

of congress practiced by the various animals below mammals will

be found in the article "Copulation" by H. de Varigny in Richet's

\_Dictionnaire de Physiologie\_, vol. iv.

The anterior position in coitus, with the female partner lying

supine, is so widespread throughout the world that it may fairly

be termed the most typically human attitude in sexual congress.

It is found represented in Egyptian graves at Benihassan,

belonging to the Twelfth Dynasty; it is regarded by Mohammedans

as the normal position, although other positions are permitted by

the Prophet: "Your wives are your tillage: go in unto your

tillage in what manner soever you will;" it is that adopted in

Malacca; it appears, from Peruvian antiquities, to have been the

position generally, though not exclusively, adopted in ancient

Peru; it is found in many parts of Africa, and seems also to have

been the most usual position among the American aborigines.

Various modifications of this position are, however, found. Thus,

in some parts of the world, as among the Suahelis in Zanzibar,

the male partner adopts the supine position. In Loango, according

to Pechuel-Loesche, coitus is performed lying on the side.

Sometimes, as on the west coast of Africa, the woman is supine

and the man more or less erect; or, as among the Queenslanders

(as described by Roth) the woman is supine and the man squats on

his heels with her thighs clasping his flanks, while he raises

her buttocks with his hands.

The position of coitus in which the man is supine is without

doubt a natural and frequent variation of the specifically human

obverse method of coitus. It was evidently familiar to the

Romans. Ovid mentions it (\_Ars Amatoria\_, III, 777-8),

recommending it to little women, and saying that Andromache was

too tall to practice it with Hector. Aristophanes refers to it,

and there are Greek epigrams in which women boast of their skill

in riding their lovers. It has sometimes been viewed with a

certain disfavor because it seems to confer a superiority on the

woman. "Cursed be he," according to a Mohammedan saying, "who

maketh woman heaven and man earth."

Of special interest is the wide prevalence of an attitude in

coitus recalling that which prevails among quadrupeds. The

frequency with which on the walls of Pompeii coitus is

represented with the woman bending forward and her partner

approaching her posteriorly has led to the belief that this

attitude was formerly very common in Southern Italy. However that

may be, it is certainly normal at the present day among various

more or less primitive peoples in whom the vulva is often placed

somewhat posteriorly. It is thus among the Soudanese, as also, in

an altogether different part of the world, among the Eskimo

Innuit and Koniags. The New Caledonians, according to Foley,

cohabit in the quadrupedal manner, and so also the Papuans of New

Guinea (Bongu), according to Vahness. The same custom is also

found in Australia, where, however other postures are also

adopted. In Europe the quadrupedal posture would seem to prevail

among some of the South Slavs, notably the Dalmatians. (The

different methods of coitus practiced by the South Slavs are

described in Kryptadia vol. vi, pp. 220, et seq.)

This method of coitus was recommended by Lucretius (lib. iv) and

also advised by Paulus AEginetus as favorable to conception. (The

opinions of various early physicians are quoted by Schurig,

\_Spermatologia\_, 1720, pp. 232, et seq.). It seems to be a

position that is not infrequently agreeable to women, a fact

which may be brought into connection with the remarks of Adler

already quoted (p. 131) concerning the comparative lack of

adjustment of the feminine organs to the obverse position. It is

noteworthy that in the days of witchcraft hysterical women

constantly believed that they had had intercourse with the Devil

in this manner. This circumstance, indeed, probably aided in the

very marked disfavor in which coitus \_a posteriori\_ fell after

the decay of classic influences. The mediaeval physicians

described it as \_mos diabolicus\_ and mistakenly supposed that it

produced abortion (Hyrtl, op. cit., vol. ii, p. 87). The

theologians, needless to say, were opposed to the \_mos

diabolicus\_, and already in the Anglo-Saxon Penitential of

Theodore, at the end of the seventh century, 40 days' penance is

prescribed for this method of coitus.

From the frequency with which they have been adopted by various

peoples as national customs, most of the postures in coitus here

referred to must be said to come within the normal range of

variation. It is a mistake to regard them as vicious perversions.

Up to the point to which we have so far considered it, the process of

detumescence has been mainly nervous and vascular in character; it has, in

fact, been but the more acute stage of a process which has been going on

throughout tumescence. But now we reach the point at which a new element

comes in: muscular action. With the onset of muscular action, which is

mainly involuntary, even when it affects the voluntary muscles,

detumescence proper begins to take place. Henceforward purposeful psychic

action, except by an effort, is virtually abolished. The individual, as a

separate person, tends to disappear. He has become one with another

person, as nearly one as the conditions of existence ever permit; he and

she are now merely an instrument in the hands of a higher power--by

whatever name we may choose to call that Power--which is using them for an

end not themselves.

The decisive moment in the production of the instinctive and involuntary

orgasm occurs when, under the influence of the stimulus applied to the

penis by friction with the vagina, the tension of the seminal fluid poured

into the urethra arouses the ejaculatory center in the spinal cord and the

bulbo-cavernosus muscle surrounding the urethra responsively contracts in

rhythmic spasms. Then it is that ejaculation occurs.[106]

"The circulation quickens, the arteries beat strongly," wrote Roubaud in a

description of the physical state during coitus which may almost be termed

classic; "the venous blood, arrested by muscular contraction, increases

the general heat, and this stagnation, more pronounced in the brain by the

contraction of the muscles of the neck and the throwing of the head

backward, causes a momentary cerebral congestion, during which

intelligence is lost and the faculties abolished. The eyes, violently

injected, become haggard, and the look uncertain, or, in the majority of

cases, the eyes are closed spasmodically to avoid the contact of the

light. The respiration is hurried, sometimes interrupted, and may be

suspended by the spasmodic contraction of the larynx, and the air, for a

time compressed, is at last emitted in broken and meaningless words. The

congested nervous centers only communicate confused sensations and

volitions; mobility and sensation show extreme disorder; the limbs are

seized by convulsions and sometimes by cramps, or are thrown wildly about

or become stiff like iron bars. The jaws, tightly pressed, grind the

teeth, and in some persons the delirium is carried so far that they bite

to bleeding the shoulders their companions have imprudently abandoned to

them. This frantic state of epilepsy lasts but a short time, but it

suffices to exhaust the forces of the organism, especially in man. It is,

I believe, Galen, who said: 'Omne animal post coitum triste praeter

mulierem gallumque.'"[107] Most of the elements that make up this typical

picture of the state of coitus are not absolutely essential to that state,

but they all come within the normal range of variation. There can be no

doubt that this range is considerable. There would appear to be not only

individual, but also racial, differences; there is a remarkable passage in

Vatsyayana's \_Kama Sutra\_ describing the varying behavior of the women of

different races in India under the stress of sexual excitement--Dravidian

women with difficulty attaining erethism, women of the Punjaub fond of

being caressed with the tongue, women of Oude with impetuous desire and

profuse flow of mucus, etc.--and it is highly probable, Ploss and Bartels

remark, that these characterizations are founded on exact

observations.[108]

The various phenomena included in Roubaud's description of the condition

during coitus may all be directly or indirectly reduced to two groups: the

first circulatory and respiratory, the second motor. It is necessary to

consider both these aspects of the process of detumescence in somewhat

greater detail, although while it is most convenient to discuss them

separately, it must be borne in mind that they are not really separable;

the circulatory phenomena are in large measure a by-product of the

involuntary motor process.

With the approach of detumescence the respiration becomes shallow, rapid,

and to some extent arrested. This characteristic of the breathing during

sexual excitement is well recognized; so that in, for instance, the

\_Arabian Nights\_, it is commonly noted of women when gazing at beautiful

youths whose love they desired, that they ceased breathing.[109] It may be

added that exactly the same tendency to superficial and arrested

respiration takes place whenever there is any intense mental

concentration, as in severe intellectual work.[110]

The arrest of respiration tends to render the blood venous, and thus aids

in stimulating the vasomotor centers, raising the blood-pressure in the

body generally, and especially in the erectile tissues. High

blood-pressure is one of the most marked features of the state of

detumescence. The heart beats are stronger and quicker, the surface

arteries are more visible, the conjunctivae become red. The precise degree

of blood-pressure attained during coitus has been most accurately

ascertained in the dog. In Bechterew's laboratory in St. Petersburg a

manometer was introduced into the central end of the carotid artery of a

bitch; a male dog was then introduced, and during coitus observations were

made on the blood-pressure at the peripheral and central ends of the

artery. It was found that there was a great general elevation of

blood-pressure, intense hyperaemia of the brain, rapid alternations, during

the act, of vasoconstriction and vasodilatation of the brain, with

increase and diminution of the general arterial tension in relation with

the various phases of the act, the greatest cerebral vasodilatation and

hyperaemia coinciding with the moment following the intromission of the

penis; the end of the act is followed by a considerable fall in the

blood-pressure.[111] I am not acquainted with any precise observations on

the blood-pressure in human subjects during detumescence, and there are

obvious difficulties in the way of such observations. It is probable,

however, that the conditions found would be substantially the same. This

is indicated, so far as the very marked increase of blood-pressure is

concerned, by some observations made by Vaschide and Vurpas with the

sphygmanometer on a lady under the influence of sexual excitement. In this

case there was a relationship of sympathy and friendly tenderness between

the experimenter and the subject, Madame X, aged 25. Experimenter and

subject talked sympathetically, and finally, we are told, while the latter

still had her hands in the sphygmanometer, the former almost made a

declaration of love. Madame X was greatly impressed, and afterward

admitted that her emotions had been genuine and strong. The

blood-pressure, which was in this subject habitually 65 millimeters, rose

to 150 and even 160, indicating a very high pressure, which rarely occurs;

at the same time Madame X looked very emotional and troubled.[112]

Some authorities are of opinion that irregularities in the

accomplishment of the sexual act are specially liable to cause

disturbances in the circulation. Thus Kisch, of Prague, refers to

the case of a couple practising coitus interruptus--the husband

withdrawing before ejaculation--in which the wife, a vigorous

woman, became liable after some years to attacks termed by Kisch

\_neurasthenia cordis vasomotoria\_, in which there was at daily or

longer intervals palpitation, with feelings of anxiety, headache,

dizziness, muscular weakness and tendency to faint. He regards

coitus as a cause of various heart troubles in women: (1) Attacks

of tachycardia in very excitable and sexually inclined women; (2)

attacks of tachycardia with dyspnoea in young women, with

vaginismus; (3) cardiac symptoms with lowered vascular tone in

women who for a long time have practised coitus interruptus

without complete sexual gratification (Kisch, "Herzbeschwerden

der Frauen verursacht durch den Cohabitationsact," \_Muenchener

Medizinisches Wochenschrift\_, 1897, p. 617). In this connection,

also, reference may probably be made to those attacks of anxiety

which Freud associates with psychic sexual lesions of an

emotional character.

Associated with this vascular activity in detumescence we find a general

tendency to glandular activity. Various secretions are formed abundantly.

Perspiration is copious, and the ancient relationship between the

cutaneous and sexual systems seems to evoke a general activity of the skin

and its odoriferous secretions. Salivation, which also occurs, is very

conspicuous in many lower animals, as for instance in the donkey, notably

the female, who just before coitus stands with mouth open, jaws moving,

and saliva dribbling. In men, corresponding to the more copious secretion

in women, there is, during the latter stages of tumescence, a slight

secretion of mucus--Fuerbringer's \_urethrorrhoea ex libidine\_--which

appears in drops at the urethral orifice. It comes from the small glands

of Littre and Cowper which open into the urethra. This phenomenon was well

known to the old theologians, who called it \_distillatio\_, and realized

its significance as at once distinct from semen and an indication that the

mind was dwelling on voluptuous images; it was also known in classic

times[113]; more recently it has often been confused with semen and has

thus sometimes caused needless anxiety to nervous persons. There is also

an increased secretion of urine, and it is probable that if the viscera

were more accessible to observation we might be able to demonstrate that

the glands throughout the body share in this increased activity.

The phenomena of detumescence culminate, however, and have their most

obvious manifestation in motor activity. The genital act, as Vaschide and

Vurpas remark, consists essentially in "a more and more marked tension of

the motor state which, reaching its maximum, presents a short tonic phase,

followed by a clonic phase, and terminates in a period of adynamia and

repose." This motor activity is of the essence of the impulse of

detumescence, because without it the sperm cells could not be brought into

the neighborhood of the germ cell and be propelled into the organic nest

which is assigned for their conjunction and incubation.

The motor activity is general as well as specifically sexual. There is a

general tendency to more or less involuntary movement, without any

increase of voluntary muscular power, which is, indeed, decreased, and

Vaschide and Vurpas state that dynamometric results are somewhat lower

than normal during sexual excitement, and the variations greater.[114] The

tendency to diffused activity of involuntary muscle is well illustrated by

the contraction of the bladder associated with detumescence. While this

occurs in both sexes, in men erection produces a mechanical impediment to

any evacuation of the bladder. In women there is not only a desire to

urinate but, occasionally, actual urination. Many quite healthy and normal

women have, as a rare accident supervening on the coincidence of an

unusually full bladder with an unusual degree of sexual excitement,

experienced a powerful and quite involuntary evacuation of the bladder at

the moment of orgasm. In women with less normal nervous systems this has,

more rarely, been almost habitual. Brantome has perhaps recorded the

earliest case of this kind in referring to a lady he knew who "quand on

lui faisait cela elle se compissait a bon escient."[115] The tendency to

trembling, constriction of throat, sneezing, emission of internal gas, and

the other similar phenomena occasionally associated with detumescence, are

likewise due to diffusion of the motor disturbance. Even in infancy the

motor signs of sexual excitement are the most obvious indications of

orgasm; thus West, describing masturbation in a child of six or nine

months who practiced thigh-rubbing, states that when sitting in her high

chair she would grasp the handles, stiffen herself, and stare, rubbing her

thighs quickly together several times, and then come to herself with a

sigh, tired, relaxed, and sweating, these seizures, which lasted one or

two minutes, being mistaken by the relations for epileptic fits.[116]

The essentially motor character of detumescence is well shown by

the extreme forms of erotic intoxication which sometimes appear

as the result of sexual excitement. Fere, who has especially

called attention to the various manifestations of this condition,

presents an instructive case of a man of neurotic heredity and

antecedents, in whom it occasionally happened that sexual

excitement, instead of culminating in the normal orgasm, attained

its climax in a fit of uncontrollable muscular excitement. He

would then sing, dance, gesticulate, roughly treat his partner,

break the objects around him, and finally sink down exhausted and

stupefied. (Fere, \_L'Instinct Sexuel\_, Chapter X.) In such a case

a diffused and general detumescence has taken the place of the

normal detumescence which has its main focus in the sexual

sphere.

The same relationship is shown in a case of impotence accompanied

by cramps in the calves and elsewhere, which has been recorded by

Bruegelmann ("Zur Lehre vom Perversen Sexualismus," \_Zeitschrift

fuer Hypnotismus\_, 1900, Heft I). These muscular conditions ceased

for several days whenever coitus was effected.

An instructive analogy to the motor irradiations preceding the

moment of sexual detumescence may be found in the somewhat

similar motor irradiations which follow the delayed expulsion of

a highly distended bladder. These sometimes become very marked in

a child or young woman unable to control the motor system

absolutely. The legs are crossed, the foot swung, the thighs

tightly pressed together, the toes curled. The fingers are flexed

in rhythmic succession. The whole body slowly twists as though

the seat had become uncomfortable. It is difficult to concentrate

the mind; the same remark may be automatically repeated; the eyes

search restlessly, and there is a tendency to count surrounding

objects or patterns. When the extreme degree of tension is

reached it is only by executing a kind of dance that the

explosive contraction of the bladder is restrained.

The picture of muscular irradiation presented under these

circumstances differs but slightly from that of the onset of

detumescence. In one case the explosion is sought, in the other

case it is dreaded; but in both cases there is a retarded

muscular tension,--in the one case involuntary, in the other case

voluntary--maintained at a point of acute intensity, and in both

cases the muscular irradiations of this tension spread over the

whole body.

The increased motor irritability of the state of detumescence

somewhat resembles the conditions produced by a weak anaesthetic

and there is some interest in noting the sexual excitement liable

to occur in anaesthesia. I am indebted to Dr. J.F.W. Silk for some

remarks on this point:--

"I. Sexual emotions may apparently be aroused during the stage of

excitement preceding or following the administration of any

anaesthetic; these emotions may take the form of mere delirious

utterances, or may be associated with what is apparently a sexual

orgasm. Or reflex phenomena connected with the sexual organs may

occasionally be observed under special circumstances; or, to put

it in another way, such reflex possibilities are not always

abolished by the condition of narcosis or anaesthesia.

"II. Of the particular anaesthetics employed I am inclined to

think that the possibility of such conditions arising is

inversely proportionate to their strength, e.g., they are more

frequently observed with a weak anaesthetic like nitrous oxide

than with chloroform.

"III. Sexual emotions I believe to be rarely observable in men,

and this is remarkable, or, I should say, particularly

noticeable, for the presence of nurses, female students, etc.,

might almost have led one to expect that the contrary would have

been the case. On the other hand, it is among men that I have

frequently observed a reflex phenomenon which has usually taken

the shape of an erection of the penis when the structures in the

neighborhood of the spermatic cord have been handled.

"IV. Among females the emotional sexual phenomena most frequently

obtrude themselves, and I believe that if it were possible to

induce people to relate their dreams they would very often be

found to be of a sexual character."

Much more important than the general motor phenomena, more purposive

though involuntary, are the specifically sexual muscular movements. From

the very beginning of detumescence, indeed, muscular activity makes itself

felt, and the peripheral muscles of sex act, according to Kobelt's

expression, as a peripheral sexual heart. In the male these movements are

fairly obvious and fairly simple. It is required that the semen should be

expressed from the vesiculae seminales, propelled along the urethra, in

combination with the prostatic fluid which is equally essential, and

finally ejected with a certain amount of force from the urethral orifice.

Under the influence of the stimulation furnished by the contact and

friction of the vagina, this process is effectively carried out, mainly by

the rhythmic contractions of the bulbo-cavernosus muscle, and the semen is

emitted in a jet which may be ejaculated to a distance varying from a few

centimeters to a meter or more.

With regard to the details of the psychic sides of this process a

correspondent, a psychologist, writes as follows:--

"I have never noticed in my reading any attempt to analyze the

sensations which accompany the orgasm, and, as I have made a good

many attempts to make such an analysis myself, I will append the

results on the chance that they may be of some value. I have

checked my results so far as possible by comparing them with the

experience of such of my friends as had coitus frequently and

were willing to tell me as much as they could of the psychology

of the process.

"The first fact that I hit upon was the importance of pressure.

As one of my informants picturesquely phrases it--'the tighter

the fit the greater the pleasure.' This agrees, too, with their

unanimous testimony that the pleasurable sensations were much

greater when the orgasm occurred simultaneously in the man and

woman. Their analysis seldom went further than this, but a few

remarked that the distinctive sensations accompanying the orgasm

seem to begin near the root of the penis or in the testes, and

that they are qualitatively different from the tickling

sensations which precede them.

"These tickling sensations are caused, I think, by the friction

of the glands against the vaginal walls, and are supplemented by

other sensations from the urethra, whose nerves are stimulated by

pressure of the vaginal walls and sphincter. The specific

sensation of the orgasm begins, I believe, with a strong

contraction of the muscles of the urethral walls along the entire

length of the canal, and is felt as a peculiar ache starting

from the base of the penis and quickly becoming diffused through

the whole organ. This sensation reaches its climax with the

expulsion of the semen into the urethra and the consequent

feeling of distention, which is instantly followed by the

rhythmic peristaltic contractions of the urethral muscles which

mark the climax of the orgasm.

"The most careful introspection possible under the circumstances

seems to show that these sensations arise almost wholly from the

urethra and in a far less degree from the corona. During periods

of great sexual excitement the nerves of the urethra and corona

seem to possess a peculiar sensitivity and are powerfully

stimulated by the violent peristaltic contractions of the muscles

in the urethral walls during ejaculation. It seems possible that

the intensity and volume of sensation felt at the glans may be

due in part to the greater area of sensitive surface presented in

the fossa as well as to the sensitivity of the corona, and in

part to the fact that during the orgasm the glans is more highly

congested than at any other time, and the nerve endings thus

subjected to additional pressure.

"If the foregoing statements are true, it is easy to see why the

pleasure of the man is much increased when the orgasm occurs at

the same time in his partner and himself, for the contractions of

the vagina upon the penis would increase the stimulation of all

the nerve endings in that organ for which a mechanical stimulus

is adequate, and the prominence of the corpus spongiosum and

corona would ensure them the greatest stimulation. It seems not

improbable that the specific sensation of orgasm rises from the

stimulation of the peculiar form of nerve end-bulbs which Krause

found in the corpus spongiosum and in the glans.

"The characteristic massiveness of the experience is probably due

largely to the great number of sensations of strain and pressure

caused by the powerful reflex contraction of so many of the

voluntary muscles.

"Of course, the foregoing analysis is purely tentative, and I

offer it only on the chance that it may suggest some line of

inquiry which may lead to results of value to the student of

sexual psychology."

In man the whole process of detumescence, when it has once really

begun, only occupies a few moments. It is so likewise in many

animals; in the genera Bos, Ovis, etc., it is very short, almost

instantaneous, and rather short also in the Equidae (in a vigorous

stallion, according to Colin, ten to twelve seconds). As

Disselhorst has pointed out, this is dependent on the fact that

these animals, like man, possess a vas deferens which broadens

into an ampulla serving as a receptacle which holds the semen

ready for instant emission when required. On the other hand, in

the dog, cat, boar, and the Canidae, Felidae, and Suidae generally,

there is no receptacle of this kind, and coitus is slow, since a

longer time is required for the peristaltic action of the vas to

bring the semen to the urogenital sinus. (R. Disselhorst, \_Die

Accessorischen Geschlechtsdrusen der Wirbelthiere\_, 1897, p.

212.)

In man there can be little doubt that detumescence is more

rapidly accomplished in the European than in the East, in India,

among the yellow races, or in Polynesia. This is probably in part

due to a deliberate attempt to prolong the act in the East, and

in part to a greater nervous erethism among Westerns.

In the woman the specifically sexual muscular process is less visible,

more obscure, more complex, and uncertain. Before detumescence actually

begins there are at intervals involuntary rhythmic contractions of the

walls of the vagina, seeming to have the object of at once stimulating and

harmonizing with those that are about to begin in the male organ. It would

appear that these rhythmic contractions are the exaggeration of a

phenomenon which is normal, just as slight contraction is normal and

constant in the bladder. Jastreboff has shown, in the rabbit, that the

vagina is in constant spontaneous rhythmic contraction from above

downward, not peristaltic, but in segments, the intensity of the

contractions increasing with age and especially with sexual development.

This vaginal contraction which in women only becomes well marked just

before detumescence, and is due mainly to the action of the sphincter

cunni (analogous to the bulbo-cavernosus in the male), is only a part of

the localized muscular process. At first there would appear to be a reflex

peristaltic movement of the Fallopian tubes and uterus. Dembo observed

that in animals stimulation of the upper anterior wall of the vagina

caused gradual contraction of the uterus, which is erected by powerful

contraction of its muscular fiber and round ligaments while at the same

time it descends toward the vagina, its cavity becoming more and more

diminished and mucus being forced out. In relaxing, Aristotle long ago

remarked, it aspirates the seminal fluid.

Although the active participation of the sexual organs in woman, to the

end of directing the semen into the womb at the moment of detumescence, is

thus a very ancient belief, and harmonizes with the Greek view of the womb

as an animal in the body endowed with a considerable amount of

activity,[117] precise observation in modern times has offered but little

confirmation of the reality of this participation. Such observations as

have been made have usually been the accidental result of sexual

excitement and orgasm occurring during a gynaecological examination. As,

however, such a result is liable to occur in erotic subjects, a certain

number of precise observations have accumulated during the past century.

So far as the evidence goes, it would seem that in women, as in mares,

bitches, and other animals, the uterus becomes shorter, broader, and

softer during the orgasm, at the same time descending lower into the

pelvis, with its mouth open intermittently, so that, as one writer

remarks, spontaneously recurring to the simile which commended itself to

the Greeks, "the uterus might be likened to an animal gasping for

breath."[118] This sensitive, responsive mobility of the uterus is,

indeed, not confined to the moment of detumescence, but may occur at other

times under the influence of sexual emotion.

It would seem probable that in this erection, contraction, and descent of

the uterus, and its simultaneous expulsion of mucus, we have the decisive

moment in the completion of detumescence in woman, and it is probable that

the thick mucus, unlike the earlier more limpid secretion, which women are

sometimes aware of after orgasm, is emitted from the womb at this time.

This is, however, not absolutely certain. Some authorities regard

detumescence in women as accomplished in the pouring out of secretions,

others in the rhythmic genital contractions; the sexual parts may,

however, be copiously bathed in mucus for an indefinitely long period

before the final stage of detumescence is achieved, and the rhythmic

contractions are also taking place at a somewhat early period; in neither

respect is there any obvious increase at the final moment of orgasm. In

women this would seem to be more conspicuously a nervous manifestation

than in men. On the subjective side it is very pronounced, with its

feeling of relieved tension and agreeable repose--a moment when, as one

woman expresses it, together with intense pleasure, there is, as it were,

a floating up into a higher sphere, like the beginning of chloroform

narcosis--but on the objective side this culminating moment is less easy

to define.

Various observations and remarks made during the past two or

three centuries by Bond, Valisneri, Dionis, Haller, Guenther, and

Bischoff, tending to show a sucking action of the uterus in both

women and other female animals, have been brought together by

Litzmann in R. Wagner's \_Handwoerterbuch der Physiologie\_ (1846,

vol. iii, p. 53). Litzmann added an experience of his own: "I had

an opportunity lately, while examining a young and very erethic

woman, to observe how suddenly the uterus assumed a more erect

position, and descended deeper in the pelvis; the lips of the

womb became equal in length, the cervix rounded, softer, and more

easily reached by the finger, and at the same time a high state

of sexual excitement was revealed by the respiration and voice."

The general belief still remained, however, that the woman's part

in conjugation is passive, and that it is entirely by the energy

of the male organ and of the male sexual elements, the

spermatozoa, that conjunction with the germ cell is attained.

According to this theory, it was believed that the spermatozoa

were, as Wilkinson expresses it, in a history of opinion on this

question, "endowed with some sort of intuition or instinct; that

they would turn in the direction of the os uteri, wading through

the acid mucus of the vagina; travel patiently upward and around

the vaginal portion of the uterus; enter the uterus and proceed

onward in search of the waiting ovum." (A.D. Wilkinson,

"Sterility in the Female," \_Transactions of the Lincoln Medical

Society\_, Nebraska, 1896.)

About the year 1859 Fichstedt seems to have done something to

overthrow this theory by declaring his belief that the uterus was

not, as commonly supposed, a passive organ in coitus, but was

capable of sucking in the semen during the brief period of

detumescence. Various authorities then began to bring forward

arguments and observations in the same sense. Wernich,

especially, directed attention to this point in 1872 in a paper

on the erectile properties of the lower segment of the uterus

("Die Erectionsfahigkeit des untern Uterus-Abschnitts," \_Beitraege

zur Geburtshuelfe und Gynaekologie\_, vol. i, p. 296). He made

precise observations and came to the conclusion that owing to

erectile properties in the neck of the uterus, this part of the

womb elongates during congress and reaches down into the pelvis

with an aspiratory movement, as if to meet the glans of the male.

A little later, in a case of partial prolapse, Beck, in ignorance

of Wernich's theory, was enabled to make a very precise

observation of the action of the uterus during excitement. In

this case the woman was sexually very excitable even under

ordinary examination, and Beck carefully noted the phenomena that

took place during the orgasm. "The os and cervix uteri," he

states, "had been about as firm as usual, moderately hard and,

generally speaking, in a natural and normal condition, with the

external os closed to such an extent as to admit of the uterine

probe with difficulty; but the instant that the height of

excitement was at hand, the os opened itself to the extent of

fully an inch, as nearly as my eye can judge, made five or six

successive gasps as if it were drawing the external os into the

cervix, each time powerfully, and, it seemed to me, with a

regular rhythmical action, at the same time losing its former

density and hardness and becoming quite soft to the touch. Upon

the cessation of the action, as related, the os suddenly closed,

the cervix again hardened itself, and the intense congestion was

dissipated." (J.R. Beck, "How do the Spermatozoa Enter the

Uterus?" \_American Journal of Obstetrics\_, 1874.) It would appear

that in the early part of this final process of detumescence the

action of the uterus is mainly one of contraction and ejaculation

of any mucus that may be contained; Dr. Paul Munde has described

"the gushing, almost in jets," of this mucus which he has

observed in an erotic woman under a rather long digital and

specular examination. (\_American Journal of Obstetrics\_, 1893.)

It is during the latter part of detumescence, it would seem, and

perhaps for a short time after the orgasm is over, that the

action of the uterus is mainly aspiratory.

While the active part played by the womb in detumescence can no longer be

questioned, it need not too hastily be assumed that the belief in the

active movements of the spermatozoa must therefore be denied. The vigorous

motility of the tadpole-like organisms is obvious to anyone who has ever

seen fresh semen under the microscope; and if it is correct, as Clifton

Edgar states, that the spermatozoa may retain their full activity in the

female organs for at least seventeen days, they have ample time to exert

their energies. The fact that impregnation sometimes occurs without

rupture of the hymen is not decisive evidence that there has been no

penetration, as the hymen may dilate without rupturing; but there seems no

reason to doubt that conception has sometimes taken place when ejaculation

has occurred without penetration; this is indicated in a fairly objective

manner when, as has been occasionally observed, conception has occurred in

women whose vaginas were so narrow as scarcely to admit the entrance of a

goose-quill; such was the condition in the case of a pregnant woman

brought forward by Roubaud. The stories, repeated in various books, of

women who have conceived after homosexual relations with partners who had

just left their husbands' beds are not therefore inherently

impossible.[119] Janke quotes numerous cases in which there has been

impregnation in virgins who have merely allowed the penis to be placed in

contact with the vulva, the hymen remaining unruptured until

delivery.[120]

It must be added, however, that even if the semen is effused merely at the

mouth of the vagina, without actual penetration, the spermatozoa are still

not entirely without any resource save their own motility in the task of

reaching the ovum. As we have seen, it is not only the uterus which takes

an active part in detumescence; the vagina also is in active movement, and

it seems highly probable that, at all events in some women and under some

circumstances, such movement favoring aspiration toward the womb may be

communicated to the external mouth of the vagina.

Riolan (\_Anthropographia\_, 1626, p. 294) referred to the

constriction and dilation of the vulva under the influence of

sexual excitement. It is said that in Abyssinia women can, when

adopting the straddling posture of coitus, by the movements of

their own vaginal muscles alone, grasp the male organ and cause

ejaculation, although the man remains passive. According to

Lorion the Annamites, adopting the normal posture of coitus,

introduce the penis when flaccid or only half erect, the

contraction of the vaginal walls completing the process; the

penis is very small in this people. It is recognized by

gynaecologists that the condition of vaginismus, in which there is

spasmodic contraction of the vagina, making intercourse painful

or impossible, is but a morbid exaggeration of the normal

contraction which occurs in sexual excitement. Even in the

absence of sexual excitement there is a vague affection,

occurring in both married and unmarried women, and not, it would

seem, necessarily hysterical, characterized by quivering or

twitching of the vulva; I am told that this is popularly termed

"flackering of the shape" in Yorkshire and "taittering of the

lips" in Ireland. It may be added that quivering of the gluteal

muscles also takes place during detumescence, and that in Indian

medicine this is likewise regarded as a sign of sexual desire in

women, apart from coitus.

A non-medical correspondent in Australia, W.J. Chidley, from whom

I have received many communications on this subject, is strongly

of opinion from his own observations that not only does the

uterus take an active part in coitus, but that under natural

conditions the vagina also plays an active part in the process.

He was led to suspect such an action many years ago, as well by

an experience of his own, as also by hearing from a young woman

who met her lover after a long absence that by the excitement

thus aroused a tape attached to the underclothes had been drawn

into the vagina. Since then the confidences of various friends,

together with observations of animals, have confirmed him in the

view that the general belief that coitus must be effected by

forcible entry of the male organ into a passive vagina is

incorrect. He considers that under normal circumstances coitus

should take place but rarely, and then only under the most

favorable circumstances, perhaps exclusively in spring, and, most

especially, only when the woman is ready for it. Then, when in

the arms of the man she loves, the vagina, in sympathy with the

active movements of the womb, becomes distended at the touch of

the turgescent, but not fully erect, penis, "flashes open and

draws in the male organ." "All animals," he adds, "have sexual

intercourse by the male organ being \_drawn\_, not forced, into the

female. I have been borne out in this by friends who have seen

horses, camels, mules and other large animals in the coupling

season. What is more absurd, for instance, than to say that an

entire \_penetrates\_ the mare? His penis is a sensitive, beautiful

piece of mechanism, which brings its light head here and there

till it touches the right spot, when the mare, \_if ready\_, takes

it in. An entire's penis could not penetrate anything; it is a

curve, a beautiful curve which would easily bend. A bull's,

again, is turned down at the end and, more palpably still, would

fold on itself if pressed with force. The womb and vagina of a

beautiful and healthy woman constitute a living, vital, moving

organ, sensitive to a look, a word, a thought, a hand on the

waist."

A well-known American author thus writes in confirmation of the

foregoing view: "In nature the woman wooes. When impassioned her

vagina becomes erect and dilated, and so lubricated with abundant

mucus to the lips that entrance is easy. This dilatation and

erectile expansion of vagina withdraws the hymen so close to the

walls that penetration need not tear it or cause pain. The more

muscular, primitive and healthy the woman the tougher and less

sensitive the hymen, and the less likely to break or bleed. I

think one great function of the foreskin also is to moisten the

glans, so that it can be lubricated for entrance, and then to

retract, moist side out, to make entrance still easier. I think

that in nature the glans penetrates within the labia, is

withstood a moment, vibrating, and then all resistance is

withdrawn by a sudden 'flashing open' of the gates, permitting

easy entrance, and that the sudden giving up of resistance, and

substitution of welcome, with its instantaneous deep entrance,

causes an almost immediate male orgasm (the thrill being

irresistibly exciting). Certainly this is the process as observed

in horses, cattle, goats, etc., and it seems likely something

analogous is natural in man."

While it is easily possible to carry to excess a view which would

make the woman rather than the man the active agent in coitus

(and it may be recalled that in the Cebidae the penis, as also the

clitoris, is furnished with a bone), there is probably an element

of truth in the belief that the vagina shares in the active part

which, there can now be little doubt, is played by the uterus in

detumescence. Such a view certainly enables us to understand how

it is that semen effused on the exterior sexual organs can be

conveyed to the uterus.

It was indeed the failure to understand the vital activity of the

semen and the feminine genital canal, co-operating together

towards the junction of sperm cell and germ cell, which for so

long stood in the way of the proper understanding of conception.

Even the genius of Harvey, which had grappled successfully with

the problem of the circulation, failed in the attempt to

comprehend the problem of generation. Mainly on account of this

difficulty, he was unable to see how the male element could

possibly enter the uterus, although he devoted much observation

and study to the question. Writing of the uterus of the doe after

copulation, he says: "I began to doubt, to ask myself whether the

semen of the male could by any possibility make its way by

attraction or injection to the seat of conception, and repeated

examination led me to the conclusion that none of the semen

reached this seat." (\_De-Generatione Animalium\_, Exercise lxvii.)

"The woman," he finally concluded, "after contact with the

spermatic fluid \_in coitu\_, seems to receive an influence and

become fecundated without the co-operation of any sensible

corporeal agent, in the same way as iron touched by the magnet is

endowed with its powers."

Although the specifically sexual muscular process of detumescence in

women--as distinguished from the general muscular phenomena of sexual

excitement which may be fairly obvious--is thus seen to be somewhat

complex and obscure, in women as well as in men detumescence is a

convulsion which discharges a slowly accumulated store of nervous force.

In women also, as in men, the motor discharge is directed to a specific

end--the intromission of the semen in the one sex, its reception in the

other. In both sexes the sexual orgasm and the pleasure and satisfaction

associated with it, involve, as their most essential element, the motor

activity of the sexual sphere.[121]

The active co-operation of the female organs in detumescence is

probably indicated by the difficulty which is experienced in

achieving conception by the artificial injection of semen. Marion

Sims stated in 1866, in \_Clinical Notes on Uterine Surgery\_, that

in 55 injections in six women he had only once been successful;

he believed that that was the only case at that time on record.

Jacobi had, however, practiced artificial fecundation in animals

(in 1700) and John Hunter in man. See Gould and Pyle, \_Anomalies

and Curiosities of Medicine\_, p. 43; also Janke (\_Die

Willkuerliche Hervorbringen des Geschlechts\_, pp. 230 et seq.) who

discusses the question of artificial fecundation and brings

together a mass of data.

The facial expression when tumescence is completed is marked by a high

degree of energy in men and of loveliness in women. At this moment, when

the culminating act of life is about to be accomplished, the individual

thus reaches his supreme state of radiant beauty. The color is heightened,

the eyes are larger and brighter, the facial muscles are more tense, so

that in mature individuals any wrinkles disappear and youthfulness

returns.

At the beginning of detumescence the features are frequently more

discomposed. There is a general expression of eager receptivity to sensory

impressions. The dilatation of the pupils, the expansion of the nostrils,

the tendency to salivation and to movements of the tongue, all go to make

up a picture which indicates an approaching gratification of sensory

desires; it is significant that in some animals there is at this moment

erection of the ears.[122] There is sometimes a tendency to utter broken

and meaningless words, and it is noted that sometimes women have called

out on their mothers.[123] The dilatation of the pupils produces

photophobia, and in the course of detumescence the eyes are frequently

closed from this cause. At the beginning of sexual excitement, Vaschide

and Vurpas have observed, tonicity of the eye-muscles seems to increase;

the elevators of the upper lids contract, so that the eyes look larger and

their mobility and brightness are heightened; with the increase of

muscular tonicity strabismus occurs, owing to the greater strength of the

muscles that carry the eyes inward.[124]

The facial expression which marks the culmination of tumescence,

and the approach of detumescence is that which is generally

expressive of joy. In an interesting psycho-physical study of the

emotion of joy, Dearborn thus summarizes its characteristics:

"The eyes are brighter and the upper eyelid elevated, as also are

the brows, the skin over the glabella, the upper lip and the

corners of the mouth, while the skin at the outer canthi of the

eye is puckered. The nostrils are moderately dilated, the tongue

slightly extended and the cheeks somewhat expanded, while in

persons with largely developed pinnal muscles the ears tend

somewhat to incline forwards. The whole arterial system is

dilated, with consequent blushing from this effect on the dermal

capillaries of the face, neck, scalp and hands, and sometimes

more extensively even; from the same cause the eyes slightly

bulge. The whole glandular system likewise is stimulated, causing

the secretions,--gastric, salivary, lachrymal, sudoral, mammary,

genital, etc.--to be increased, with the resulting rise of

temperature and increase in the katobolism generally. Volubility

is almost regularly increased, and is, indeed, one of the most

sensitive and constant of the correlations in emotional

delight.... Pleasantness is correlated in living organisms by

vascular, muscular and glandular extension or expansion, both

literal and figurative." (G. Dearborn, "The Emotion of Joy,"

\_Psychological Review Monograph Supplements\_, vol. ii, No. 5, p.

62.) All these signs of joy appear to occur at some stage of the

process of sexual excitement.

In some monkeys it would seem that the muscular movement which in

man has become the smile is the characteristic facial expression

of sexual tumescence or courtship. Discussing the facial

expression of pleasure in children, S.S. Buckman has the

following remarks: "There is one point in such expression which

has not received due consideration, namely, the raising of lumps

of flesh each side of the nose as an indication of pleasure.

Accompanying this may be seen small furrows, both in children and

adults, running from the eyes somewhat obliquely towards the

nose. What these characters indicate may be learned from the male

mandril, whose face, particularly in the breeding season, shows

colored fleshy prominences each side of the nose, with

conspicuous furrows and ridges. In the male mandril these

characters have been developed because, being an unmistakable

sign of sexual ardor, they gave the female particular evidence of

sexual feelings. Thus such characters would come to be recognized

as habitually symptomatic of pleasurable feelings. Finding

similar features in human beings, and particularly in children,

though not developed in the same degree, we may assume that in

our monkey-like ancestors facial characters similar to those of

the mandril were developed, though to a less extent, and that

they were symptomatic of pleasure, because connected with the

period of courtship. Then they became conventionalized as

pleasurable symptoms." (S.S. Buckmann, "Human Babies: What They

Teach," \_Nature\_, July 5, 1900.) If this view is accepted, it may

be said that the smile, having in man become a generalized sign

of amiability, has no longer any special sexual significance. It

is true that a faint and involuntary smile is often associated

with the later stages of tumescence, but this is usually lost

during detumescence, and may even give place to an expression of

ferocity.

When we have realized how profound is the organic convulsion involved by

the process of detumescence, and how great the general motor excitement

involved, we can understand how it is that very serious effects may follow

coitus. Even in animals this is sometimes the case. Young bulls and

stallions have fallen in a faint after the first congress; boars may be

seriously affected in a similar way; mares have been known even to fall

dead.[125] In the human species, and especially in men--probably, as Bryan

Robinson remarks, because women are protected by the greater slowness with

which detumescence occurs in them--not only death itself, but innumerable

disorders and accidents have been known to follow immediately after

coitus, these results being mainly due to the vascular and muscular

excitement involved by the processes of detumescence. Fainting, vomiting,

urination, defaecation have been noted as occurring in young men after a

first coitus. Epilepsy has been not infrequently recorded. Lesions of

various organs, even rupture of the spleen, have sometimes taken place. In

men of mature age the arteries have at times been unable to resist the

high blood-pressure, and cerebral haemorrhage with paralysis has occurred.

In elderly men the excitement of intercourse with strange women has

sometimes caused death, and various cases are known of eminent persons who

have thus died in the arms of young wives or of prostitutes.[126]

These morbid results, are, however, very exceptional. They usually occur

in persons who are abnormally sensitive, or who have imprudently

transgressed the obvious rules of sexual hygiene. Detumescence is so

profoundly natural a process; it is so deeply and intimately a function of

the organism, that it is frequently harmless even when the bodily

condition is far from absolutely sound. Its usual results, under favorable

circumstances, are entirely beneficial. In men there normally supervenes,

together with the relief from the prolonged tension of tumescence, with

the muscular repose and falling blood-pressure,[127] a sense of profound

satisfaction, a glow of diffused well-being,[128] perhaps an agreeable

lassitude, occasionally also a sense of mental liberation from an

overmastering obsession. Under reasonably happy circumstances there is no

pain, or exhaustion, or sadness, or emotional revulsion. The happy lover's

attitude toward his partner is not expressed by the well-known Sonnet

(CXXIX) of Shakespeare:--

"Past reason hunted, and no sooner had

Past reason hated."

He feels rather with Boccaccio that the kissed mouth loses not its charm,

"Bocca baciata non perde ventura."

In women the results of detumescence are the same, except that the

tendency to lassitude is not marked unless the act has been several times

repeated; there is a sensation of repose and self-assurance, and often an

accession of free and joyous energy. After completely satisfactory

detumescence she may experience a feeling as of intoxication, lasting for

several hours, an intoxication that is followed by no evil reaction.

Such, so far as our present vague and imperfect knowledge extends, are the

main features in the process of detumescence. In the future, without

doubt, we shall learn to know more precisely a process which has been so

supremely important in the life of man and of his ancestors.

FOOTNOTES:

[98] The elements furnished by the sense of touch in sexual selection have

been discussed in the first section of the previous volume of these

\_Studies\_.

[99] See Appendix A. "The Origins of the Kiss," in the previous volume.

[100] See, e.g., Art. "Erection," by Retterer, in Richet's \_Dictionnaire

de Physiologie\_, vol. v.

[101] Guibaut, \_Traite Clinique des Maladies des Femmes\_, p. 242. Adler

discusses the sexual secretions in women and their significance, \_Die

Mangelhafte Geschlechtsempfindung des Weibes\_, pp. 19-26.

[102] In some parts of the world this is further aided by artificial

means. Thus it is stated by Riedel (as quoted by Ploss and Bartels) that

in the Gorong Archipelago the bridegroom, before the first coitus, anoints

the bride's pudenda with an ointment containing opium, musk, etc. I have

been told of an English bride who was instructed by her mother to use a

candle for the same purpose.

[103] \_Parthenologia\_, pp. 302, et seq.

[104] The connection of this mucous flow with sexual emotion was discussed

early in the eighteenth century by Schurig in his \_Gynaecologia\_, pp. 8-11;

it is frequently passed over by more modern writers.

[105] The drawing is reproduced by Ploss and Bartels, \_Das Weib\_, vol. i,

Chapter XVII; many facts bearing on the ethnography of coitus are brought

together in this chapter.

[106] Onanoff (Paris Societe de Biologie, May 3, 1890) proposed the name

of bulbo-cavernous reflex for the smart contraction of the ischio-and

bulbo-cavernosus muscles (erector penis and accelerator urinae) produced by

mechanical excitation of the glans. This reflex is clinically elicited by

placing the index-finger of the left hand on the region of the bulb while

the right hand rapidly rubs the dorsal surface of the glands with the edge

of a piece of paper or lightly pinches the mucous membrane; a twitching of

the region of the bulb is then perceived. This reflex is always present in

healthy adult subjects and indicates the integrity of the physical

mechanism of detumescence. It has been described by Hughes. (C.H. Hughes,

"The Virile or Bulbo-cavernous Reflex," \_Alienist and Neurologist\_,

January, 1898.)

[107] Roubaud, \_Traite de l'Impuissance\_, 1855, p. 39.

[108] \_Das Weib\_, seventh edition, vol. i, p. 510.

[109] The influence of impeded respiration in exciting more or less

perverted forms of sexual gratification has been discussed in a section of

"Love and Pain" in the third volume of these \_Studies\_.

[110] See, e.g., the experiments of Obici on this point, \_Revista

Sperimentale di Freniatria\_, 1903, pp. 689, et seq.

[111] Summarized in \_Archives d'Anthropologie Criminelle\_, March, 1903, p.

188. The tendency to closure of the eyes noted by Roubaud, to avoid

contact of the light, indicates dilatation of the pupils, for which we

need not seek other explanation than the general tendency of all

peripheral stimulation, according to Schiff's law, to produce such

dilatation.

[112] Vaschide and Vurpas, "Du Coefficient Sexuel de l'Impulsion

Musicale," \_Archives de Neurologie\_, May, 1904.

[113] In the \_Priapeia\_ is an inscription which has thus been

translated:--

"You see this organ, after which I'm called

And which is my certificate, is humid;

This moisture is not dew nor drops of rain,

It is the outcome of sweet memory,

Recalling thoughts of a complacent maid."

The translator supposes that semen is referred to, but without doubt the

allusion is to the theologians' \_distillatio\_.

[114] A woman of 30, normal and intelligent, after conversing on love and

passion, and then listening to the music of Grieg and Schumann, felt real

and strong sexual excitement, increased by memories recalled by the

presence of a sympathetic person. When then tested by the dynamometer the

average of ten efforts with the right hand was found to be 28.2 (her

normal average being 31.1) and with the left hand 28.0 (the normal being

30.0). There was, however, great variability in the individual pressures

which sometimes equaled and even exceeded the subject's normal efforts.

The voluntary muscles are thus in harmony with the approaching general

sexual avalanche. (Vaschide and Vurpas, "Quelques Donnees Experimentales

sur l'Influence de l'Excitation Sexuelle," \_Archivio di Psichiatria\_,

1903, fasc. v-vi.)

[115] Cf. MacGillicuddy, \_Functional Disorders of the Nervous System in

Women\_, p. 110; Fere, \_L'Instinct Sexuel\_, second edition, p. 238; id.,

"Note sur une Anomalie de l'instinct Sexuel," \_Belgique Medicale\_, 1905;

also "Analysis of the Sexual Impulse," in an earlier volume of these

\_Studies\_.

[116] J.P. West, "Masturbation in Early Childhood," \_Medical Standard\_,

November, 1895.

[117] Cf. the discussion of hysteria in "Auto-Erotism," vol. i of these

\_Studies\_.

[118] Hirst, \_Text-Book of Obstetrics\_, 1899, p. 67.

[119] The earliest story of the kind with which I am acquainted, that of a

widow who was thus impregnated by a married friend, is quoted in Schurig's

\_Spermatologia\_ (p. 224) from Amatus Lusitanus, \_Curationum Centuriae

Septum\_, 1629.

[120] Janke, \_Die Willkuerliche Hervorbringen des Geschlechts\_, p. 238.

[121] Cf. Adler, \_Die Mangelhafte Geschlechtsempfindung des Weibes\_, pp.

29-38.

[122] Fere, \_Pathologie des Emotions\_, p. 51.

[123] This is an instinctive impulse under all strong emotion in primitive

persons. "The Australian Dieri," says A.W. Howitt (\_Journal

Anthropological Institute\_, August, 1890), "when in pain or grief cry out

for their father or mother."

[124] Vaschide and Vurpas, \_Archives de Neurologie\_, May, 1904.

[125] F.B. Robinson, \_New York Medical Journal\_, March 11, 1893.

[126] Fere deals fully with the various morbid results which may follow

coitus, \_L' Instinct Sexuel\_, Chapter X; id., \_Pathologie des Emotions\_,

p. 99.

[127] With regard to the relationship of detumescence to the

blood-pressure Haig remarks: "I think that as the sexual act produces low

and falling blood-pressure, it will of necessity relieve conditions which

are due to high and rising blood-pressure, such, for instance, as mental

depression and bad temper; and, unless my observation deceives me, we have

here a connection between conditions of high blood-pressure, with mental

and bodily depression, and the act of masturbation, for this act will

relieve those conditions, and will tend to be practiced for this purpose."

(A. Haig, \_Uric Acid\_, sixth edition, p. 154.)

[128] A medical correspondent speaks of subjective feelings of temperature

coming over the body from 20 to 24 hours after congress, and marked by

sensations of cooling of body and glow of cheeks. In another case, though

lassitude appears on the second day after congress, the first day after is

marked by a notable increase in mental and physical activity.

III.

The Constituents of Semen--Function of the Prostate--The Properties of

Semen--Aphrodisiacs--Alcohol, Opium, etc.--Anaphrodisiacs--The Stimulant

Influence of Semen in Coitus--The Internal Effects of Testicular

Secretions--The Influence of Ovarian Secretion.

The germ cell never comes into the sphere of consciousness and cannot

therefore concern us in the psychological study of the phenomena of the

sexual instinct. But it is otherwise with the sperm cell, and the seminal

fluid has a relationship, both direct and indirect, to psychic phenomena

which it is now necessary to discuss.

While the spermatozoa are formed in the glandular tissue of the testes,

the seminal fluid as finally emitted in detumescence is not a purely

testicular product, but is formed by mixture with the fluids poured out at

or before detumescence by various glands which open into the urethra, and

notably the prostate.[129] This is a purely sexual gland, which in animals

only becomes large and active during the breeding season, and may even be

hardly distinguishable at other times; moreover, if the testes are removed

in infancy, the prostate remains rudimentary, so that during recent years

removal of the testes has been widely advocated and practiced for that

hypertrophy of the prostate which is sometimes a distressing ailment of

old age. It is the prostatic fluid, according to Fuerbringer, which imparts

its characteristic odor to semen. It appears, however, to be the main

function of the prostatic fluid to arouse and maintain the motility of the

spermatozoa; before meeting the prostatic fluid the spermatozoa are

motionless; that fluid seems to furnish a thinner medium in which they

for the first time gain their full vitality.[130]

When at length the semen is ejaculated, it contains various substances

which may be separated from it,[131] and possesses various qualities, some

of which have only lately been investigated, while others have evidently

been known to mankind from a very early period. "When held for some time

in the mouth," remarked John Hunter, "it produces a warmth similar to

spices, which lasts some time."[132] Possibly this fact first suggested

that semen might, when ingested, possess valuable stimulant qualities, a

discovery which has been made by various savages, notably by the

Australian aborigines, who, in many parts of Australia, administer a

potion of semen to dying or feeble members of the tribe.[133] It is

perhaps noteworthy that in Central Africa the testes of the goat are

consumed as an aphrodisiac.[134] In eighteenth century Europe, Schurig, in

his \_Spermatologia\_, still found it necessary to discuss at considerable

length the possible medical properties of human semen, giving many

prescriptions which contained it.[135] The stimulation produced by the

ingestion of semen would appear to form in some cases a part of the

attraction exerted by \_fellatio\_; De Sade emphasized this point; and in a

case recorded by Howard semen appears to have acted as a stimulant for

which the craving was as irresistible as is that for alcohol in

dipsomania.[136]

It must be remembered that the early history of this subject is

more or less inextricably commingled with folk-lore practices of

magical origin, not necessarily founded on actual observation of

the physiological effects of consuming the semen or testes. Thus,

according to W.H. Pearse (\_Scalpel\_, December, 1897), it is the

custom in Cornwall for country maids to eat the testicles of the

young male lambs when they are castrated in the spring, the

survival, probably, of a very ancient religious cult. (I have not

myself been able to hear of this custom in Cornwall.) In

Burchard's Penitential (Cap. CLIV, Wasserschleben, op. cit., p.

660) seven years' penance is assigned to the woman who swallows

her husband's semen to make him love her more. In the seventeenth

century (as shown in William Salmon's \_London Dispensatory\_,

1678) semen was still considered to be good against witchcraft

and also valuable as a love-philter, in which latter capacity its

use still survives. (Bourke, \_Scatalogic Rites\_, pp. 343, 355.)

In an earlier age (Picart, quoted by Crawley, \_The Mystic Rose\_,

p. 109) the Manichaeans, it is said, sprinkled their eucharistic

bread with human semen, a custom followed by the Albigenses.

The belief, perhaps founded in experience, that semen possesses

medical and stimulant virtues was doubtless fortified by the

ancient opinion that the spinal cord is the source of this fluid.

This was not only held by the highest medical authorities in

Greece, but also in India and Persia.

The semen is thus a natural stimulant, a physiological

aphrodisiac, the type of a class of drugs which have been known

and cultivated in all parts of the world from time immemorial.

(Dufour has discussed the aphrodisiacs used in ancient Rome,

\_Histoire de la Prostitution\_, vol. II, ch. 21.) It would be vain

to attempt to enumerate all the foods and medicaments to which

has been ascribed an influence in heightening the sexual impulse.

(Thus, in the sixteenth century, aphrodisiacal virtues were

attributed to an immense variety of foods by Liebault in his

\_Thresor des Remedes Secrets pour les Maladies des Femmes\_, 1585,

pp. 104, et seq.) A large number of them certainly have no such

effect at all, but have obtained this credit either on some

magical ground or from a mistaken association. Thus the potato,

when first introduced from America, had the reputation of being a

powerful aphrodisiac, and the Elizabethan dramatists contain many

references to this supposed virtue. As we know, potatoes, even

when taken in the largest doses, have not the slightest

aphrodisiac effect, and the Irish peasantry, whose diet consists

very largely of potatoes, are even regarded as possessing an

unusually small measure of sexual feeling. It is probable that

the mistake arose from the fact that potatoes were originally a

luxury, and luxuries frequently tend to be regarded as

aphrodisiacs, since they are consumed under circumstances which

tend to arouse the sexual desires. It is possible also that, as

has been plausibly suggested, the misunderstanding may have been

due to sailors--the first to be familiar with the potato--who

attributed to this particular element of their diet ashore the

generally stimulating qualities of their life in port. The eryngo

(\_Eryngium maritimum\_), or sea holly, which also had an erotic

reputation in Elizabethan times, may well have acquired it in the

same way. Many other vegetables have a similar reputation, which

they still retain. Thus onions are regarded as aphrodisiacal, and

were so regarded by the Greeks, as we learn from Aristophanes. It

is noteworthy that Marro, a reliable observer, has found that in

Italy, both in prisons and asylums, lascivious people are fond of

onions (\_La Puberta\_, p. 297), and it may perhaps be worth while

to recall the observation of Serieux that in a woman in whom the

sexual instinct only awoke in middle age there was a horror of

leeks. In some countries, and especially in Belgium, celery is

popularly looked upon as a sexual stimulant. Various condiments,

again, have the same reputation, perhaps because they are hot and

because sexual desire is regarded, rightly enough, as a kind of

heat. Fish--skate, for instance, and notably oysters and other

shellfish--are very widely regarded as aphrodisiacs, and Kisch

attributes this property to caviar. It is probable that all these

and other foods which have obtained this reputation, in so far as

they have any action whatever on the sexual appetite, only

possess it by virtue of their generally nutritious and

stimulating qualities, and not by the presence of any special

principle having a selective action on the sexual sphere. A

beefsteak is probably as powerful a sexual stimulant as any food;

a nutritious food, however, which is at the same time easily

digestible, and thus requiring less expenditure of energy for its

absorption, may well exert a specially rapid and conspicuous

stimulant effect. But it is not possible to draw a line, and, as

Aquinas long since said, if we wish to maintain ourselves in a

state of purity we shall fear even an immoderate use of bread and

water.

More definitely aphrodisiacal effects are produced by drugs, and

especially by drugs which in large doses are poisons. The

aphrodisiac with the widest popular reputation is cantharides,

but its sexually exciting effects are merely an accidental result

of its action in causing inflammation of the genito-urinary

passage, and it is both an uncertain and a dangerous result,

except in skillful hands and when administered in small doses.

Nux vomica (with its alkaloid strychnia), by virtue of its

special action on the spinal cord, has a notably pronounced

effect in heightening the irritability of the spinal ejaculatory

center, though it by no means necessarily exerts any

strengthening influence. Alcohol exerts a sexually exciting

effect, but in a different manner; it produces little stimulation

of the cord and, indeed, even paralyzes the lumbar sexual center

in large doses, but it has an influence on the peripheral

nerve-endings and on the skin, and also on the cerebral centers,

tending to arouse desire and to diminish inhibition. In this

latter way, as Adler remarks, it may, in small doses, under some

circumstances, be beneficial in men with an excessive

nervousness or dread of coitus, and women, in whom orgasm has

been difficult to reach, have frequently found this facilitated

by some previous indulgence in alcohol. The aphrodisiac effect of

alcohol seems specially marked on women. But against the use of

alcohol as an aphrodisiac it must be remembered that it is far

from being a tonic to detumescence, at all events in men, and

that there is much evidence tending to show that not only chronic

alcoholism, but even procreation during intoxication is perilous

to the offspring (see, e.g., Andriezen, \_Journal of Mental

Science\_, January, 1905, and cf. W.C. Sullivan, "Alcoholism and

Suicidal Impulses," ib., April, 1898, p. 268); it may be added

that Bunge has found a very high proportion of cases of

immoderate use of alcohol in the fathers of women unable to

suckle their infants (G. von Bunge, \_Die Zunehmende Unfaehigkeit

der Frauen ihre Kinder zu Stillen\_, 1903) while even an

approximation to the drunken state is far from being a desirable

prelude to the creation of a new human being. It is obvious that

those who wish, for any reason, to cultivate a strict chastity of

thought and feeling would do well to avoid alcohol altogether, or

only in its lightest forms and in moderation. The aphrodisiacal

effects of wine have long been known; Ovid refers to them (e.g.,

\_Ars Am.\_, Bk. III, 765). Clement of Alexandria, who was

something of a man of science as well as a Christian moralist,

points out the influence of wine in producing lasciviousness and

sexual precocity. (\_Paedagogus\_, Bk. II, Chapter II). Chaucer

makes the Wife of Bath say in the Wife of Bath's Prologue:--

"And, after wyn, on Venus moste [needs] I thinke:

For al so siken as cold engendreth hayl,

A likerous mouth moste have a likerous tayl,

In womman vinolent is no defense,

This knowen lechours by experience."

Alcohol, as Chaucer pointed out, comes to the aid of the man, who

is unscrupulous in his efforts to overcome a woman, and this not

merely by virtue of its aphrodisiacal effects, and the apparently

special influence which it seems to exert on women, but also

because it lulls the mental and emotional characteristics which

are the guardians of personality. A correspondent who has

questioned on this point a number of prostitutes he has known,

writes: "Their accounts of the first fall were nearly always the

same. They got to know a 'gentleman,' and on one occasion they

drank too much; before they quite realized what was happening

they were no longer virgins." "In the mental areas, under the

influence of alcohol," Schmiedeberg remarks (in his \_Elements of

Pharmacology\_), "the finer degrees of observation, judgment, and

reflection are the first to disappear, while the remaining mental

functions remain in a normal condition. The soldier acts more

boldly because he notices dangers less and reflects over them

less; the orator does not allow himself to be influenced by any

disturbing side-considerations as to his audience, hence he

speaks more freely and spiritedly; self-consciousness is lost to

a very great extent, and many are astounded at the ease with

which they can express their thoughts, and at the acuteness of

their judgment in matters which, when they are perfectly sober,

with difficulty reach their minds; and then afterwards they are

ashamed at their mistakes."

The action of opium in small doses is also to some extent

aphrodisiacal; it slightly stimulates both the brain and the

spinal cord, and has sensory effects on the skin like alcohol;

these effects are favored by the state of agreeable dreaminess it

produces. In the seventeenth century Venette (\_La Generation de

l'Homme\_, Part II, Chapter V) strongly recommended small doses of

opium, then little known, for this purpose; he had himself, he

says, in illness experienced its joys, "a shadow of those of

heaven." In India opium (as well as cannabis indica) has long

been a not uncommon aphrodisiac; it is specially used to diminish

local sensibility, delaying the orgasm and thus prolonging the

sexual act. (W.D. Sutherland, "De Impotentia," \_Indian Medical

Gazette\_, January, 1900). Its more direct and stimulating

influence on the sexual emotions seems indicated by the statement

that prostitutes are found standing outside the opium-smoking

dens of Bombay, but not outside the neighboring liquor shops.

(G.C. Lucas, \_Lancet\_, February 2, 1884.) Like alcohol, opium

seems to have a marked aphrodisiacal effect on women. The case is

recorded of a mentally deranged girl, with no nymphomania though

she masturbated, who on taking small doses of opium at once

showed signs of nymphomania, following men about, etc. (\_American

Journal Obstetrics\_, May, 1901, p. 74.) It may well be believed

that opium acts beneficially in men when the ejaculatory centers

are weak but irritable; but its actions are too widespread over

the organism to make it in any degree a valuable aphrodisiac.

Various other drugs have more or less reputation as aphrodisiacs;

thus bromide of gold, a nervous and glandular stimulant, is said

to have as one of its effects a heightening of sexual feeling.

Yohimbin, an alkaloid derived from the West African Yohimbehe

tree, has obtained considerable repute during recent years in the

treatment of impotence; in some cases (see, e.g., Toff's results,

summarized in \_British Medical Journal\_, February 18, 1905) it

has produced good results, apparently by increasing the blood

supply to the sexual organs, but has not been successful in all

cases or in all hands. It must always be remembered that in cases

of psychical impotence suggestion necessarily exerts a beneficial

influence, and this may work through any drug or merely with the

aid of bread pills. All exercise, often even walking, may be a

sexual stimulant, and it is scarcely necessary to add that

powerful stimulation of the skin in the sexual sphere, and more

especially of the nates, is often a more effective aphrodisiac

than any drug, whether the irritation is purely mechanical, as by

flogging, or mechanico-chemical, as by urtication or the

application of nettles. Among the Malays (with whom both men and

women often use a variety of plants as aphrodisiacs, according to

Vaughan Stevens) Breitenstein states (\_21 Jahre in India\_, Theil

I, p. 228) that both massage and gymnastics are used to increase

sexual powers. The local application of electricity is one of the

most powerful of aphrodisiacs, and McMordie found on applying one

pole to a uterine sound in the uterus and the other to the

abdominal wall that in the majority of healthy women the orgasm

occurred.

Among anaphrodisiacs, or sexual sedatives, bromide of potassium,

by virtue of its antidotal relationship to strychnia, is one of

the drugs whose action is most definite, though, while it dulls

sexual desire, it also dulls all the nervous and cerebral

activities. Camphor has an ancient reputation as an

anaphrodisiac, and its use in this respect was known to the Arabs

(as may be seen by a reference to it in the \_Perfumed Garden\_),

while, as Hyrtl mentions (loc. cit. ii, p. 94), rue (\_Ruta

graveolens\_) was considered a sexual sedative by the monks of

old, who on this account assiduously cultivated it in their

cloister gardens to make \_vinum rutae\_. Recently heroin in large

doses (see, e.g., Becker, \_Berliner Klinische Wochenschrift\_,

November 23, 1903) has been found to have a useful effect in this

direction. It may be doubted, however, whether there is any

satisfactory and reliable anaphrodisiac. Charcot, indeed, it is

said, used to declare that the only anaphrodisiac in which he had

any confidence was that used by the uncle of Heloise in the case

of Abelard. "\_Cela\_ (he would add with a grim smile) \_tranche la

difficulte\_."

If semen is a stimulant when ingested, it is easy to suppose that it may

exert a similar action on the woman who receives it into the vagina in

normal sexual congress. It is by no means improbable that, as Mattei

argued in 1878, this is actually the case. It is known that the vagina

possesses considerable absorptive power. Thus Coen and Levi, among others,

have shown that if a tampon soaked in a solution of iodine is introduced

into the vagina, iodine will be found in the urine within an hour. And the

same is true of various other substances.[137] If the vagina absorbs drugs

it probably absorbs semen. Toff, of Braila (Roumania), who attaches much

importance to such absorption, considers that it must be analogous to the

ingestion of organic extractives. It is due to this influence, he

believes, that weak and anaemic girls so often become full-blooded and

robust after marriage, and lose their nervous tendencies and shyness.[138]

It is, however, most certainly a mistake to suppose that the beneficial

influence of coitus on women is exclusively, or even mainly, dependent

upon the absorption of semen. This is conclusively demonstrated by the

fact that such beneficial influence is exerted, and in full measure, even

when all precautions have been taken to avoid any contact with the semen.

In so far as \_coitus reservatus\_ or \_interruptus\_ may lead to haste or

discomfort which prevents satisfactory orgasm on the part of the woman, it

is without doubt a cause of defective detumescence and incomplete

satisfaction. But if orgasm is complete the beneficial effects of coitus

follow even if there has been no possibility of the absorption of semen.

Even after \_coitus interruptus\_, if it can be prolonged for a period long

enough for the woman to attain full and complete satisfaction, she is

enabled to experience what she may describe as a feeling of intoxication,

lasting for several hours. It is in the action of the orgasm itself, and

the vascular, secretory, and metabolic activities set up by the psychic

and nervous influence of coitus with a beloved person, that we must seek

the chief key to the effects produced by coitus on women, however these

effects may possibly be still further heightened by the actual absorption

of semen.[139]

The positive action of semen, or rather of the testicular products, has

been much investigated during recent years, and appears on the whole to be

demonstrated. The notable discovery by Brown-Sequard, a quarter of a

century ago, that the ingestion of the testicular juices in states of

debility and senility acted as a beneficial stimulant and tonic, opened

the way to a new field of therapeutics. Many investigators in various

countries have found that testicular extracts, and more especially the

spermin as studied by Poehl,[140] and by him regarded as a positive

katalysator or accelerator of metabolic processes, exert a real influence

in giving tone to the heart and other muscles, and in improving the

metabolism of the tissues even when all influences of mental suggestion

have been excluded.[141]

As the ovaries are strictly analogous to the testes, it was

surmised that ovarian extract might prove a drug equally valuable

with testicular products. As a matter of fact, ovarian extract,

in the form of ovarin, etc., would seem to have proved beneficial

in various disorders, more especially in anaemia and in troubles

due to the artificial menopause. In most conditions, however, in

which it has been employed the results are doubtful or uncertain,

and some authorities believe that the influence of suggestion

plays a considerable part here.

There is, however, another use which is subserved by the testicular

products, a use which may indeed be said to be implied in those uses to

which reference has already been made, but is yet historically the latest

to be realized and studied. It was not until 1869 that Brown-Sequard first

suggested that an important secretion was elaborated by the ductless

glands and received into the circulation, but that suggestion proved to be

epoch-making. If these glandular secretions are so valuable when

administered as drugs to other persons, must they not be of far greater

value when naturally secreted and poured out into the circulation in the

living body? It is now generally believed, on the basis of a large and

various body of evidence, that this is undoubtedly so. In a very crude

form, indeed, this belief is by no means modern. In opposition to the old

writers who were inclined to regard the semen as an excretion which it was

beneficial to expel, there were other ancient authorities who argued that

it was beneficial to retain it as being a vital fluid which, if

reabsorbed, served to invigorate the body. The great physiologist, Haller,

in the middle of the eighteenth century, came very near to the modern

doctrine when he stated in his \_Elements of Physiology\_ that the sperm

accumulated in the seminical vesicles is pumped back into the blood, and

thus produces the beard and the hair together with the other surprising

changes of puberty which are absent in the eunuch. The reabsorption of

semen can scarcely be said to be a part of the modern physiological

doctrine, but it is at least now generally held that the testes secrete

substances which pass into the circulation and are of immense importance

in the development of the organism.

The experiments of Shattock and Seligmann indicate that the semen and its

reabsorption in the seminal vesicles, or the nervous reactions produced by

its presence, can have no part in the formation of secondary sexual

characters. These investigators occluded the vas deferens in sheep by

ligature, at an early age, rendering them later sterile though not

impotent. The secondary sexual characters appeared as in ordinary sheep.

Spermatogenesis, these inquirers conclude, may be the initial factor, but

the results must be attributed to the elaboration by the testicles of an

internal secretion and its absorption into the general circulation.[142]

When animals are castrated there is enlargement of the ductless glands in

the body, notably the thyroid and the suprarenal capsules.[143] It is

evident, therefore, that the secretions of these ductless glands are in

some degree compensatory to those of the testes. But this compensatory

action is inadequate to produce any sexual development in the absence of

the testes.

We see, therefore, how extremely important is the function of the testis.

Its significance is not alone for the race, it is not simply concerned

with the formation of the spermatozoa which share equally with the ova the

honor of making the mankind of the future. It also has a separate and

distinct function which has reference to the individual. It elaborates

those internal secretions which stimulate and maintain the physical and

mental characters, constituting all that is most masculine in the male

animal, all that makes the man in distinction from the eunuch. Among

various primitive peoples, including those of the European race whence we

ourselves spring, the most solemn form of oath was sworn by placing the

hand on the testes, dimly recognized as the most sacred part of the body.

A crude and passing phase of civilization has ignorantly cast ignominy

upon the sexual organs; the more primitive belief is now justified by our

advancing knowledge.

In these as in other respects the ovaries are precisely analogous

to the testes. They not only form the ova, but they elaborate for

internal use a secretion which develops and maintains the special

physical and mental qualities of womanhood, as the testicular

secretion those of manhood. Moreover, as Cecca and Zappi found,

removal of the ovaries has exactly the same effect on the

abnormal development of the other ductless glands as has removal

of the testes. It is of interest to point out that the internal

secretion of the ovaries and its important functions seem to have

been suggested before any other secretion than the sperm was

attributed to the testes. Early in the nineteenth century Cabanis

argued ("De l'Influence des Sexes sur le Caractere des Idees et

des Affections Morales," \_Rapport du Physique et du Moral de

l'Homme\_, 1824, vol. ii, p. 18) that the ovaries are secreting

glands, forming a "particular humor" which is reabsorbed into the

blood and imparts excitations which are felt by the whole system

and all its organs.

FOOTNOTES:

[129] The composite character of the semen was recognized by various old

authors, some of whom said, (e.g., Wharton) that it had three

constituents, which they usually considered to be: (1) The noblest and

most essential part, from the testicles; (2) a watery element from the

vesiculae; (3) an oily element from the prostate. Schurig, \_Spermatologia\_,

1720, p. 17.

[130] See, e.g., C. Mansell Moulin, "A Contribution to the Morphology of

the Prostate," \_Journal of Anatomy and Physiology\_, January, 1895; G.

Walker, "A Contribution to the Anatomy and Physiology of the Prostate

Gland, and a Few Observations on Ejaculation," \_Johns Hopkins Hospital

Bulletin\_, October, 1900.

[131] For a study of the semen and its constituents, see Florence, "Du

Sperme," \_Archives d'Anthropologie Criminelle\_, 1895.

[132] J. Hunter, \_Essays and Observations\_, vol. i, p. 189.

[133] As regards one part of Australia, Walter Roth, \_Ethnological Studies

Among the Queensland Aborigines\_, p. 174.

[134] Sir H.H. Johnston, \_British Central Africa\_, p. 438.

[135] Cap. VII, pp. 327-357, "De Spermaticis virilis usu Medico,"

[136] W.L. Howard, "Sexual Perversion," \_Alienist and Neurologist\_,

January, 1896.

[137] \_Zentralblatt fuer Gynaekologie\_, 1894, No. 49.

[138] E. Toff, "Uber Impraegnierung," \_Zentralblatt fuer Gynaekologie\_,

April, 1903. In a similar but somewhat more precise manner Dufougere has

argued ("La Chlorose, ses rapports avec le marriage, son traitement par le

liquide orchitique," These de Bordeaux, 1902) that semen when absorbed by

the vagina stimulates the secretion of the ovaries and thus exerts an

influence over the blood in anaemia; in this way he seeks to explain why it

is that coitus is the best treatment for chlorosis.

[139] In this connection I may refer to an interesting and suggestive

paper by Harry Campbell on "The Craving for Stimulants" (\_Lancet\_, October

21, 1899). No reference is made to coitus, but the author discusses

stimulants as normal and beneficial products of the organism, and deals

with the nature of the "physiological intoxication" they produce.

[140] Spermin was first discovered in the sperm by Schreiner in 1878; it

has also been found in the thyroid, ovaries and various other glands. "The

spermin secreting and elaborating organs," Howard Kelly remarks (\_British

Medical Journal\_, January 29, 1898), "may be called the apothecaries' of

the body, secreting many important medicaments, much more active and more

accurately representing its true wants than artificially administered

drugs."

[141] See, e.g., a summary of Buschan's comprehensive discussion of the

subject of organotherapy (Eulenburg's \_Real-Encyclopaedie der Gesammten

Heilkunde\_) in \_Journal of Mental Science\_, April, 1899, p. 355.

[142] "Observations Upon the Acquirement of Secondary Sexual Characters,

Indicating the Formation of an Internal Secretion by the Testicles,"

\_Proceedings Royal Society\_, vol. lxxiii, p. 49.

[143] See, e.g., the experiments of Cecca and Zappi, summarized in

\_British Medical Journal\_, July 2, 1904.

IV.

The Aptitude for Detumescence--Is There an Erotic Temperament?--The

Available Standards of Comparison--Characteristics of the

Castrated--Characteristics of Puberty--Characteristics of the State of

Detumescence--Shortness of Stature--Development of the Secondary Sexual

Characters--Deep Voice--Bright Eyes--Glandular Activity--Everted

Lips--Pigmentation--Profuse Hair--Dubious Significance of Many of These

Characters.

What, if any, are the indications which the body generally may furnish as

to the individual's aptitude and vigor for the orgasm of detumescence? Is

there an erotic temperament outwardly and visibly displayed? That is a

question which has often occupied those who have sought to penetrate the

more intimate mysteries of human nature, and since we are here concerned

with human beings in their relationship to the process of detumescence, we

cannot altogether pass over this question, difficult as it is to discuss

it with precision.

The old physiognomists showed much confidence in dealing with the

matter. Possibly they had more opportunities for observation than

we have, since they often wrote in days when life was lived more

nakedly than among ourselves, but their descriptions, while

sometimes showing much insight, are inextricably mixed up with

false science and superstition.

In the \_De Secretis Mulierum\_, wrongly attributed to Albertus

Magnus, we find a chapter entitled "Signa mulieris calidae naturae

et quae coit libenter," which may be summarized here. "The signs,"

we are told, "of a woman of warm temperament, and one who

willingly cohabits are these: youth, an age of over 12, or

younger, if she has been seduced, small, high breasts, full and

hard, hair in the usual positions; she is bold of speech, with a

delicate and high voice, haughty and even cruel of disposition,

of good complexion, lean rather than stout, inclined to like

drinking. Such a woman always desires coitus, and receives

satisfaction in the act. The menstrual flow is not abundant nor

always regular. If she becomes pregnant the milk is not abundant.

Her perspiration is less odorous than that of the woman of

opposite temperament; she is fond of singing, and of moving

about, and delights in adornments if she has any."

Polemon, in his \_Sulla Physionomia\_, has given among the signs of

libidinous impulse: knees turned inwards, abundance of hairs on

the legs, squint, bright eyes, a high and strident voice, and in

women length of leg below the knee. Aristotle had mentioned among

the signs of wantonness: paleness, abundance of hair on the body,

thick and black hair, hairs covering the temples, and thick

eyelids.

In the seventeenth century Bouchet, in his \_Serees\_ (Troisieme

Seree), gave as the signs of virility which indicated that a man

could have children: a great voice, a thick rough black beard, a

large thick nose.

G. Tourdes (Art. "Aphrodisie," \_Dictionnaire Encyclopedique des

Sciences Medicales\_) thus summarized the ancient beliefs on this

subject: "The erotic temperament has been described as marked by

a lean figure, white and well-ranged teeth, a developed hairy

system, a characteristic voice, air, and expression, and even a

special odor."

In approaching the question of the general physical indications of a

special aptitude to the manifestation of vigorous detumescence, the most

obvious preliminary would seem to be a study of the castrated. If we know

the special peculiarities of those who by removal of the sexual glands at

a very early age have been deprived of all ability to present the

manifestations of detumescence, we shall probably be in possession of a

type which is the reverse of that which we may expect in persons of a

vigorously erotic temperament.

The most general characteristics of eunuchs would appear to be an unusual

tendency to put on fat, a notably greater length of the legs, absence of

hair in the sexual and secondary sexual regions, a less degree of

pigmentation, as noted both in the castrated negro and the white man, a

puerile larynx and puerile voice. In character they are usually described

as gentle, conciliatory, and charitable.

There can be little doubt that castration in man tends to lead to

lengthening of the legs (tibia and fibula) at puberty, from

delayed ossification of the epiphyses. The hands and feet are

also frequently longer and sometimes the forearms. At the same

time the bones are more slender. The pelvis also is narrower. The

eunuchs of Cairo are said to be easily seen in a crowd from their

tall stature. (Collineau, quoting Lortet, \_Revue Mensuelle de

l'Ecole d'Anthropologie\_, May, 1896.) The castrated Skoptzy show

increased stature, and, it seems, large ears, with decreased

chest and head (L. Pittard, \_Revue Scientifique\_, June 20, 1903.)

Fere shows that in most of these respects the eunuch resembles

beardless and infantile subjects. ("Les Proportions des Membres

et les Caracteres Sexuels," \_Journal de l'Anatomie et de la

Physiologie\_, November-December, 1897.) Similar phenomena are

found in animals generally. Sellheim, carefully investigating

castrated horses, swine, oxen and fowls, found retardation of

ossification, long and slender extremities, long, broad, but low

skull, relatively smaller pelvis and small thorax. ("Zur Lehre

von den Sekundaeren Geschlechtscharakteren," \_Beitraege zur

Geburtshuelfe und Gynaekologie\_, 1898, summarized in \_Centralblatt

fuer Anthropologie\_, 1900, Heft IV.)

As regards the mental qualities and moral character of the

castrated, Griffiths considers that there is an undue prejudice

against eunuchs, and refers to Narses, who was not only one of

the first generals of the Roman Empire, but a man of highly

estimable character. (\_Lancet\_, March 30, 1895.) Matignon, who

has carefully studied Chinese eunuchs, points out that they

occupy positions of much responsibility, and, though regarded in

many respects as social outcasts, possess very excellent and

amiable moral qualities (\_Archives Cliniques de Bordeaux\_, May,

1896.) In America Everett Flood finds that epileptics and

feeble-minded boys are mentally and morally benefited by

castration. ("Notes on the Castration of Idiot Children,"

\_American Journal of Psychology\_, January, 1899.) It is often

forgotten that the physical and psychic qualities associated with

and largely dependent on the ability to experience the impulse of

detumescence, while essential to the perfect man, involve many

egoistic, aggressive and acquisitive characteristics which are of

little intellectual value, and at the same time inimical to many

moral virtues.

We have a further standard--positive this time rather than negative--to

aid us in determining the erotic temperament: the phenomena of puberty.

The efflorescence of puberty is essentially the manifestation of the

ability to experience detumescence. It is therefore reasonable to suppose

that the individuals in whom the special phenomena of puberty develop most

markedly are those in whom detumescence is likely to be most vigorous. If

such is the case we should expect to find the erotic temperament marked by

developed larynx and deep voice, a considerable degree of pigmentary

development in hair and skin, and a marked tendency to hairiness; while

in women there should be a pronounced growth of the breasts and

pelvis.[144]

There is yet another standard by which we may measure the individual's

aptitude for detumescence: the presence of those activities which are most

prominently brought into play during the process of detumescence. The

individual, that is to say, who is organically most apt to manifest the

physiological activities which mainly make up the process of detumescence,

is most likely to be of pronounced erotic temperament.

"Erotic persons are of motor type," remark Vaschide and Vurpas, "and we

may say generally that nearly all persons of motor type are erotic." The

state of detumescence is one of motor and muscular energy and of great

vascular activity, so that habitual energy of motor response and an active

circulation may reasonably be taken to indicate an aptitude for the

manifestation of detumescence.

These three types may be said, therefore, to furnish us valuable though

somewhat general indications. The individual who is farthest removed from

the castrated type, who presents in fullest degree the characters which

begin to emerge at the period of puberty, and who reveals a physiological

aptitude for the vigorous manifestation of those activities which are

called into action during detumescence, is most likely to be of erotic

temperament. The most cautious description of the characteristics of this

temperament given by modern scientific writers, unlike the more detailed

and hazardous descriptions of the early physiognomists, will be found to

be fairly true to the standards thus presented to us.

The man of sexual type, according to Bierent (\_La Puberte\_, p.

148), is hairy, dark and deep-voiced.

"The men most liable to satyriasis," Bouchereau states (art.

"Satyriasis," \_Dictionnaire Encyclopedique des Sciences

Medicales\_), "are those with vigorous nervous system, developed

muscles, abundant hair on body, dark complexion, and white

teeth."

Mantegazza, in his \_Fisiologia del Piacere\_, thus describes the

sexual temperament: "Individuals of nervous temperament, those

with fine and brown skins, rounded forms, large lips and very

prominent larynx enjoy in general much more than those with

opposite characteristics. A universal tradition," he adds,

"describes as lascivious humpbacks, dwarfs, and in general

persons of short stature and with long noses."

In a case of nymphomania in a young woman, described by Alibert

(and quoted by Laycock, \_Nervous Diseases of Women\_, p. 28) the

hips, thighs and legs were remarkably plump, while the chest and

arms were completely emaciated. In a somewhat similar case

described by Marc in his \_De la Folie\_ a peasant woman, who from

an early age had experienced sexual hyperaesthesia, so that she

felt spasmodic voluptuous feelings at the sight of a man, and was

thus the victim of solitary excesses and of spasmodic movements

which she could not repress, the upper part of the body was very

thin, the hips, legs and thighs highly developed.

In his work on \_Uterine and Ovarian Inflammation\_ (1862, p. 37)

Tilt observes: "The restless, bashful eye, and changing

complexion, in presence of a person of the opposite sex, and a

nervous restlessness of body, ever on the move, turning and

twisting on sofa or chair, are the best indications of sexual

temperament."

An extremely sensual little girl of 8, who was constantly

masturbating when not watched, although brought up by nuns, was

described by Busdraghi (\_Archivio di Psichiatria\_, fas. i, 1888,

p. 53) as having chestnut hair, bright black eyes, an elevated

nose, small mouth, pleasant round face, full colored cheeks, and

plump and healthy aspect.

A highly intelligent young Italian woman with strong and somewhat

perverted sexual impulses is described as of attractive

appearance, with olive complexion, small black almond-shaped

eyes, dilated pupils, oblique thin eyebrows, very thick black

hair, rather prominent cheek-bones, largely developed jaw, and

with abundant down on lower part of cheeks and on upper lip.

(\_Archivio di Psichiatria\_, 1899, fasc. v-vi.)

As the type of the sensual woman in word and act, led by her

passions to commit various sexual offenses, Ottolenghi describes

(\_Archivio di Psichiatria\_, vol. xii, fasc. v-vi, p. 496) a woman

of 32 who attempted to kill her lover. The daughter of parents

who were neurotic and themselves very erotic, she was a highly

intelligent and vivacious woman, with a pleasing and open face,

very thick dark chestnut hair, large cheek-bones, adipose

buttocks almost resembling those of a Hottentot, and very thick

pubic hair. She was very fond of salt things. Sexual inclination

began at the age of 7.

Adler and Moll remark, very truly, that, so far at least as women are

concerned, sexual anaesthesia or sexual proclivity cannot be unfailingly

read on the features. Every woman desires to please, and coquetry is the

sign of a cold, rather than of an erotic temperament.[145] It may be added

that a considerable degree of congenital sexual anaesthesia by no means

prevents a woman from being beautiful and attractive, though it must

probably still always be said that, as Roubaud points out,[146] the woman

of cold and intellectual temperament, the "femme de tete," however

beautiful and skillful she may be, cannot compete in the struggle for love

with the woman whose qualities are of the heart and of the emotions. But

it seems sufficiently clear that the practical observations of skilled and

experienced observers agree in attributing to persons of erotic type

certain general characteristics which accord with those negative and

positive standards we may frame on the basis of castration, of puberty,

and of detumescence. It may be worth while to note a few of these

characteristics briefly.

The abnormal lengthening of the long bones at the age of puberty in the

castrated is, as we have seen, very pronounced. There is little tendency

to associate length of limb with an erotic temperament, and a certain

amount of data as well as of more vague opinion points in the opposite

direction. The Arabs would appear to believe that it is short rather than

tall people in whom the sexual instinct is strongly developed, and we read

in the \_Perfumed Garden\_: "Under all circumstances little women love

coitus more and evince a stronger affection for the virile member than

women of a large size." In his elaborate investigation of criminals Marro

found that prostitutes and women guilty of sexual offenses, as also male

sexual offenders, tend to be short and thick set.[147] In European

folk-lore the thick, bull neck is regarded as a sign of strong

sexuality.[148] Mantegazza refers to a strong sexual temperament as being

associated with arrest or disorder of bony development, and Marro suggests

that the proverbial salacity of rachitic individuals may be due to an

increased activity of the sexual organs.[149] It may be added that

acromegaly, with its excessive bony growths, tends to be associated with

premature sexual involution.

A further point which is frequently mentioned in the case of women is the

development of the chief secondary sexual regions: the pelvis and the

breasts. It is, indeed, almost inevitable that there should be some degree

of correlation between the aptitude for bearing children and the aptitude

for experiencing detumescence. The reality of such a connection is not

only evidenced by medical observations, but receives further testimony in

popular beliefs. In Italy women with large buttocks are considered wanton,

and among the South Slavs they are regarded as especially fruitful.[150]

Blumenbach asserted that precocious venery will enlarge the breasts, and

believed that he had found evidence of this among young London

prostitutes.[151]

The association of the aptitude for detumescence with a tendency to a deep

rather than to a high voice, both in men and women, has frequently been

noted and has seldom been denied. The onset of puberty always affects the

voice; in general, Bierent states, the more bass the voice is the more

marked is the development of the sexual apparatus; "a very robust man,

with very developed sexual organs, and very dark and abundant hairy

system, a man of strong puberty in a word, is nearly always a bass."[152]

The influence of sexual excitement in deepening the voice is shown by the

rules of sexual hygiene prescribed to tenors, while a bass has less need

to observe similar precautions. In women every phase of sexual

life--puberty, menstruation, coitus, pregnancy--tends to affect the voice

and always by giving it a deeper character. The deepening of the voice by

sexual intercourse was an ancient Greek observation, and Martial refers to

a woman's good or bad singing as an index to her recent sexual habits.

Prostitutes tend to have a deep voice. Venturi points out that married

women preserve a fresh voice to a more advanced age than spinsters, this

being due to the precocious senility in the latter of an unused function.

Such a phenomenon indicates that the relationship of detumescence to the

deepening of the voice is not quite simple. This is further indicated by

the fact that in robust men abstinence still further deepens the voice

(the monk of melodrama always has a bass voice), while excessive or

precocious sexual indulgence tends to be associated with the same kind of

puerile voice as is found in those persons in whom pubertal development

has not been carried very far, or who are of what Griffiths terms

eunuchoid type. Idiot boys, who are often sexually undeveloped, tend to

have a high voice, while idiot girls (who often manifest marked sexual

proclivities) not infrequently have a deep voice.[153]

Bright dilated eyes are among the phenomena of detumescence, and are very

frequently noted in persons of a pronounced erotic temperament. This is,

indeed, an ancient observation, and Burton says of people with a black,

lively, and sparkling eye, "without question they are most amorous,"

drawing his illustrations mostly from classic literature.[154] Tardieu

described the erotic woman as having bright eyes, and Heywood Smith states

that the eyes of lascivious women resemble, though in a less degree, those

of the insane.[155] Sexual excitement is one among many

causes--intellectual excitement, pain, a loud noise, even any sensory

irritation--which produce dilatation of the pupils and enlargement of the

palpebral fissure, with some protrusion of the eyeball. The influence of

the sexual system upon the eye appears to be far less potent in men than

in women.[156] Sexual desire is, however, by no means the only irritant

within the sexual sphere which may thus influence the eye; morbid

irritations may produce the same effect. Milner Fothergill, in his book on

\_Indigestion\_, vividly describes the appearance of the eyes sometimes

seen in ovarian disorder: "The glittering flash which glances out from

some female irides is the external indication of ovarian irritation, and

'the ovarian gleam' has features quite its own. The most marked instance

which ever came under my notice was due to irritation in the ovaries,

which had been forced down in front of the uterus and been fixed there by

adhesions. Here there was little sexual proclivity, but the eyes were very

remarkable. They flashed and glittered unceasingly, and at times perfect

lightning bolts shot from them. Usually there is a bright glittering sheen

in them which contrasts with the dead look in the irides of sexual excess

or profuse uterine discharges."

The activity of the glandular secretions, and especially those of the

skin, during detumescence, would lead us to expect that such secretory

activity is an index to an aptitude for detumescence. As a matter of fact

it is occasionally, though not frequently, noted by medical observers. It

is stated that the erotic temperament is characterized by a special

odor.[157] The activity of the sweat-glands is seldom referred to by

medical observers in describing persons of erotic temperament, although

the descriptions of novelists not infrequently contain allusions to this

point, and the literature of an earlier age shows that the tendency to

perspiration, especially the moist hand, was regarded as a sure sign of a

sensual temperament. "The moist-handed Madonna Imperia, a most rare and

divine creature," remarks Lazarillo in Middleton's comedy \_Blurt,

Master-Constable\_, to quote one of many allusions to this point in the

Elizabethan drama.

The lips are sometimes noted as red and everted, perhaps thick[158];

Tardieu remarked that the typically erotic woman has thick red lips. This

corresponds with the characteristic type of the satyr in classic statues

as in later paintings; his lips are always thick and everted. Fullness,

redness, and eversion of the lips are correlated with good breathing, the

absence of anaemia, laughter, a well-fleshed face.

This kind of mouth indicates, perhaps, not so much a congenitally

erotic temperament, as an abandonment to impulse. The opposite

type of mouth--with inverted, thin, and retracted lips--would

appear to be found with especial frequency in persons who

habitually repress their impulses on moral grounds. Any kind of

effort to restrain involuntary muscular action may lead to

retraction of the lips: the effort to overcome anger or fear, or

even the resistance to a strong desire to urinate or defecate. In

religious young men, however, it becomes habitual and fixed. I

recall a small band of medical students, gathered together from a

large medical school, who were accustomed to meet together for

prayer and Bible-reading; the majority showed this type of mouth

to a very marked degree: pale faces, with drawn, retracted lips.

It may be termed the Christian or pious \_facies\_. It is much less

frequently seen in religious women (unless of masculine type),

doubtless because religion for women is in a much less degree

than for men a moral discipline.

It may be added that an interesting form of this contraction of

the lips, and one that is not purely repressive, is that which

indicates the state of muscular tension associated with the

impulse to guard and protect. In this form the contracted mouth

is the index of tenderness, and is characteristic of the mother

who is watching over the infant she is suckling at her breast. I

have observed precisely the same expression in the face of a boy

of 14 with a large congenital scrotal hernia; when the tumor was

being examined his lower lip became retracted, well marked lines

appearing from the angles downwards, though the upper lip

retained its normal expression It was precisely the tender look

we may see in the faces of mothers who are watching anxiously

over their offspring, and the emotion is evidently the same in

both cases: solicitude for a sensitive and tenderly guarded

object.

The degree of pigmentation is clearly correlated with sexual vigor. "In

general," Heusinger laid down, in 1823, "the quantity of pigment is

proportional to the functional effectiveness of the genital organs." This

connection is so profound that it may be traced very widely throughout the

organic world.

The connection between pigmentation and sexual activity is very ancient.

Even leaving out of account the wedding apparel of animals, nearly always

gorgeous in scales and plumage and hair, the sexual orifice shows a more

or less marked tendency to pigmentation during the breeding season from

fishes upward, while in mammals the darker pigmentation of this region is

a constant phenomenon in sexually mature individuals.[159]

In the human species both the negative standard of castration and the

positive standard of puberty alike indicate a correlation of this kind.

Those individuals in whom puberty never fully develops and who are

consequently said to be affected by infantilism, reveal a relative absence

of pigment in the sexual centers which are normally pigmented to a high

degree.[160] Among those Asiatic races who extirpate the ovaries in young

girls the skin remains white in the perineum, round the anus, and in the

armpits.[161] Even in mature women who undergo ovariotomy, as Kepler

found, the pigmentation of the nipples and areola disappears, as well as

of the perineum and anus, the skin taking on a remarkable whiteness.

Normally the sexual centers, and in a high degree the genital orifice,

represent the maximum of pigmentation, and under some circumstances this

is clearly visible even in infancy. Thus babies of mixed black and white

blood may show no traces of negro ancestry at birth, but there will always

be increased pigmentation about the external genitalia.[162] The linea

fusca, which reaches from the pubes to the navel and occasionally to the

ensiform cartilage, is a line of sexual pigmentation sometimes regarded as

characteristic of pregnancy, but as Andersen, of Copenhagen, has found by

the examination of several hundred children of both sexes, it exists in a

slight form in about 75 per cent. of young girls, and in almost as large a

proportion of boys. But there is no doubt that it tends to increase with

age as well as to become marked at pregnancy. At puberty there is a

general tendency to changes in pigmentation; thus Godin found that in 28

per cent, adolescent changes occurred in the eyes and hair at this period,

the hair becoming darker, though the eyes sometimes become lighter. Ammon,

in his investigation of conscripts at the age of 20 (\_post\_, p. 196),

discovered the significant fact that the eyes and hair darken \_pari passu\_

with sexual development. In women, during menstruation, there is a general

tendency to pigmentation; this is especially obvious around the eyes, and

in some cases black rings of true pigment form in this position. Even the

skin of the negro women of Loango sometimes becomes a few shades darker

during menstruation.[163] During pregnancy this tendency to pigmentation

reaches its climax. Pregnancy constantly gives rise to pigmentation of the

face, the neck, the nipples, the abdomen, and this is especially marked in

brunettes.

This association of pigmentation and sexual aptitudes has been recognized

in the popular lore of some peoples. Thus the Sicilians, who admire brown

skin and have no liking either for a fair skin or light hair, believe that

a white woman is incapable of responding to love. It is the brown woman

who feels love; as it is said in Sicilian dialect: "Fimmina scura, fimmina

amurusa."[164]

The dependence of pigmentation upon the sexual system is shown by

the fact that irritation of the genital organs by disease will

frequently suffice to produce a high degree of pigmentation. This

may the neck, the trunk, the hands. Simpson long since noted that

uterine irritation apart from pregnancy may produce pigmentation

of the areolae of the nipples (\_Obstetric Works\_, vol. i, p. 345).

Engelmann discussed the subject and gave cases, "The

Hystero-Neuroses," pp. 124-139, in \_Gynaecological Transactions\_,

vol. xii, 1887; and a summary of a memoir by Fouquet on this

subject in \_La Gynecologie\_, February, 1903, will be found in

\_British Medical Journal\_, March 28, 1903,

Of all physical traits vigor of the hairy system has most frequently

perhaps been regarded as the index of vigorous sexuality. In this matter

modern medical observations are at one with popular belief and ancient

physiognomical assertions.[165] The negative test of castration and the

positive test of puberty point in the same direction.

It is at puberty that all the hair on the body, except that on the head,

begins to develop; indeed, the very word "puberty" has reference to this

growth as the most obvious sign of the whole process. When castration

takes place at an early age all this development of pubescent hair is

arrested. When the primary sexual organs are undeveloped the sexual hair

is also undeveloped, as in a case, recorded by Plant,[166] of a girl with

rudimentary uterus and ovaries who had little or no axillary and pubic

hair, although the hair of the head was long and strong.[167]

The pseudo-Michael Scot among the \_Signa mulieris calidae naturae

et quae coit libenter\_ stated that her hair, both on the head and

body, is thick and coarse and crisp, and Della Porta, the

greatest of the physiognomists, said that thickness of hair in

women meant wantonness. Venette, in his \_Generation de l'Homme\_,

remarked that men who have much hair on the body are most

amorous. At a more recent period Roubaud has said that pubic hair

in its quantity, color and curliness is an index of genital

energy. A poor pilous system, on the other hand, Roubaud regarded

as a probable though not an irrefragable proof of sexual

frigidity in women. "In the cold woman the pilous system is

remarkable for the languor of its vitality; the hairs are fair,

delicate, scarce and smooth, while in ardent natures there are

little curly tufts about the temples." (\_Traite de

l'Impuissance\_, pp. 124, 523.) Martineau declared (\_Lecons sur

les Deformations Vulvaires\_, p. 40) that "the more developed the

genital organs the more abundant the hair covering them;

abundance of hair appears to be in relation to the perfect

development of the organs." Tardieu described the typically

erotic woman as very hairy.

Bergh found that among 2200 young Danish prostitutes those who

showed an unusual extension and amount of pubic hair included

several women who were believed to be libidinous in a very high

degree. (Bergh, "Symbolae," etc., \_Hospitalstidende\_, August,

1894.) Moraglia, again, in Italy, in describing various women,

mostly prostitutes, of unusually strong sexual proclivities,

repeatedly notes very thick hair, with down on the face.

(\_Archivio di Psichiatria\_, vol. xvi, fasc. iv-v.)

Marro, also, in Italy found that abundance of hair and down is

especially marked in women who are guilty of infanticide (as also

Pasini has found), though criminal women generally, in his

experience, tend to have abnormally abundant hair. (\_Caratteri

del Delinquenti\_, cap. XXII.) Lombroso finds that prostitutes

generally tend to be hairy (\_Donna Delinquente\_, p. 320.)

A lad of 14, guilty of numerous crimes of violence having a

sexual source, is described by Arthur Macdonald in America as

having hair on the chest as well as all over the pubes. (A.

Macdonald, \_Archives de L'Anthropologie Criminelle\_, January,

1893, p. 55.) The association of hairiness with abnormal

sexuality in the weak-minded has been noted at Bicetre

(\_Recherches Cliniques sur l'Epilepsie\_, vol. xix, pp. 69, 77.)

Hypertrichosis universalis, a general hairiness of body, has been

described by Cascella in a woman with very strong sexual desires,

who eventually became insane. (\_Revista Mensile di Psichiatria\_,

1903, p. 408.) Bucknill and Tuke give the case of a religiously

minded girl, with very strong and repressed sexual desires, who

became insane; the only abnormal feature in her physical

development was the marked growth of hair over the body.

Brantome refers to a great lady known to him whose body was very

hairy, and quotes a saying to the effect that hairy people are

either rich or wanton; the lady in question, he adds, was both.

(Brantome, \_Vie des Dames Galantes\_, Discours II.)

De Sade, whose writings are now regarded as a treasure house of

true observations in the domain of sexual psychology, makes the

Rodin of \_Justine\_ dark, with much hair and thick eyebrows, while

his very sexual sister is described as dark, thin and very hairy.

(Duehren, \_Der Marquis de Sade\_, third edition, p. 440.)

A correspondent who has always taken a special interest in the

condition as regards hairiness of the women to whom he has been

attracted, has sent me notes concerning a series of 12 women. It

may be gathered from these notes that 5 women were neither

markedly sexual nor markedly hairy (either as regards head or

pubes), 6 cases both hairy and sexual, 1 was sexual and not

hairy, none were hairy and not sexual. My correspondent remarks:

"There may be women with scanty pubic hair possessing very strong

sexual emotions. My own experience is quite the opposite." He has

also independently reached the conclusion, arrived at by many

medical observers and clearly suggested by some of the facts here

brought together, that profuse hair frequently denotes a neurotic

temperament.

It may be added that Mirabeau, as we learn from an anecdote told

by an eyewitness and recorded by Legouve, had a very hairy chest,

while the same is recorded of Restif de la Bretonne.

It is a very ancient and popular belief that if a hairy man is not sensual

he is strong: \_vir pilosus aut libidinosus aut fortis\_. The Greeks

insisted on the hairy nates of Hercules, and Ninon de l'Enclos, when the

great Conde shared her bed without touching her, remarked, on seeing his

hairy body: "Ah, Monseigneur, que vous devez etre fort!" It may be doubted

whether there is any exact parallelism between muscular strength and

hairiness, for strength is largely a matter of training, but there can be

no doubt that hairiness really tends to be associated with a generally

vigorous development of the body.

Although the observations concerning hairiness of body as an index of

vigor, whether sexual or only generally physical, are so ancient, until

recent years no attempts have been made to demonstrate on a large scale

whether there is actually a correlation between hairiness and sexual or

general development of the body. Some importance, therefore, attaches to

Ammon's careful observations of many thousand conscripts in Baden. These

observations fully justify this ancient belief, since they show that on

the one hand the size of the testicles, and on the other hand girth of

chest and stature, are correlated with hairiness of body.

Ammon's observations were made on nearly 4000 conscripts of the

age of 20. From the point of view of the hairy system he divided

them, into four classes:--

I. To which 6.1 per cent, of the men belonged, with smooth

bodies.

II. Including 25.3 per cent., only slight hairiness.

III. 53.8 per cent., more developed hairy system, but belly,

breast and back smooth.

IV. 14.7 per cent., hair all over body.

V. 0.1 per cent., extreme cases of hairiness.

The beardless were 12.1 per cent., those with no axillary hair 9

per cent., those with no hair on pubis 0.4 per cent. This

corresponds with the fact that hair appears first on the pubis

and last on the chin.

In the first class 69 per cent, were beardless, 54 per cent,

without any axillary hair and 6 per cent, without pubic hair. In

the second class 24 per cent, were beardless, 17 per cent,

without axillary hair. In the third class 3 per cent, were

beardless and 3 per cent without axillary hair.

Below puberty the diameter of testicles is below 14 millimeters.

There were 13 conscripts having a testicular diameter of less

than 14 millimeters. These infantile individuals all belonged to

the first three classes and mostly to the first. The average

testicular diameter in the first class was nearly 24 millimeters,

and progressively rose in the succeeding classes to over 26

millimeters in the fourth.

While there was not much difference in height, the first class

was the shortest, the fourth the tallest. The fourth class also

showed the greatest chest perimeter. The cephalic index of all

classes was 84. (O. Ammon, "L'Infantilisme et le Feminisme au

Conseil de Revision," \_L'Anthropologie\_, May-June, 1896.)

We thus see that it is quite justifiable to admit a type of person who

possesses a more than average aptitude for detumescence. Such persons are

more likely to be short than tall; they will show a full development of

the secondary sexual characters; the voice will tend to be deep and the

eyes bright; the glandular activity of the skin will probably be marked,

the lips everted; there is a tendency to a more than average degree of

pigmentation, and there is frequently an abnormal prevalence of hair on

some parts of the body. While none of these signs, taken separately, can

be said to have any necessary connection with the sexual impulse, taken

altogether they indicate an organism that responds to the instinct of

detumescence with special aptitude or with marked energy. In these

respects observation, both scientific and popular, concords with the

probabilities suggested by the three standards in this matter which have

already been set forth.

No generalization, however, can here be set down in an absolute and

unqualified manner. There are definite reasons why this should be so.

There is, for instance, the highly important consideration that the sexual

impulse of the individual may be conspicuous in two quite distinct ways.

It may assume prominence because the individual possesses a highly

vigorous and well-nourished organism, or its prominence may be due to

mental irritation in a very morbid individual. In the latter

case--although occasionally the two sets of conditions are combined--most

of the signs we might expect in the former case may be absent. Indeed, the

sexual impulses which proceed from a morbid psychic irritability do not in

most cases indicate any special aptitude for detumescence at all; in that

largely lies their morbid character.

Again, just in the same way that the exaggerated impulse itself may either

be healthy or morbid, so the various characters which we have found to

possess some value as signs of the impulse may themselves either be

healthy or morbid. This is notably the case as regards an abnormal growth

of hair on the body, more especially when it appears on regions where

normally there is little or no hair. Such hypertrichosis is frequently

degenerative in character, though still often associated with the sexual

system. When, however, it is thus a degenerative character of sexual

nature, having its origin in some abnormal foetal condition or later

atrophy of the ovaries, it is no necessary indication of any aptitude for

detumescence.

Idiots, more especially it would seem idiot girls, tend to show a

highly developed hairy system. Thus Voisin, when investigating

150 idiot and imbecile girls, found the hair long and thick and

tending to occupy a large surface; one girl had hair on the

areolae of the mamma. (J. Voisin, "Conformation des organes

genitaux chez les Idiots," \_Annales d'Hygiene Publique\_, June,

1894.) It should be said that in idiot boys puberty is late, and

the sexual organs as well as the sexual instinct frequently

undeveloped, while in idiot girls there is no delay in puberty,

and the sexual organs and instinct are frequently fully and even

abnormally developed.

Hegar has described an interesting case showing an association,

of foetal origin, between sexual anomaly and abnormal hairness.

In this case a girl of 16 had a uterus duplex, an infantile

pelvis, very slight menstruation and undeveloped breasts. She was

very hairy on the face, the anterior aspects of the chest and

abdomen, the sexual regions, and the thighs, but not specially so

on the rest of the body. The hairs were of lanugo-like character,

but dark in color. (A. Hegar, \_Beitraege zur Geburtshuelfe und

Gynaekologie\_, vol. i, p. III, 1898.) Sometimes hiruties of the

face and abdomen begin to appear during pregnancy, apparently

from disease or degeneration of the ovaries. (A case is noted in

\_British Medical Journal\_, August 2 and 16, pp. 375 and 436,

1902.) Laycock many years ago referred to the popular belief that

women who have hair on the upper lip seldom bear children, and

regarded this opinion as "questionless founded on fact."

(Laycock, \_Nervous Diseases of Women\_, p. 22.) When this is so,

we may suppose that the abnormal hairy growth is associated with

degeneration of the ovaries.

There is another factor which enters into this question and renders the

definition of a physical sexual type less precise than it would otherwise

be. The sexual instinct is common to all persons, and while it seems

probable that there is a type of person in whom sexual energies are

predominant, it would also appear that the people who otherwise show a

very high level of energy in life usually exhibit a more than average

degree of energy in matters of love. The predominantly sexual type, as we

have seen, tends to be associated with a high degree of pigmentation; the

person specially apt for detumescence inclines to belong to the dark

rather than to the purely fair group of the population. On the other hand,

the active, energetic, practical man, the man who is most apt for the

achievement of success in life, tends to belong to the fair rather than to

the dark type.[168] Thus we have a certain conflict of tendencies, and it

becomes possible to assert that while persons with pronounced aptitude for

sexual detumescence tend to be dark, persons whose pronounced energy in

sexual matters tends to ensure success are most likely to be fair.

The tendency of the fair energetic type, the type of the northern

European man, to sexuality may be connected with the fact that

the violent and criminal man who commits sexual crimes tends to

be fair even amid a dark population. Criminals on the whole would

appear to tend to be dark rather than fair; but Marro found in

Italy that the group of sexual offenders differed from all other

groups of criminals in that their hair was predominantly fair.

(\_Caratteri del Delinquenti\_, p. 374.) Ottolenghi, in the same

way, in examining 100 sexual offenders, found that they showed 17

per cent., of fair hair, though criminals generally (on a basis

of nearly 2000) showed only 6 per cent., and normal persons

(nearly 1000) 9 per cent. Similarly while the normal persons

showed only 20 per cent. of blue eyes and criminals generally 36

per cent., the sexual offenders showed 50 per cent. of blue eyes.

(Ottolenghi, \_Archivio di Psichiatria\_, fasc. vi, 1888, p. 573.)

Burton remarked (\_Anatomy of Melancholy\_, Part III, Section II,

Mem. II, Subs. II) that in all ages most amorous young men have

been yellow-haired, adding, "Synesius holds every effeminate

fellow or adulterer is fair-haired." In folk-lore, it has been

noted (Kryptadia, vol. ii, p. 258), red or yellow hair is

sometimes regarded as a mark of sexuality.

In harmony with this fairness, sexual offenders would appear to

be more dolichocephalic than other criminals. In Italy Marro

found the foreheads of sexual offenders to be narrow, and in

California Draehms found that while murderers had an average

cephalic index of 83.5, and thieves of 80.5, that of sexual

offenders was 79.

On the other hand, high cheek-bones and broad faces--a condition

most usually found associated with brachycephaly--have sometimes

been noted as associated with undue or violent sexuality. Marro

noted the excess of prominent cheek-bones in sexual offenders,

and in America it has been found that unchaste girls tend to have

broad faces. (\_Pedagogical Seminary\_, December, 1896, pp. 231,

235.)

It will be seen that, when we take a comprehensive view of the facts and

considerations involved, it is possible to obtain a more definite and

coherent picture of the physical signs of a marked aptitude for

detumescence than has hitherto been usually supposed possible. But we also

see that while the \_ensemble\_ of these signs is probably fairly reliable

as an index of marked sexuality, the separate signs have no such definite

significance, and under some circumstances their significance may even be

reversed.

FOOTNOTES:

[144] See Bierent, \_La Puberte\_; Marro, \_La Puberta\_ (and enlarged French

translation, \_La Puberte\_), and portions of G.S. Hall's \_Adolescence\_;

also Havelock Ellis, \_Man and Woman\_ (fourth edition, revised and

enlarged).

[145] Adler, \_Die Mangelhafte Geschlechtsempfindung des Weibes\_, p. 174;

Moll, "Perverse Sexualempfindung, Psychische Impotenz und Ehe" (Section

II), in Senator and Kaminer, \_Krankheiten und Ehe\_.

[146] Roubaud, \_Traite de l'Impuissance\_, p. 524.

[147] Marro, \_Caratteri del Delinquenti\_, p. 374.

[148] Kryptadia, vol. ii, p. 258.

[149] Marro, \_La Puberta\_, p. 196. In Italy, the sensuality of the lame is

the subject of proverbs.

[150] \_Archivio di Psichiatria\_, 1896, p. 515; Kryptadia, vol. vi, p. 212.

[151] Blumenbach, \_Anthropological Treatises\_, p. 248.

[152] Bierent, \_La Puberte\_, p. 148.

[153] Venturi, \_Degenerazioni Psico-sessuali\_, pp. 408-410.

[154] \_Anatomy of Melancholy\_, Part III, Section II, Mem. II, Sub. II.

[155] \_British Gynaecological Journal\_, February, 1887, p. 505.

[156] Power, \_Lancet\_, November 26, 1887.

[157] With regard to the sexual relationships of personal odor, see the

previous volume of these \_Studies\_, "Sexual Selection in Man," section on

Smell.

[158] In European folk-lore thick lips in a woman are sometimes regarded

as a sign of sensuality, Kryptadia, vol. ii, p, 258.

[159] The direct dependence of sexual pigmentation on the primary sexual

glands is well illustrated by a true hermaphroditic adult finch exhibited

at the Academy of Sciences of Amsterdam (May 31, 1890); this bird had a

testis on the right side and an ovary on the left, and on the right side

its plumage was of the male's colors, on the left of the female's color.

[160] See. e.g., Papillault, \_Bulletin Societe d'Anthropologie\_, 1899, p.

446.

[161] Guinard, Art. "Castration," Richet's \_Dictionnaire de Physiologie\_.

[162] J. Whitridge Williams, \_Obstetrics\_, 1903, p. 132.

[163] \_Zeitschrift fuer Ethnologie\_, 1878, p. 19.

[164] C. Pitre, \_Medicina Populare Siciliana\_, p. 47. In England, from

notes sent to me by one correspondent, it would appear that the proportion

of dark and sexually apt women to fair and sexually apt women is as 3 to

1. The experience of others would doubtless give varying results, and in

any case the fallacies are numerous. See, in the previous volume of these

\_Studies\_, "Sexual Selection in Man," Section IV.

[165] In Japan the same belief would appear to be held. In a nude figure

representing the typical voluptuous woman by the Japanese painter Marugama

Okio (reproduced in Ploss's \_Das Weib\_) the pubic and axillary hair is

profuse, though usually sparse in Japan.

[166] \_Centralblatt fuer Gynaekologie\_, No. 9, 1896.

[167] It is important to remember that there is little correlation in this

matter between the hair of the head and the sexual hair, if not a certain

opposition. (See \_ante\_, p. 127.) According to one of the aphorisms of

Hippocrates, repeated by Buffon, eunuchs do not become bald, and Aristotle

seems to have believed that sexual intercourse is a cause of baldness in

men. (Laycock, \_Nervous Diseases of Women\_, p. 23.)

[168] For some of the evidence on this point, see Havelock Ellis, "The

Comparative Abilities of the Fair and the Dark," \_Monthly Review\_, August,

1901; cf. id., \_A Study of British Genius\_, Chapter X.

THE PSYCHIC STATE IN PREGNANCY.

The Relationship of Maternal and Sexual Emotion--Conception and Loss of

Virginity--The Anciently Accepted Signs of This Condition--The Pervading

Effects of Pregnancy on the Organism--Pigmentation--The Blood and

Circulation--The Thyroid--Changes in the Nervous System--The Vomiting of

Pregnancy--The Longings of Pregnant Women--Maternal Impressions--Evidence

for and Against Their Validity--The Question Still Open--Imperfection of

Our Knowledge--The Significance of Pregnancy.

In analyzing the sexual impulse I have so far deliberately kept out of

view the maternal instinct. This is necessary, for the maternal instinct

is specific and distinct; it is directed to an aim which, however

intimately associated it may be with that of the sexual impulse proper,

can by no means be confounded with it. Yet the emotion of love, as it has

finally developed in the world, is not purely of sexual origin; it is

partly sexual, but it is also partly parental.[169]

In so far as it is parental it is certainly mainly maternal. There is a

drawing by Bronzino in the Louvre of a woman's head gazing tenderly down

at some invisible object; is it her child or her lover? Doubtless her

child, yet the expression is equally adequate to the emotion evoked by a

lover. If we were here specifically dealing with the emotion of love as a

complex whole, and not with the psychology of the sexual impulse, it would

certainly be necessary to discuss the maternal instinct and its associated

emotions. In any case it seems desirable to touch on the psychic state of

pregnancy, for we are here concerned not only with emotions very closely

connected with the sexual emotions in the narrower sense, but we here at

last approach that state which it is the object of the whole sexual

process to achieve.

In civilized life a period of weeks, months, even years, may elapse

between the establishment of sexual relations and the occurrence of

conception. Under primitive conditions the loss of the virginal condition

practically involves the pregnant condition, so that under primitive

conditions very little allowance is made for the state, so common among

civilized peoples, of the woman who is no longer a virgin, yet not about

to become a mother.

There is some interest in noting the signs of loss of virginity

chiefly relied upon by ancient authors. In doing this it is

convenient to follow mainly the full summary of authorities given

by Schurig in his \_Barthenologia\_ early in the eighteenth

century. The ancient custom, known in classic times, of measuring

the neck the day after marriage was frequently practiced to

ascertain if a girl was or was not a virgin. There were various

ways of doing this. One was to measure with a thread the

circumference of the bride's neck before she went to bed on the

bridal night. If in the morning the same thread would not go

around her neck it was a sure sign that she had lost her

virginity during the night; if not, she was still a virgin or had

been deflowered at an earlier period. Catullus alluded to this

custom, which still exists, or existed until lately, in the south

of France. It is perfectly sound, for it rests on the intimate

response by congestion of the thyroid gland to sexual excitement.

(\_Parthenologia\_, p. 283; Bierent, \_La Puberte\_, p. 150; Havelock

Ellis, \_Man and Woman\_, fourth edition, p. 267.)

Some say, Schurig tells us, that the voice, which in the virgin

is shrill, becomes rougher and deeper after the first coitus. He

quotes Riolan's statement that it is certain that the voice of

those who indulge in venery is changed. On that account the

ancients bound down the penis of their singers, and Martial said

that those who wish to preserve their voices should avoid coitus.

Democritus who one day had greeted a girl as "maiden" on the

following day addressed her as "woman," while in the same way it

is said that Albertus Magnus, observing from his study a girl

going for wine for her master, knew that she had had sexual

intercourse by the way because on her return her voice had become

deeper. Here, again, the ancient belief has a solid basis, for

the voice and the larynx are really affected by sexual

conditions. (\_Parthenologia\_, p. 286; Marro, \_La Puberte\_, p.

303; Havelock Ellis, op. cit., pp. 271, 289.)

Others, again, Schurig proceeds, have judged that the goaty smell

given out in the armpits during the venereal act is also no

uncertain sign of defloration, such odor being perceptible in

those who use much venery, and not seldom in harlots and the

newly married, while, as Hippocrates said, it is not perceived in

boys and girls. (\_Parthenologia\_, p. 286; cf. the previous volume

of these \_Studies\_, "Sexual Selection in Man," p. 64.)

In virgins, Schurig remarks, the pubic hair is said to be long

and not twisted, while in women accustomed to coitus it is

crisper. But it is only after long and repeated coitus, some

authors add, that the pubic hairs become crisp. Some recent

observers, it may be remarked, have noted a connection between

sexual excitation and the condition of the pubic hair in women.

(Cf. the present volume, \_ante\_ p. 127.)

A sign to which the old authors often attached much importance

was furnished by the urinary stream. In the \_De Secretis

Mulierum\_, wrongly attributed to Albertus Magnus, it is laid down

that "the virgin urinates higher than the woman." Riolan, in his

\_Anthropographia\_, discussing the ability of virgins to ejaculate

urine to a height, states that Scaliger had observed women who

were virgins emit urine in a high jet against a wall, but that

married women could seldom do this. Bouaciolus also stated that

the urine of virgins is emitted in a small stream to a distance

with an acute hissing sound. (\_Parthenologia\_, p. 281.) A

folk-lore belief in the reality of this influence is evidenced by

the Picardy \_conte\_ referred to already (\_ante\_, p. 53), "La

Princesse qui pisse au dessus les Meules." There is no doubt a

tendency for the various stresses of sexual life to produce an

influence in this direction, though they act far too slowly and

uncertainly to be a reliable index to the presence or the absence

of virginity.

Another common ancient test of virginity by urination rests on a

psychic basis, and appears in a variety of forms which are really

all reducible to the same principle. Thus we are told in \_De

Secretis Mulierum\_ that to ascertain if a girl is seduced she

should be given to eat of powdered crocus flowers, and if she has

been seduced she immediately urinates. We are here concerned with

auto-suggestion, and it may well be believed that with nervous

and credulous girls this test often revealed the truth.

A further test of virginity discussed by Schurig is the presence

of modesty of countenance. If a woman blushes her virtue is safe.

In this way girls who have themselves had experience of the

marriage bed are said to detect the virgin. The virgin's eyes are

cast down and almost motionless, while she who has known a man

has eyes that are bright and quick. But this sign is equivocal,

says Schurig, for girls are different, and can simulate the

modesty they do not feel. Yet this indication also rests on a

fundamentally sound psychological basis. (See "The Evolution of

Modesty," in the first volume of these \_Studies\_.)

In his \_Syllepsilogia\_ (Section V, cap. I-II), published in 1731,

Schurig discusses further the anciently recognized signs of

pregnancy. The real or imaginary signs of pregnancy sought by

various primitive peoples of the past and present are brought

together by Ploss and Bartels, \_Das Weib\_, bd. i, Chapter XXVII.

Both physically and psychically the occurrence of pregnancy is, however, a

distinct event. It marks the beginning of a continuous physical process,

which cannot fail to manifest psychic reactions. A great center of vital

activity--practically a new center, for only the germinal form of it in

menstruation had previously existed--has appeared and affects the whole

organism. "From the moment that the embryo takes possession of the woman,"

Robert Barnes puts it, "every drop of blood, every fiber, every organ, is

affected."[170]

A woman artist once observed to Dr. Stratz, that as the final aim of a

woman is to become a mother and pregnancy is thus her blossoming time, a

beautiful woman ought to be most beautiful when she is pregnant. That is

so, Stratz replied, if her moment of greatest physical perfection

corresponds with the early months of pregnancy, for with the beginning of

pregnancy metabolism is increased, the color of the skin becomes more

lively and delicate, the breasts firmer.[171] Pregnancy may, indeed, often

become visible soon after conception by the brighter eye, the livelier

glance, resulting from greater vascular activity, though later, with the

increase of strain, the face may tend to become somewhat thin and

distorted. The hair, Barnes states, assumes a new vigor, even though it

may have been falling out before. The temperature rises; the weight

increases, even apart from the growth of the foetus. The efflorescence of

pregnancy shows itself, as in the blossoming and fecundated flower, by

increased pigmentation.[172] The nipples with their areolae, and the

mid-line of the belly, become darker; brown flecks (lentigo) tend to

appear on the forehead, neck, arms, and body; while striae--at first

blue-red, then a brilliant white--appear on the belly and thighs, though

these are scarcely normal, for they are not seen in women with very

elastic skins and are rare among peasants and savages.[173] The whole

carriage of the woman tends to become changed with the development of the

mighty seed of man planted within her; it simulates the carriage of pride

with the arched back and protruded abdomen.[174] The pregnant woman has

been lifted above the level of ordinary humanity to become the casket of

an inestimable jewel.

It is in the blood and the circulation that the earliest of the most

prominent symptoms of pregnancy are to be found. The ever increasing

development of this new focus of vascular activity involves an increased

vascular activity in the whole organism. This activity is present almost

from the first--a few days after the impregnation of the ovum--in the

breasts, and quickly becomes obvious to inspection and palpation. Before a

quite passive organ, the breast now rapidly increases in activity of

circulation and in size, while certain characteristic changes begin to

take place around the nipples.[175] As a result of the additional work

imposed upon it the heart tends to become slightly hypertrophied in order

to meet the additional strain; there may be some dilatation also.[176]

The recent investigations of Stengel and Stanton tend to show

that the increase of the heart's work during pregnancy is less

considerable than has generally been supposed, and that beyond

some enlargement and dilatation of the right ventricle there is

not usually any hypertrophy of the heart.

The total quantity of blood is raised. While increased in quantity, the

blood appears on the whole to be somewhat depreciated in quality, though

on this point there are considerable differences of opinion. Thus, as

regards haemoglobin, some investigators have found that the old idea as to

the poverty of haemoglobin in pregnancy is quite unfounded; a few have even

found that the haemoglobin is increased. Most authorities have found the

red cells diminished, though some only slightly, while the white cells,

and also the fibrin, are increased. But toward the end of pregnancy there

is a tendency, perhaps due to the establishment of compensation, for the

blood to revert to the normal condition.[177]

It would appear probable, however, that the vascular phenomena of

pregnancy are not altogether so simple as the above statement would imply.

The activity of various glands at this time--well illustrated by the

marked salivation which sometimes occurs--indicates that other modifying

forces are at work, and it has been suggested that the changes in the

maternal circulation during pregnancy may best be explained by the theory

that there are two opposing kinds of secretion poured into the blood in

unusual degree during pregnancy: one contracting the vessels, the other

dilating them, one or the other sometimes gaining the upper hand.

Suprarenal extract, when administered, has a vaso-constricting influence,

and thyroid extract a vasodilating influence; it may be surmised that

within the body these glands perform similar functions.[178]

The important part played by the thyroid gland is indicated by its marked

activity at the very beginning of pregnancy. We may probably associate the

general tendency to vasodilatation during early pregnancy with the

tendency to goitre; Freund found an increase of the thyroid in 45 per

cent. of 50 cases. The thyroid belongs to the same class of ductless

glands as the ovary, and, as Bland Sutton and others have insisted, the

analogies between the thyroid and the ovary are very numerous and

significant. It may be added that in recent years Armand Gautier has noted

the importance of the thyroid in elaborating nucleo-proteids containing

arsenic and iodine, which are poured into the circulation during

menstruation and pregnancy. The whole metabolism of the body is indeed

affected, and during the latter part of pregnancy study of the ingesta and

egesta has shown that a storage of nitrogen and even of water is taking

place.[179] The woman, as Pinard puts it, forms the child out of her own

flesh, not merely out of her food; the individual is being sacrificed to

the species.

The changes in the nervous system of the pregnant woman correspond to

those in the vascular system. There is the same increase of activity, a

heightening of tension. Bruno Wolff, from experiments on bitches,

concluded that the central nervous system in women is probably more easily

excited in the pregnant than in the non-pregnant state, though he was not

prepared to call this cerebral excitability "specific."[180] Direct

observations on pregnant women have shown, without doubt, a heightened

nervous irritability. Reflex action generally is increased. Neumann

investigated the knee-jerk in 500 women during pregnancy, labor, and the

puerperium, and in a large number found that there was a progressive

exaggeration with the advance of pregnancy, little or no change being

observed in the early months; sometimes when no change was observed during

pregnancy the knee-jerk still increased during labor, reaching its maximum

at the moment of the expulsion of the foetus; the return to the normal

condition took place gradually during the puerperium. Tridandani found in

pregnant women that though the superficial reflexes, with the exception of

the abdominal, were diminished, the deep and tendon reflexes were markedly

increased, especially that of the knee, these changes being more marked in

primiparae than in multiparae, and more pronounced as pregnancy advanced,

the normal condition returning with ten days after labor. Electrical

excitability was sensibly diminished.[181]

One of the first signs of high nervous tension is vomiting. As is well

known, this phenomenon commonly appears early in pregnancy, and it is by

many considered entirely physiological. Barnes regards it as a kind of

safety valve, a regulating function, letting off excessive tension and

maintaining equilibrium.[182] Vomiting is, however, a convulsion, and is

thus the simplest form of a kind of manifestation--to which the heightened

nervous tension of pregnancy easily lends itself--that finds its extreme

pathological form in eclampsia. In this connection it is of interest to

point out that the pregnant woman here manifests in the highest degree a

tendency which is marked in women generally, for the female sex, apart

altogether from pregnancy, is specially liable to convulsive

phenomena.[183]

There is some slight difference of opinion among authorities as

to the precise nature and causation of the sickness of pregnancy.

Barnes, Horrocks and others regard it as physiological; but many

consider it pathological; this is, for instance, the opinion of

Giles. Graily Hewitt attributed it to flexion of the gravid

uterus, Kaltenbach to hysteria, and Zaborsky terms it a neurosis.

Whitridge Williams considers that it may be (1) reflex, or (2)

neurotic (when it is allied to hysteria and amenable to

suggestion), or (3) toxaemic. It really appears to lie on the

borderland between healthy and diseased manifestations. It is

said to be unknown to farmers and veterinary surgeons. It appears

to be little known among savages; it is comparatively infrequent

among women of the lower social classes, and, as Giles has found,

women who habitually menstruate in a painless and normal manner

suffer comparatively little from the sickness of pregnancy.

We owe a valuable study of the sickness of pregnancy to Giles,

who analyzed the records of 300 cases. He concluded that about

one-third of the pregnant women were free from sickness

throughout pregnancy, 45 per cent. were free during the first

three months. When sickness occurred it began in 70 per cent. of

cases in the first month, and was most frequent during the second

month. The duration varied from a few days to all through.

Between the ages of 20 and 25 sickness was least frequent, and

there was less sickness in the third than in any other pregnancy.

(This corresponds with the conclusion of Matthews Duncan that 25

is the most favorable age for pregnancy.) To some extent in

agreement with Gueniot, Giles believes that the vomiting of

pregnancy is "one form of manifestation of the high nervous

irritability of pregnancy." This high nervous tension may

overflow into other channels, into the vascular and excretory

system, causing eclampsia; into the muscular system, causing

chorea, or, expending itself in the brain, give rise to hysteria

when mild or insanity when severe. But the vagi form a very ready

channel for such overflow, and hence the frequency of sickness in

pregnancy. There are thus three main factors in the causation of

this phenomenon: (1) An increased nervous irritability; (2) a

local source of irritation; (3) a ready efferent channel for

nervous energy. (Arthur Giles, "Observations on the Etiology of

the Sickness of Pregnancy," \_Transactions Obstetrical Society of

London\_, vol. xxv, 1894.)

Martin, who regards the phenomenon as normal, points out that

when nausea and vomiting are absent or suddenly cease there is

often reason to suspect something wrong, especially the death of

the embryo. He also remarks that women who suffer from large

varicose veins are seldom troubled by the nausea of pregnancy.

(J.M.H. Martin, "The Vomiting of Pregnancy," \_British Medical

Journal\_, December 10, 1904.) These observations may be connected

with those of Evans (\_American Gynaecological and Obstetrical

Journal\_, January, 1900), who attributes primary importance to

the undoubtedly active factor of the irritation set up by the

uterus, more especially the rhythmic uterine contractions;

stimulation of the breasts produces active uterine contractions,

and Evans found that examination of the breasts sufficed to bring

on a severe attack of vomiting, while on another occasion this

was produced by a vaginal examination. Evans believes that the

purpose of these contractions is to facilitate the circulation of

the blood through the large venous sinuses, the surcharging of

the relatively stagnant pools with effete blood producing the

irritation which leads to rhythmic contractions.

It is on the basis of the increased vascular and glandular activity and

the heightened nervous tension that the special psychic phenomena of

pregnancy develop. The best known, and perhaps the most characteristic of

these manifestations, is that known as "longings." By this term is meant

more or less irresistible desires for some special food or drink, which

may be digestible or indigestible, sometimes a substance which the woman

ordinarily likes, such as fruit, and occasionally one which, under

ordinary circumstances, she dislikes, as in one case known to me of a

young country woman who, when bearing her child, was always longing for

tobacco and never happy except when she could get a pipe to smoke,

although under ordinary circumstances, like other young women of her

class, she was without any desire to smoke. Occasionally the longings lead

to actions which are more unscrupulous than is common in the case of the

same person at other times; thus in one case known to me a young woman,

pregnant with her first child, insisted to her sister's horror on entering

a strawberry field and eating a quantity of fruit. These "longings" in

their extreme form may properly be considered as neurasthenic obsessions,

but in their simple and less pronounced forms they may well be normal and

healthy.

The old medical authors abound in narratives describing the

longings of pregnant women for natural and unnatural foods. This

affection was commonly called \_pica\_, sometimes \_citra\_ or

\_malatia\_. Schurig, whose works are a comprehensive treasure

house of ancient medical lore, devotes a long chapter (cap. II)

of his \_Chylologia\_, published in 1725, to pica as manifested

mainly, though not exclusively, in pregnant women. Some women, he

tells us, have been compelled to eat all sorts of earthy

substances, of which sand seems the most common, and one Italian

woman when pregnant ate several pounds of sand with much

satisfaction, following it up with a draught of her own urine.

Lime, mud, chalk, charcoal, cinders, pitch are also the desired

substances in other cases detailed. One pregnant woman must eat

bread fresh from the oven in very large quantities, and a certain

noble matron ate 140 sweet cakes in one day and night. Wheat and

various kinds of corn as well as of vegetables were the foods

desired by many longing women. One woman was responsible for 20

pounds of pepper, another ate ginger in large quantities, a third

kept mace under her pillow; cinnamon, salt, emulsion of almonds,

treacle, mushrooms were desired by others. Cherries were longed

for by one, and another ate 30 or 40 lemons in one night. Various

kinds of fish--mullet, oysters, crabs, live eels, etc.--are

mentioned, while other women have found delectation in lizards,

frogs, spiders and flies, even scorpions, lice and fleas. A

pregnant woman, aged 33, of sanguine temperament, ate a live fowl

completely with intense satisfaction. Skin, wool, cotton, thread,

linen, blotting paper have been desired, as well as more

repulsive substances, such as nasal mucus and feces (eaten with

bread). Vinegar, ice, and snow occur in other cases. One woman

stilled a desire for human flesh by biting the nates of children

or the arms of men. Metals are also swallowed, such as iron,

silver, etc. One pregnant woman wished to throw eggs in her

husband's face, and another to have her husband throw eggs in her

face.

In the next chapter of the same work Schurig describes cases of

acute antipathy which may arise under the same circumstances

(cap. III, "De Nausea seu Antipathia certorum ciborum"). The list

includes bread, meat, fowls, fish, eels (a very common

repulsion), crabs, milk, butter (very often), cheese (often),

honey, sugar, salt, eggs, caviar, sulphur, apples (especially

their odor), strawberries, mulberries, cinnamon, mace, capers,

pepper, onions, mustard, beetroot, rice, mint, absinthe, roses

(many pages are devoted to this antipathy), lilies, elder

flowers, musk (which sometimes caused vomiting), amber, coffee,

opiates, olive oil, vinegar, cats, frogs, spiders, wasps, swords.

More recently Gould and Pyle (\_Anomalies and Curiosities of

Medicine\_, p. 80) have briefly summarized some of the ancient and

modern records concerning the longings of pregnant women.

Various theories are put forward concerning the causation of the longings

of pregnant women, but none of these seems to furnish by itself a complete

and adequate explanation of all cases. Thus it is said that the craving is

the expression of a natural instinct, the system of the pregnant woman

really requiring the food she longs for. It is quite probable that this is

so in many cases, but it is obviously not so in the majority of cases,

even when we confine ourselves to the longings for fairly natural foods,

while we know so little of the special needs of the organism during

pregnancy that the theory in any case is insusceptible of clear

demonstration.

Allied to this theory is the explanation that the longings are for things

that counteract the tendency to nausea and sickness. Giles, however, in

his valuable statistical study of the longings of a series of 300 pregnant

women, has shown that the percentage of women with longings is exactly the

same (33 per cent.) among women who had suffered at some time during

pregnancy from sickness as among the women who had not so suffered.

Moreover, Giles found that the period of sickness frequently bore no

relation to the time when there were cravings, and the patient often had

cravings after the sickness had ceased.

According to another theory these longings are mainly a matter of

auto-suggestion. The pregnant woman has received the tradition of such

longings, persuades herself that she has such a longing, and then becomes

convinced that, according to a popular belief, it will be bad for the

child if the longing is not gratified. Giles considers that this process

of auto-suggestion takes place "in a certain number, perhaps even in the

majority of cases."[184]

The Duchess d'Abrantes, the wife of Marshal Junot, in her

\_Memoires\_ gives an amusing account of how in her first pregnancy

a longing was apparently imposed upon her by the anxious

solicitude of her own and her husband's relations. Though

suffering from constant nausea and sickness, she had no longings.

One day at dinner after the pregnancy had gone on for some months

her mother suddenly put down her fork, exclaiming: "I have never

asked you what longing you have!" She replied with truth that she

had none, her days and her nights being occupied with suffering.

"No \_envie!\_" said the mother, "such a thing was never heard of.

I must speak to your mother-in-law." The two old ladies consulted

anxiously and explained to the young mother how an unsatisfied

longing might produce a monstrous child, and the husband also now

began to ask her every day what she longed for. Her

sister-in-law, moreover, brought her all sorts of stories of

children born with appalling mother's marks due to this cause.

She became frightened and began to wonder what she most wanted,

but could think of nothing. At last, when eating a pastille

flavored with pineapple, it occurred to her that pineapple is an

excellent fruit, and one, moreover, which she had never seen, for

at that time it was extremely rare. Thereupon she began to long

for pineapple, and all the more when she was told that at that

season they could not be obtained. She now began to feel that she

must have pineapple or die, and her husband ran all over Paris,

vainly offering twenty louis for a pineapple. At last he

succeeded in obtaining one through the kindness of Mme.

Bonaparte, and drove home furiously just as his wife, always

talking of pineapples, had gone to bed. He entered the room with

the pineapple, to the great satisfaction of the Duchess's mother.

(In one of her own pregnancies, it appears, she longed in vain

for cherries in January, and the child was born with a mark on

her body resembling a cherry--in scientific terminology, a

\_naevus\_.) The Duchess effusively thanked her husband and wished

to eat of the fruit immediately, but her husband stopped her and

said that Corvisart, the famous physician, had told him that she

must on no account touch it at night, as it was extremely

indigestible. She promised not to do so, and spent the night in

caressing the pineapple. In the morning the husband came and cut

up the fruit, presenting it to her in a porcelain bowl. Suddenly,

however, there was a revulsion of feeling; she felt that she

could not possibly eat pineapple; persuasion was useless; the

fruit had to be taken away and the windows opened, for the very

smell of it had become odious. The Duchess adds that henceforth,

throughout her life, though still liking the flavor, she was only

able to eat pineapple by doing a sort of violence to herself.

(\_Memories de la Duchesse d'Abrantes\_, vol. iii, Chapter VIII.)

It should be added that, in old age, the Duchess d'Abrantes

appears to have become insane.

The influence of suggestion must certainly be accepted as, at all events,

increasing and emphasizing the tendency to longings. It can scarcely,

however, be regarded as a radical and adequate explanation of the

phenomenon generally. If it is a matter of auto-suggestion due to a

tradition, then we should expect to find longings most frequent and most

pronounced in multiparous women, who are best acquainted with the

tradition and best able to experience all that is expected of a pregnant

woman. But, as a matter of fact, the women who have borne most children

are precisely those who are least likely to be affected by the longings

which tradition demands they should manifest. Giles has shown that

longings occur much more frequently in the first than in any subsequent

pregnancy; there is a regular decrease with the increase in number of

pregnancies until in women with ten or more children the longings scarcely

occur at all.

We must probably regard longings as based on a physiological and psychic

tendency which is of universal extension and almost or quite normal. They

are known throughout Europe and were known to the medical writers of

antiquity. Old Indian as well as old Jewish physicians recognized them.

They have been noted among many savage races to-day: among the Indians of

North and South America, among the peoples of the Nile and the Soudan, in

the Malay archipelago.[185] In Europe they are most common among the

women of the people, living simple and natural lives.[186]

The true normal relationship of the longings of pregnancy is with the

impulsive and often irresistible longings for food delicacies which are

apt to overcome children, and in girls often persist or revive through

adolescence and even beyond. Such sudden fits of greediness belong to

those kind of normal psychic manifestations which are on the verge of the

abnormal into which they occasionally pass. They may occur, however, in

healthy, well-bred, and well-behaved children who, under the stress of the

sudden craving, will, without compunction and apparently without

reflection, steal the food they long for or even steal from their parents

the money to buy it. The food thus seized by a well-nigh irresistible

craving is nearly always a fruit. Fruit is usually doled out to children

in small quantities as a luxury, but we are descended from primitive human

peoples and still more remote ape-like ancestors, by whom fruit was in its

season eaten copiously, and it is not surprising that when that season

comes round the child, more sensitive than the adult to primitive

influences, should sometimes experience the impulse of its ancestors with

overwhelming intensity, all the more so if, as is probable, the craving is

to some extent the expression of a physiological need.

Sanford Bell, who has investigated the food impulses of children

in America, finds that girls have a greater number of likes and

dislikes in foods than boys of the same age, though at the same

time they have less dislikes to some foods than boys. The

proclivity for sweets and fruits shows itself as soon as a child

begins to eat solids. The chief fruits liked are oranges,

bananas, apples, peaches, and pears. This strong preference for

fruits lasts till the age of 13 or 14, though relatively weaker

from 10 to 13. In girls, however, Bell notes the significant fact

from our present point of view that at mid-adolescence there is a

revived taste for sweets and fruits. He believes that the growth

of children in taste in foods recapitulates the experience of the

race. (S. Bell, "An Introductory Study of the Psychology of

Foods." \_Pedagogical Seminary\_, March, 1904.)

The heightened nervous impressionability of pregnancy would appear to

arouse into activity those primitive impulses which are liable to occur in

childhood and in the unmarried girl continue to the nubile age. It is a

significant fact that the longings of pregnant women are mainly for fruit,

and notably for so wholesome a fruit as the apple, which may very well

have a beneficial effect on the system of the pregnant woman. Giles, in

his tabulation of the foods longed for by 300 pregnant women, found that

the fruit group was by far the largest, furnishing 79 cases; apples were

far away at the head, occurring in 34 cases out of the 99 who had

longings, while oranges followed at a distance (with 13 cases), and in the

vegetable group tomatoes came first (with 6 cases). Several women declared

"I could have lived on apples," "I was eating apples all day," "I used to

sit up in bed eating apples."[187] Pregnant women appear seldom to long

for the possession of objects outside the edible class, and it seems

doubtful whether they have any special tendency to kleptomania. Pinard has

pointed out that neither Lasegue nor Lunier, in their studies of

kleptomania, have mentioned a single shop robbery committed by a pregnant

woman.[188] Brouardel has indeed found such cases, but the object stolen

was usually a food.

A further significant fact connecting the longings of pregnant women with

the longings of children is to be found in the fact that they occur mainly

in young women. We have, indeed, no tabulation of the ages of pregnant

women who have manifested longings, but Giles has clearly shown that these

chiefly occur in primiparae, and steadily and rapidly decrease in each

successive pregnancy. This fact, otherwise somewhat difficult of

explanation, is natural if we look upon the longings of pregnancy as a

revival of those of childhood. It certainly indicates also that we can by

no means regard these longings as exclusively the expression of a

physiological craving, for in that case they would be liable to occur in

any pregnancy unless, indeed, it is argued that with each successive

pregnancy the woman becomes less sensitive to her own physiological state.

There has been a frequent tendency, more especially among

primitive peoples, to regard a pregnant woman's longings as

something sacred and to be indulged, all the more, no doubt, as

they are usually of a simple and harmless character. In the Black

Forest, according to Ploss and Bartels, a pregnant woman may go

freely into other people's gardens and take fruit, provided she

eats it on the spot, and very similar privileges are accorded to

her elsewhere. Old English opinion, as reflected, for instance,

in Ben Jonson's plays (as Dr. Harriet C.B. Alexander has pointed

out), regards the pregnant woman as not responsible for her

longings, and Kiernan remarks ("Kleptomania and Collectivism,"

\_Alienist and Neurologist\_, November, 1902) that this is in "a

most natural and just view." In France at the Revolution a law of

the 28th Germinal, in the year III, to some extent admitted the

irresponsibility of the pregnant woman generally,--following the

classic precedent, by which a woman could not be brought before a

court of justice so long as she was pregnant,--but the Napoleonic

code, never tender to women, abrogated this. Pinard does not

consider that the longings of pregnant women are irresistible,

and, consequently, regards the pregnant woman as responsible.

This is probably the view most widely held. In any case these

longings seldom come up for medico-legal consideration.

The phenomena of the longings of pregnancy are linked to the much more

obscure and dubious phenomena of the influence of maternal impressions on

the child within the womb. It is true, indeed, that there is no real

connection whatever between these two groups of manifestations, but they

have been so widely and for so long closely associated in the popular mind

that it is convenient to pass directly from one to the other. The same

name is sometimes given to the two manifestations; thus in France a

pregnant longing is an \_envie\_, while a mother's mark on the child is also

called an \_envie\_, because it is supposed to be due to the mother's

unsatisfied longing.

The conception of a "maternal impression" (the German \_Versehen\_) rests on

the belief that a powerful mental influence working on the mother's mind

may produce an impression, either general or definite, on the child she is

carrying. It makes a great deal of difference whether the effect of the

impression on the child is general, or definite and circumscribed. It is

not difficult to believe that a general effect--even, as Sir Arthur

Mitchell first gave good reason for believing, idiocy--may be produced on

the child by strong and prolonged emotional influence working on the

mother, because such general influence may be transmitted through a

deteriorated blood-stream. But it is impossible at present to understand

how a definite and limited influence working on the mother could produce a

definite and limited effect on the child, for there are no channels of

nervous communications for the passage of such influences. Our difficulty

in conceiving of the process must, however, be put aside if the fact

itself can be demonstrated by convincing evidence.

In order to illustrate the nature of maternal impressions, I will

summarize a few cases which I have collected from the best

medical periodical literature during the past fifteen years. I

have exercised no selection and in no way guarantee the

authenticity of the alleged facts or the alleged explanation.

They are merely examples to illustrate a class of cases published

from time to time by medical observers in medical journals of

high repute.

Early in pregnancy a woman found her pet rabbit killed by a cat

which had gnawed off the two forepaws, leaving ragged stumps; she

was for a long time constantly thinking of this. Her child was

born with deformed feet, one foot with only two toes, the other

three, the os calcis in both feet being either absent or little

developed. (G.B. Beale, Tottenham, \_Lancet\_, May 4, 1889).

Three months and a half before birth of the child the father, a

glazier, fell through the roof of a hothouse, severely cutting

his right arm, so that he was lying in the infirmary for a long

time, and it was doubtful whether the hand could be saved. The

child was healthy, but on the flexor surface of the radial side

of the right forearm just above the wrist--the same spot as the

father's injury--there was a naevus the size of a sixpence. (W.

Russell, Paisley, \_Lancet\_, May 11, 1889.)

At the beginning of pregnancy a woman was greatly scared by being

kicked over by a frightened cow she was milking; she hung on to

the animal's teats, but thought she would be trampled to death,

and was ill and nervous for weeks afterwards. The child was a

monster, with a fleshy substance--seeming to be prolonged from

the spinal cord and to represent the brain--projecting from the

floor of the skull. Both doctor and nurse were struck by the

resemblance to a cow's teats before they knew the woman's story,

and this was told by the woman immediately after delivery and

before she knew to what she had given birth. (A. Ross Paterson,

Reversby, Lincolnshire, \_Lancet\_, September 29, 1889.)

During the second month of pregnancy the mother was terrified by

a bullock as she was returning from market. The child reached

full term and was a well-developed male, stillborn. Its head

"exactly resembled a miniature cow's head;" the occipital bone

was absent, the parietals only slightly developed, the eyes were

placed at the top of the frontal bone, which was quite flat, with

each of its superior angles twisted into a rudimentary horn.

(J.T. Hislop, Tavistock, Devon, \_Lancet\_, November 1, 1890.)

When four months pregnant the mother, a multipara of 30, was

startled by a black and white collie dog suddenly pushing against

her and rushing out when she opened the door. This preyed on her

mind, and she felt sure her child would be marked. The whole of

the child's right thigh was encircled by a shining black mole,

studded with white hairs; there was another mole on the spine of

the left scapula. (C.F. Williamson, Horley, Surrey, \_Lancet\_,

October 11, 1890.)

A lady in comfortable circumstances, aged 24, not markedly

emotional, with one child, in all respects healthy, early in her

pregnancy saw a man begging whose arms and legs were "all doubled

up." This gave her a shock, but she hoped no ill effects would

follow. The child was an encephalous monster, with the

extremities rigidly flexed and the fingers clenched, the feet

almost sole to sole. In the next pregnancy she frequently passed

a man who was a partial cripple, but she was not unduly

depressed; the child was a counterpart of the last, except that

the head was normal. The next child was strong and well formed.

(C.W. Chapman, London, \_Lancet\_, October 18, 1890.)

When the pregnant mother was working in a hayfield her husband

threw at her a young hare he had found in the hay; it struck her

on the cheek and neck. Her daughter has on the left cheek an

oblong patch of soft dark hair, in color and character clearly

resembling the fur of a very young hare. (A. Mackay, Port Appin,

N.B., \_Lancet\_, December 19, 1891. The writer records also four

other cases which have happened in his experience.)

When the mother was pregnant her husband had to attend to a sow

who could not give birth to her pigs; he bled her freely, cutting

a notch out of both ears. His wife insisted on seeing the sow.

The helix of each ear of her child at birth was gone, for nearly

or quite half an inch, as if cut purposely. (R.P. Roons, \_Medical

World\_, 1894.)

A lady when pregnant was much interested in a story in which one

of the characters had a supernumerary digit, and this often

recurred to her mind. Her baby had a supernumerary digit on one

hand. (J. Jenkyns, Aberdeen, \_British Medical Journal\_, March 2,

1895. The writer also records another case.)

When pregnant the mother saw in the forest a new-born fawn which

was a double monstrosity. Her child was a similar double

monstrosity (\_cephalothora copagus\_). (Hartmann, \_Muenchener

Medicinisches Wochenschrift\_, No. 9, 1895.)

A well developed woman of 30, who had ten children in twelve

years, in the third month of her tenth pregnancy saw a child run

over by a street car, which crushed the upper and back part of

its head. Her own child was anencephalic and acranial, with

entire absence of vault of skull. (F.A. Stahl, \_American Journal

of Obstetrics\_, April, 1896.)

A healthy woman with no skin blemish had during her third

pregnancy a violent appetite for sunfish. During or after the

fourth month her husband, as a surprise, brought her some sunfish

alive, placing them in a pail of water in the porch. She stumbled

against the pail and the shock caused the fish to flap over the

pail and come in violent contact with her leg. The cold wriggling

fish produced a nervous shock, but she attached no importance to

this. The child (a girl) had at birth a mark of bronze pigment

resembling a fish with the head uppermost (photograph given) on

the corresponding part of the same leg. Daughter's health good;

throughout life she has had a strong craving for sunfish, which

she has sometimes eaten till she has vomited from repletion.

(C.F. Gardiner, Colorado Springs, \_American Journal Obstetrics\_,

February, 1898.)

The next case occurred in a bitch. A thoroughbred fox terrier

bitch strayed and was discovered a day or two later with her

right foreleg broken. The limb was set under chloroform with the

help of Roentgen rays, and the dog made a good recovery. Several

weeks later she gave birth to a puppy with a right foreleg that

was ill-developed and minus the paw. (J. Booth, Cork, \_British

Medical Journal\_, September 16, 1899.)

Four months before the birth of her child a woman with four

healthy children and no history of deformity in the family fell

and cut her left wrist severely against a broken bowl; she had a

great fright and shock. Her child, otherwise perfect, was born

without left hand and wrist, the stump of arm terminating at

lower end of radius and ulna. (G. Ainslie Johnston, Ambleside,

\_British Medical Journal\_, April 18, 1903.)

The belief in the reality of the transference of strong mental or physical

impressions on the mother into physical changes in the child she is

bearing is very ancient and widespread. Most writers on the subject begin

with the book of Genesis and the astute device of Jacob in influencing the

color of his lambs by mental impressions on his ewes. But the belief

exists among even more primitive people than the early Hebrews, and in all

parts of the world.[189] Among the Greeks there is a trace of the belief

in Hippocrates, the first of the world's great physicians, while Soranus,

the most famous of ancient gynaecologists, states the matter in the most

precise manner, with instances in proof. The belief continued to persist

unquestioned throughout the Middle Ages. The first author who denied the

influence of maternal impressions altogether appears to have been the

famous anatomist, Realdus Columbus, who was a professor at Padua, Pisa,

and Rome at the beginning of the sixteenth century. In the same century,

however, another and not less famous Neapolitan, Della Porta, for the

first time formulated a definite theory of maternal impressions. A little

later, early in the seventeenth century, a philosophic physician at Padua,

Fortunatus Licetus, took up an intermediate position which still finds,

perhaps reasonably, a great many adherents. He recognized that a very

frequent cause of malformation in the child is to be found in morbid

antenatal conditions, but at the same time was not prepared to deny

absolutely and in every case the influence of maternal impression on such

conditions. Malebranche, the Platonic philosopher, allowed the greatest

extension to the power of the maternal imagination. In the eighteenth

century, however, the new spirit of free inquiry, of radical criticism,

and unfettered logic, led to a sceptical attitude toward this ancient

belief then flourishing vigorously.[190] In 1727, a few years after

Malebranche's death, James Blondel, a physician of extreme acuteness, who

had been born in Paris, was educated at Leyden, and practiced in London,

published the first methodical and thorough attack on the doctrine of

maternal impressions, \_The Strength of Imagination of Pregnant Women

Examined\_, and exercised his great ability in ridiculing it. Haller,

Roederer, and Soemmering followed in the steps of Blondel, and were either

sceptical or hostile to the ancient belief. Blumenbach, however, admitted

the influence of maternal impressions. Erasmus Darwin, as well as Goethe

in his \_Wahlverwandtschaften\_, even accepted the influence of paternal

impressions on the child. By the beginning of the nineteenth century the

majority of physicians were inclined to relegate maternal impressions to

the region of superstition. Yet the exceptions were of notable importance.

Burdach, when all deductions were made, still found it necessary to retain

the belief in maternal impressions, and Von Baer, the founder of

embryology, also accepted it, supported by a case, occurring in his own

sister, which he was able to investigate before the child's birth. L.W.T.

Bischoff, also, while submitting the doctrine to acute criticism, found it

impossible to reject maternal impressions absolutely, and he remarked that

the number of adherents to the doctrine was showing a tendency to increase

rather than diminish. Johannes Mueller, the founder of modern physiology in

Germany, declared himself against it, and his influence long prevailed;

Valentin, Rudolf Wagner, and Emil du Bois-Reymond were on the same side.

On the other hand various eminent gynaecologists--Litzmann, Roth, Hennig,

etc.--have argued in favor of the reality of maternal impressions.[191]

The long conflict of opinion which has taken place over this opinion has

still left the matter unsettled. The acutest critics of the ancient

belief constantly conclude the discussion with an expression of doubt and

uncertainty. Even if the majority of authorities are inclined to reject

maternal impressions, the scientific eminence of those who accept them

makes a decisive opinion difficult. The arguments against such influence

are perfectly sound: (1) it is a primitive belief of unscientific origin;

(2) it is impossible to conceive how such influence can operate since

there is no nervous connection between mother and child; (3) comparatively

few cases have been submitted to severe critical investigation; (4) it is

absurd to ascribe developmental defects to influences which arise long

after the foetus had assumed its definite shape[192]; (5) in any case the

phenomenon must be rare, for William Hunter could not find a coincidence

between maternal impressions and foetal marks through a period of several

years, and Bischoff found no case in 11,000 deliveries. These statements

embody the whole of the argument against maternal impressions, yet it is

clear that they do not settle the matter. Edgar, in a manual of obstetrics

which is widely regarded as a standard work, states that this is "yet a

mooted question."[193] Ballantyne, again, in a discussion of this

influence at the Edinburgh Obstetrical Society, summarizing the result of

a year's inquiry, concluded that it is still "\_sub judice\_."[194] In a

subsequent discussion of the question he has somewhat modified his

opinion, and is inclined to deny that definite impressions on the pregnant

woman's mind can cause similar defects in the foetus; they are "accidental

coincidences," but he adds that a few of the cases are difficult to

explain away. At the same time he fully believes that prolonged and

strongly marked mental states of the mother may affect the development of

the foetus in her uterus, causing vascular and nutritive disturbances,

irregularities of development, and idiocy.[195]

Whether and in how far mental impressions on the mother can

produce definite mental and emotional disposition in the child is

a special aspect of the question to which scarcely any inquiry

has been devoted. So distinguished a biologist as Mr. A.W.

Wallace has, however, called attention to this point, bringing

forward evidence on the question and emphasizing the need of

further investigation. "Such transmission of mental influence,"

he remarks, "will hardly be held to be impossible or even very

improbable," (A.W. Wallace, "Prenatal Influences on Character,"

\_Nature\_, August 24, 1893.)

It has already been pointed out that a large number of cases of foetal

deformities, supposed to be due to maternal impressions, cannot possibly

be so caused because the impression took place at a period when the

development of the foetus must already have been decided. In this

connection, however, it must be noted that Dabney has observed a

relationship between the time of supposed mental impressions and the

nature of the actual defect which is of considerable significance as an

argument in favor of the influence of mental impressions. He tabulated 90

carefully reported cases from recent medical literature, and found that 21

of them were concerned with defects of structure of the lips and palate.

In all but 2 of these 21 the defect was referred to an impression

occurring within the first three months of pregnancy. This is an important

point as showing that the assigned cause really falls within a period when

a defect of development actually could produce the observed result,

although the person reporting the cases was in many instances manifestly

ignorant of the details of embryology and teratology. There was no such

preponderance of early impressions among the defects of skin and hair

which might well, so far as development is concerned, have been caused at

a later period; here, in 7 out of 15 cases, it was distinctly stated that

the impression was made later than the fourth month.[196]

It would seem, on the whole, that while the influence of maternal

impressions in producing definite effects on the child within the womb has

by no means been positively demonstrated, we are not entitled to reject it

with any positive assurance. Even if we accept it, however, it must

remain, for the present, an inexplicable fact; the \_modus operandi\_ we can

scarcely even guess at. General influences from the mother on the child we

can easily conceive of as conveyed by the mother's blood; we can even

suppose that the modified blood might act specifically on one particular

kind of tissue. We can, again, as suggested by Fere, very well believe

that the maternal emotions act upon the womb and produce various kinds and

degrees of pressure on the child within, so that the apparently active

movements of the foetus may be really consecutive on unconscious maternal

excitations.[197] We may also believe that, as suggested by John Thomson,

there are slight incooerdinations \_in utero\_, a kind of developmental

neurosis, produced by some slight lack of harmony of whatever origin, and

leading to the production of malformations.[198] We know, finally, that,

as Fere and others have repeatedly demonstrated during recent years by

experiments on chickens, etc., very subtle agents, even odors, may

profoundly affect embryonic development and produce deformity. But how the

mother's psychic disposition can, apart from heredity, affect specifically

the physical conformation or even the psychic disposition of the child

within her womb must remain for the present an insoluble mystery, even if

we feel disposed to conclude that in some cases such action seems to be

indicated.

In comprehending such a connection, however at present

undemonstrated, it may well be borne in mind that the

relationship of the mother to the child within her womb is of a

uniquely intimate character. It is of interest in this

connection to quote some remarks by an able psychologist, Dr.

Henry Rutgers Marshall; the remarks are not less interesting for

being brought forward without any connection with the question of

maternal impressions: "It is true that, so far as we know, the

nervous system of the embryo never has a direct connection with

the nervous system of the mother: nevertheless, as there is a

reciprocity of reaction between the physical body of the mother

and its embryonic parasite, the relation of the embryonic nervous

system to the nervous system of the mother is not very far

removed from the relation of the pre-eminent part of the nervous

system of a man to some minor nervous system within his body

which is to a marked extent dissociated from the whole neural

mass.

"Correspondingly, then, and within the consciousness of the

mother, there develops a new little minor consciousness which,

although but lightly integrated with the mass of her

consciousness, nevertheless has its part in her consciousness

taken as a whole, much as the psychic correspondents of the

action of the nerve which govern the secretions of the glands of

the body have their part in her consciousness taken as a whole.

"It is very much as if the optic ganglia developed fully in

themselves, without any closer connection with the rest of the

brain than existed at their first appearance. They would form a

little complex nervous system almost but not quite apart from the

brain system; and it would be difficult to deny them a

consciousness of their own; which would indeed form part of the

whole consciousness of the individual, but which would be in a

manner self-dependent." It must, if this is so, be said that

before birth, on the psychic side, the embryo's activities "form

part of a complex consciousness which is that of the mother and

embryo together." "Without subscribing to the strange stories of

telepathy, of the solemn apparition of a person somewhere at the

moment of his death a thousand miles away, of the unquiet ghost

haunting the scenes of its bygone hopes and endeavors, one may

ask" (with the author of the address in medicine at the Leicester

gathering of the British Medical Association, \_British Medical

Journal\_, July 29, 1905) "whether two brains cannot be so tuned

in sympathy as to transmit and receive a subtile transfusion of

mind without mediation of sense. Considering what is implied by

the human brain with its countless millions of cells, its

complexities of minute structure, its innumerable chemical

compositions, and the condensed forces in its microscopic and

ultramicroscopic elements--the whole a sort of microcosm of

cosmic forces to which no conceivable compound of electric

batteries is comparable; considering, again, that from an

electric station waves of energy radiate through the viewless air

to be caught up by a fit receiver a thousand miles distant, it is

not inconceivable that the human brain may send off still more

subtile waves to be accepted and interpreted by the fitly tuned

receiving brain. Is it, after all, mere fancy that a mental

atmosphere or effluence emanates from one person to affect

another, either soothing sympathetically or irritating

antipathically?" These remarks (like Dr. Marshall's) were made

without reference to maternal impressions, but it may be pointed

out that under no conceivable circumstance could we find a brain

in so virginal and receptive a state as is the child's in the

womb.

On the whole we see that pregnancy induces a psychic state which is at

once, in healthy persons, one of full development and vigor, and at the

same time one which, especially in individuals who are slightly abnormal,

is apt to involve a state of strained or overstrained nervous tension and

to evoke various manifestations which are in many respects still

imperfectly understood. Even the specifically sexual emotions tend to be

heightened, more especially during the earlier period of pregnancy. In 24

cases of pregnancy in which the point was investigated by Harry Campbell,

sexual feeling was decidedly increased in 8, in one case (of a woman aged

31 who had had four children) being indeed only present during pregnancy,

when it was considerable; in only 7 cases was there diminution or

disappearance of sexual feeling.[199] Pregnancy may produce mental

depression;[200] but on the other hand it frequently leads to a change of

the most favorable character in the mental and general well-being. Some

women indeed are only well during pregnancy. It is remarkable that some

women who habitually suffer from various nervous troubles--neuralgias,

gastralgia, headache, insomnia--are only free from them at this moment.

This "paradox of gestation," as Vinay has termed it, is specially marked

in the hysterical and those suffering from slight nervous disorders, but

it is by no means universal, so that although it is possible, Vinay

states, to confirm the opinion of the ancients as to the beneficial

action of marriage on hysteria, that is only true of slight cases and

scarcely enables us to counsel marriage in hysteria.[201] Even a woman's

intelligence is sometimes heightened by pregnancy, and Tarnier, as quoted

by Vinay, knew many women whose intelligence, habitually somewhat obtuse,

has only risen to the normal level during pregnancy.[202] The pregnant

woman has reached the climax of womanhood; she has attained to that state

toward which the periodically recurring menstrual wave has been drifting

her at regular intervals throughout her sexual life[203]; she has achieved

that function for which her body has been constructed, and her mental and

emotional disposition adapted, through countless ages.

And yet, as we have seen, our ignorance of the changes effected by the

occurrence of this supremely important event--even on the physical

side--still remains profound. Pregnancy, even for us, the critical and

unprejudiced children of a civilized age, still remains, as for the

children of more primitive ages, a mystery. Conception itself is a mystery

for the primitive man, and may be produced by all sorts of subtle ways

apart from sexual connection, even by smelling a flower.[204] The pregnant

woman was surrounded by ceremonies, by reverence and fear, often shut up

in a place apart.[205] Her presence, her exhalations, were of extreme

potency; even in some parts of Europe to-day, as in the Walloon districts

of Belgium, a pregnant woman must not kiss a child for her breath is

dangerous, or urinate on plants for she will kill them.[206] The mystery

has somewhat changed its form; it still remains. The future of the race is

bound up with our efforts to fathom the mystery of pregnancy. "The early

days of human life," it has been truly said, "are entirely one with the

mother. On her manner of life--eating, drinking, sleeping, and

thinking--what greatness may not hang?"[207] Schopenhauer observed, with

misapplied horror, that there is nothing a woman is less modest about than

the state of pregnancy, while Weininger exclaims: "Never yet has a

pregnant woman given expression in any form--poem, memoirs, or

gynaecological monograph--to her sensations or feelings."[208] Yet when we

contemplate the mystery of pregnancy and all that it involves, how trivial

all such considerations become! We are here lifted into a region where our

highest intelligence can only lead us to adoration, for we are gazing at a

process in which the operations of Nature become one with the divine task

of Creation.

FOOTNOTES:

[169] See, e.g., Groos, \_AEsthetische Genuss\_, p. 249. "We have to admit,"

Groos observes, "the entrance of another instinct, the impulse to tend and

foster, so closely connected with the sexual life. It is seemingly due to

the co-operation of this impulse that the little female bird during

courtship is so often fed by the male like a young fledgling. In man

'love' from the biological standpoint is also an amalgamation of two

needs; when the tender need to protect and foster and serve is lacking the

emotion is not quite perfect. Heine's expression, 'With my mantle I

protect you from the storm,' has always seemed to me very characteristic."

Sometimes the sexual impulse may undergo a complete transformation in this

direction. "I believe there is really a tendency in women," a lady writes

in a letter, "to allow maternal feeling to take the place of sexual

feeling. Very often a woman's feeling for her husband becomes this (though

he may be twenty years older than herself); sometimes it does not,

remaining purely sex feeling. Sometimes it is for some other man she has

this curious self-obliterating maternal feeling. It is not necessarily

connected with sex intercourse. A prostitute, who has relations with

dozens of men, may have it for some feeble drunken fool, who perhaps goes

after other women. I once saw the change from sex feeling to mother

feeling, as I call it, come almost suddenly over a woman after she had

lived about four years with a man who was unfaithful to her. Then, when

all real sex feeling, the hatred of the woman he followed, the desire he

should give her love and tenderness, had all gone, came the other feeling,

and she said to me, 'You don't understand at all; he's only my little

baby; nothing he does can make any difference to me now.' As I grow older

and understand women's natures better, I can see almost at once which

relation it is a woman has to her husband, or any given man. It is this

feeling, and not sex passion, that keeps woman from being free." Not only

is there a sexual association in the impulse to foster and protect, there

would appear to be a similar element also in the response to that impulse.

Freud has especially insisted on the partly sexual character of the

child's feelings for those who care for it and tend it and satisfy its

needs. It is begun in earliest infancy; "whoever has seen the sated infant

sink back from the breast, to fall asleep with flushed cheeks and happy

smile, must say that the picture is adequate to the expression of the

sexual satisfaction of later life." The lips, moreover, are the earliest

erogenous zone. "There will, perhaps, be some opposition," Freud remarks

(\_Drei Abhandlungen zur Sexualtheorie\_, pp. 36, 64), "to the

identification of the child's feelings of tenderness and appreciation for

those who tend it with sexual love, but I believe that exact psychological

analysis will place the identity beyond doubt. The relationship of the

child with the person who tends it is for it a continual source of sexual

excitement and satisfaction flowing from the erogenous zones, especially

since the fostering person--as a rule the mother--regards the child with

emotions which proceed from her sexual life; strokes it, kisses it, rocks

it, and very plainly treats it as a compensation for a fully valid sexual

object." Freud remarks that girls who retain the childish character of

their love for their parents to adult age are apt to make cold wives and

to be sexually anaesthetic.

[170] Esbach (in his \_These de Paris\_, published in 1876) showed that even

the finger nails are affected in pregnancy and become measurably thinner.

[171] C.H. Stratz, \_Die Schoenheit des Weiblichen Koerpers\_, Chapter VI.

[172] Iron appears to be liberated in the maternal organism during

pregnancy, and Wychgel has shown (\_Zeitschrift fuer Geburtshuelfe und

Gynaekologie\_, bd. xlvii, Heft II) that the pigment of pregnant women

contains iron, and that the amount of iron in the urine is increased.

[173] Vinay, \_Maladies de la Grossesse\_, Chapter VIII; K. Hennig,

"Exploratio Externa," \_Comptes-rendus du XIIe. Congres International de

Medecine\_, vol. vi, Section XIII, pp. 144-166. A bibliography of the

literature concerning the physiology of pregnancy, extending to ten pages,

is appended by Pinard to his article "Grossesse," \_Dictionnaire

Encyclopedique des Sciences Medicales\_.

[174] Stratz, op. cit., Chapter XII.

[175] W.S.A. Griffith, "The Diagnosis of Pregnancy," \_British Medical

Journal\_, April 11, 1903.

[176] J. Mackenzie and H.O. Nicholson, "The Heart in Pregnancy," \_British

Medical Journal\_, October 8, 1904; Stengel and Stanton, "The Condition of

the Heart in Pregnancy," \_Medical Record\_, May 10, 1902 and \_University

Pennsylvania Medical Bulletin\_, Sept., 1904 (summarized in \_British

Medical Journal\_, August 16, 1902, and Sept. 23, 1905.)

[177] J. Henderson, "Maternal Blood at Term," \_Journal of Obstetrics and

Gynaecology\_, February, 1902; C. Douglas, "The Blood in Pregnant Women,"

\_British Medical Journal\_, March 26, 1904; W.L. Thompson, "The Blood in

Pregnancy," \_Johns Hopkins Hospital Bulletin\_, June, 1904.

[178] H.O. Nicholson, "Some Remarks on the Maternal Circulation in

Pregnancy," \_British Medical Journal\_, October 3, 1903.

[179] J. Morris Slemans, "Metabolism During Pregnancy," \_Johns Hopkins

Hospital Reports\_, vol. xii, 1904.

[180] B. Wolff, \_Zentralblatt fuer Gynaekologie\_, 1904, No. 26.

[181] Tridandani, \_Annali di Ostetrica\_, March, 1900.

[182] R. Barnes, "The Induction of Labor," \_British Medical Journal\_,

December 22, 1894.

[183] See, e.g., Havelock Ellis, \_Man and Woman\_, fourth edition, pp. 344,

et seq.

[184] Arthur Giles, "The Longings of Pregnant Women," \_Transactions

Obstetrical Society of London\_, vol. xxxv, 1893.

[185] Ploss and Bartels, \_Das Weib\_, Chapter XXX.

[186] Thus, in Cornwall, "to be in the longing way" is a popular synonym

for pregnancy.

[187] The apple, wherever it is known, has nearly always been a sacred or

magic fruit (as J.F. Campbell shows, \_Popular Tales of West Highlands\_,

vol. I, p. lxxv. et seq.), and the fruit of the forbidden tree which

tempted Eve is always popularly imagined to be an apple. One may perhaps

refer in this connection to the fact that at Rome and elsewhere the

testicles have been called apples. I may add that we find a curious proof

of the recognition of the feminine love of apples in an old Portuguese

ballad, "Donna Guimar," in which a damsel puts on armour and goes to the

wars; her sex is suspected and as a test, she is taken into an orchard,

but Donna Guimar is too wary to fall into the trap, and turning away from

the apples plucks a citron.

[188] A. Pinard, Art. "Grossesse," \_Dictionnaire Encyclopedique des

Sciences Medicales\_, p. 138. On the subject of violent, criminal and

abnormal impulses during pregnancy, see Cumston, "Pregnancy and Crime,"

\_American Journal Obstetrics\_, December, 1903.

[189] See especially Ploss and Bartels, \_Das Weib\_, vol. i, Chapter XXXI.

Ballantyne in his work on the pathology of the foetus adds Loango negroes,

the Eskimo and the ancient Japanese.

[190] In 1731 Schurig, in his \_Syllepsilogia\_, devoted more than a hundred

pages (cap. IX) to summarizing a vast number of curious cases of maternal

impressions leading to birth-marks of all kinds.

[191] J.W. Ballantyne has written an excellent history of the doctrine of

maternal impressions, reprinted in his \_Manual of Antenatal Pathology: The

Embryo\_, 1904, Chapter IX; he gives a bibliography of 381 items. In

Germany the history of the question has been written by Dr. Iwan Bloch

(under the pseudonym of Gerhard von Welsenburg), \_Das Versehen der

Frauen\_, 1899. Cf., in French, G. Variot, "Origine des Prejuges Populaires

sur les Envies," \_Bulletin Societe d'Anthropologie\_, Paris, June 18, 1891.

Variot rejects the doctrine absolutely, Bloch accepts it, Ballantyne

speaks cautiously.

[192] J.G. Kiernan has shown how many of the alleged cases are negatived

by the failure to take this fact into consideration. (\_Journal of American

Medical Association\_, December 9, 1899.)

[193] J. Clifton Edgar, \_The Practice of Obstetrics\_, second edition,

1904, p. 296. In an important discussion of the question at the American

Gynaecological Society in 1886, introduced by Fordyce Barker, various

eminent gynaecologists declared in favor of the doctrine, more or less

cautiously. (\_Transactions of the American Gynaecological Society\_, vol.

xi, 1886, pp. 152-196.) Gould and Pyle, bringing forward some of the data

on the question (\_Anomalies and Curiosities of Medicine\_, pp. 81, \_et

seq.\_) state that the reality of the influence of maternal impressions

seems fully established. On the other side, see G.W. Cook, \_American

Journal of Obstetrics\_, September, 1889, and H.F. Lewis, ib., July, 1899.

[194] \_Transactions Edinburgh Obstetrical Society\_, vol. xvii, 1892.

[195] J.W. Ballantyne, \_Manual of Antenatal Pathology: The Embryo\_, p. 45.

[196] W.C. Dabney, "Maternal Impressions," Keating's \_Cyclopaedia of

Diseases of Children\_, vol. i, 1889, pp. 191-216.

[197] Fere, \_Sensation et Mouvement\_, Chapter XIV, "Sur la Psychologie du

Foetus."

[198] J. Thomson, "Defective Co-ordination in Utero," \_British Medical

Journal\_, September 6, 1902.

[199] H. Campbell, \_Nervous Organization of Man and Woman\_, p. 206; cf.

Moll, \_Untersuchungen ueber die Libido Sexualis\_, bd. i, p. 264. Many

authorities, from Soranus of Ephesus onward, consider, however, that

sexual relations should cease during pregnancy, and certainly during the

later months. Cf. Brenot, \_De l'influence de la copulation pendant la

grosseisse\_, 1903.

[200] Bianchi terms this fairly common condition the neurasthenia of

pregnancy.

[201] Vinay, \_Traite des Maladies de la Grossesse\_, 1894, pp. 51, 577;

Mongeri, "Nervenkrankungen und Schwangerschaft." \_Allegemeine Zeitschrift

fuer Psychiatrie\_, bd. LVIII, Heft 5. Haig remarks (\_Uric Acid\_, sixth

edition, p. 151) that during normal pregnancy diseases with excess of uric

acid in the blood (headaches, fits, mental depression, dyspepsia, asthma)

are absent, and considers that the common idea that women do not easily

take colds, fevers, etc., at this time is well founded.

[202] Founding his remarks on certain anatomical changes and on a

suggestion of Engel's, Donaldson observes: "It is impossible to escape the

conclusion that in women natural education is complete only with

maternity, which we know to effect some slight changes in the sympathetic

system and possibly the spinal cord, and which may be fairly laid under

suspicion of causing more structural modifications than are at present

recognized." H.H. Donaldson, \_The Growth of the Brain\_, p. 352.

[203] The state of menstruation is in many respects an approximation to

that of pregnancy; see, e.g., Edgar's \_Practice of Obstetrics\_, plates 6 6

and 7, showing the resemblance of the menstrual changes in the breasts and

the external sexual parts to the changes of pregnancy; cf. Havelock Ellis,

\_Man and Woman\_, fourth edition, Chapter XI, "The Functional Periodicity

of Woman."

[204] Thus the gypsies say of an unmarried woman who becomes pregnant,

"She has smelt the moon-flower"--a flower believed to grow on the

so-called moon-mountain and to possess the property of impregnating by its

smell. Ploss and Bartels, \_Das Weib\_, bd. I, Chapter XXVII.

[205] This was a sound instinct, for it is now recognized as an extremely

important part of puericulture that a woman should rest at all events

during the latter part of pregnancy; see, e.g., Pinard, \_Gazette des

Hopitaux\_, November 28, 1895, and \_Annales de Gynecologie\_, August, 1898.

[206] Ploss and Bartels, op. cit., Chapter XXIX; Kryptadia, vol. viii, p.

143.

[207] Griffith Wilkin, \_British Medical Journal\_, April 8, 1905.

[208] Weininger, \_Geschlecht und Charakter\_, p. 107. I may remark that a

recent book, Ellis Meredith's \_Heart of My Heart\_, is devoted to a

seemingly autobiographical account of a pregnant woman's emotions and

ideas. The relations of maternity to intellectual work have been carefully

and impartially investigated by Adele Gerhard and Helena Simon, who seem

to conclude that the conflict between the inevitable claims of maternity

and the scarcely less inevitable claims of the intellectual life cannot be

avoided.

APPENDIX.

HISTORIES OF SEXUAL DEVELOPMENT.

HISTORY I.--The following narrative has been written by a

university man trained in psychology:--

So far as I have been able to learn, none of my ancestors for at

least three generations have suffered from any nervous or mental

disease; and of those more remote I can learn nothing at all. It

appears probable, then, that any peculiarities of my own sexual

development must be explained by reference to the somewhat

peculiar environment.

I was the first child and was, naturally, somewhat spoiled--a

process which tended to increase my natural tendency to

sentimentality. On the other hand, I was shy and undemonstrative

with all except my nearest relatives, and with them as well after

my seventh or eighth year. And here it may be well to describe my

"mental type," as this is probably the most important factor in

determining the direction of one's mental development. Of mental

types the "visual" is, of course, by far the most common, but in

my own case visual imagery was never strong or vivid, and has

constantly grown weaker. The dominant part has been played by

tactual, muscular and organic sensations, placing me as one of

the "tactual motor" type, with strong "verbal motor" and

"organic" tendencies. In reading a novel I seldom have a mental

picture of the character or situation, but easily imagine the

sensations (except the visual) and feel something of the emotions

described. When telling of any event I have a strong impulse to

make the movements described and to gesticulate. I remember

events in terms of movements and the words to be used in giving

an account of them; and in thinking of any subject I can feel the

movements of the larynx and, in a less degree, of the lips and

tongue that would be involved in putting my thoughts into words.

I am easily moved to emotion, even to sentimentality, but am

seldom if ever deeply affected and am so averse to any display of

my feelings that I have the reputation among my acquaintances of

being cold, unfeeling and unemotional. I am naturally quiet and

bashful to a degree, which has rendered all forms of social

intercourse painful through much of my life, and this in spite of

a real longing to associate with people on terms of intimacy. As

a child I was sensitive and solitary; later I became morbid as

well. In a character so constituted the feelings and impulses of

the moment are likely to rule, and such has been my constant

experience, though a large element of obstinacy in my character

has kept me from appearing impulsive, and slight influences will

bring about reactions which seem out of all proportion to their

cause. For instance, I cannot, even now, read the more erotic of

Boccaccio's stories without a good deal of sexual excitement and

restlessness, which can be relieved only by vigorous exercise or

masturbation.

The first ten years of my life were passed on a farm, most of the

time without playmates or companions of my own age.

As far back as I can remember I indulged in elaborate day-dreams

in which I figured as the chief character along with a few others

who were chiefly creatures of my imagination, but at times

borrowed from reality. These others were always boys until I

learned the proper function of the sexual organs, when girls

usurped the whole stage in numbers beyond the limits of a Turkish

harem. Even at school my day-dreams were scarcely interrupted,

for my shyness and timidity made me very unpopular among my

schoolmates, who tormented me after the fashion of small boys or

neglected me, as the spirit moved them. To make matters worse, I

was brought up under the "sheltered life system," kept carefully

away from the "bad boys," which category included nearly all the

youngsters of the community, and deluged with moral homilies and

tirades on things religious until I was thoroughly convinced that

goodness and discomfort, the right and the unpleasant, were

strictly synonymous; and I was kept through much of the time

facing the prospect of an early death, to be followed by the good

old orthodox hell or the equal miseries of its gorgeous

alternative. I may say in all seriousness that this is a

conservative and unexaggerated account of one phase of my early

life--the one, I think, that tended most strongly to make me

introspective and morbid. Later on, when I was trying to abandon

the habit of masturbation, this early training greatly increased

the despair I felt at each successive failure.

The first traces of sexual excitement that I can now recall

occurred when I was about 4 years old. I had erections quite

frequently and found a mild pleasure in fondling my genitals when

these occurred, especially just after waking in the morning. I

had no notion of an orgasm, and never succeeded in producing one

until I was 13 years of age. In the summer of my sixth year I

experienced pleasurable sensations in daubing my genitals with

oil and then fondling or rubbing them, but I abandoned this

amusement after getting some irritating substance into the

meatus. A year later my mother warned me that playing with my

penis would "make me very sick," but since experience had taught

me that this was not true, my conviction that what was forbidden

must necessarily be pleasant, sent me directly to my favorite

retreat in the barn loft to experiment. Since, however, I failed,

in spite of persistent effort, to produce any such pleasant

results as I had expected, I soon gave up my attempts for other

kinds of amusement.

A few months after this, in midsummer, a very sensual servant

girl began a series of attempts to satisfy herself sexually with

my help. She came nearly every day into the loft where I was

playing and did her best to initiate me into the mysteries of

sexual relationships, but I proved a sorry pupil. She would rub

my penis until it became erect and then, placing me upon her,

would insert the penis in her vulva and make movements of her

thighs and hips calculated to cause friction. At times she varied

the program by lying upon me and embracing me passionately. I can

remember distinctly her quick, gasping breath and convulsive

movements. She generally ended the seance by persuading me to

perform cunnilingus upon her. None of these performances were

intelligible to me and I invariably protested against being

compelled to leave my play to amuse her. Even her fondling of my

genitals annoyed me; and, stranger still, I preferred satisfying

her by cunnilingus to the attempts at coitus.

It was nearly a year later that I experienced the first

unmistakable manifestations of the sexual impulse--erections

accompanied by lustful feeling and vague desires of whose proper

satisfaction I had no notion whatever. It never occurred to me to

associate my experiences with the servant girl with these new

sensations. The peculiar fact about them was that they were

generally occasioned by the infliction of pain upon animals. I do

not remember how I first discovered that they could be evoked in

this way, but I can clearly recollect many of my efforts to

arouse this pleasurable excitement by abusing the dog or the

cats, or by prodding the calves with a nail set in the end of a

broom handle. I seldom manipulated my genitals at this time, and

when I did it was for the purpose of causing sexual excitement

rather than allaying it.

During this same year I got my first idea of sexual intercourse

by watching animals copulate; but my powers of observation must

have been limited, for I supposed that the penis of the male

entered the anus of the female. In watching the coitus of animals

I experienced lively sexual excitement and lustful sensations,

located not only in the genitals, but apparently in the anus as

well. I often excited, myself by imagining myself playing the

part of the female animal--a peculiar combination of passive

pederasty and bestiality. A servant girl put me to right on the

error of observation just mentioned, but neglected to apply the

principle to human animals, and I remained for another year in

complete ignorance of the structure of woman's sexual organs and

of the intercourse between man and woman. In the meantime I

cultivated my fancies of intercourse with animals, often still

perversely imagining myself taking the part of the female; and

the notion of such relationships gradually became so familiar as

to seem possible and desirable. This is especially significant in

view of later developments.

Up to my eleventh or twelfth year the erotic element in my

daydreaming varied with the seasons. In the summer it played a

dominant part, while in the winter it was almost entirely absent,

owing, it may be, to the fact that most of my time was spent

indoors or on long, tiresome tramps to and from school, and the

further fact that during the winter I saw but little of the

animals which had acted as a stimulus to sexual excitement. So

little was I troubled in winter and so ignorant was I of normal

intercourse that sleeping with a cousin, a girl of about my own

age (7 or 8 years), resulted in no addition to my knowledge of

things sexual.

It was early in my ninth year that I first learned something of

the anatomical difference between man and woman and of the

functions of the sexual organs in coitus. These were explained to

me by a young male servant, who, however, told me nothing of

conception or pregnancy. At first I was very little interested,

as it did not immediately occur to me to associate my own erotic

experiences with the matter of these revelations; but under the

faithful tuition of my new instructor I soon began to desire

normal coitus, and my interest in the sexual affairs of animals

weakened accordingly. His teachings went still further, for he

masturbated before me, then persuaded me to masturbate him, and

finally practiced coitus inter femora upon me. He also tried to

masturbate me, but was unable to produce an orgasm, though I

found the experiment mildly pleasurable.

Early in my eleventh year we left the farm and lived in the city

for several months. In the meantime there had been no

developments in my sexual life beyond what has already been

indicated. In the city I found so much to interest and amuse me

that I almost entirely forgot my erotic day-dreams and desires.

Though my chief playmates were two girls of about my own age I

never thought of attempting sexual intercourse with them, as I

might easily have done, for they were much wiser and more

experienced in these things than myself. Shortly before the end

of our stay in town an older schoolmate explained to me as much

of the process of reproduction as is usually known by a

precocious youngster of 12 years, but I firmly refused to credit

his statements. He adduced the fact of lactation in proof of the

correctness of his views, but I had been too thoroughly steeped

in supernaturalism to be very amenable to naturalistic evidence

of this sort and remained obdurate. But the suggestion stayed

with me and perplexed me not a little; when we returned to the

farm I began to watch the reproductive process in animals.

The following two years were decidedly unpleasant. I was growing

rapidly and was sluggish, awkward and stupid. At school I was

more unpopular than ever and seemed to have a positive genius

for doing the wrong thing. On the rare occasions when my

companions admitted me to their counsels I was a willing dupe and

catspaw, with the result that I was much in trouble with my

teachers. Being morbidly sensitive I suffered keenly under these

circumstances and, as my health was not at all good, I often made

of my frequent headaches excuses to stay at home, where I would

lie abed brooding over my small troubles or, more often, dreaming

erotic day-dreams and making repeated attempts to produce an

orgasm. But though these efforts were accompanied by the most

lustful thoughts and my imagination created situations of

oriental extravagance, I was 13 years old when they first met

with success. I remember the occasion very distinctly, the more

so because I thought of it much and bitterly when shortly

afterwards I tried to abandon a habit which the family "doctor

book" assured me must result in every variety of damnation. At

the moment, however, I was greatly surprised and gratified and

tried at once to repeat the delightful sensation, but was unable

to do so until the following day. From that time to the present I

think I have masturbated an average of ten times per week, and

this is certainly a very conservative estimate; for though up to

my sixteenth year I could seldom produce an orgasm more than once

a day I have often, during the last four or five years, produced

it from four to seven times per day without difficulty and this

for days and even weeks in succession. During these periods of

excessive masturbation very little liquid was ejaculated and the

pleasurable sensations were slight or entirely lacking.

From the time when I began masturbating regularly practically my

whole interest centered in things pertaining to sex. I read the

chapters of the family "doctor book" which treated of sexual

matters; my day-dreams were almost exclusively erotic; I sought

opportunities to talk about sex-relationships with my

schoolmates, with whom I was now slowly getting on better terms;

I collected pictures of nude women, learned a great number of

obscene stories, read such obscene books as I could obtain and

even searched the dictionary for words having a sexual

connotation. Up to my fifteenth year, when ejaculation of semen

began, there was a strong sadistic coloring to my day-dreams.

Through this period, too, my bashfulness in the presence of the

opposite sex increased until it reached the point of absurdity.

When fifteen years old I began to practice coitus inter femora on

my brother and continued it intermittently for about two years.

The experience was disappointing, for I had confidently expected

a great increase of pleasure over masturbation in this act; and

in casting about for some stronger stimulus I recurred to the

forgotten idea of intercourse with animals. I promptly tried to

put the idea to a test, but failed several times, and finally

succeeded, only to find that the result fell far short of my

expectations. Nevertheless I continued the practice irregularly

for about three years--or rather through that part of the three

years that I spent at home, for while I was at school opportunity

for such indulgence was lacking. Long familiarity with the idea

of intercourse with animals had made it impossible for me to feel

the disgust with the practice which it inspires in most people;

and even the perusal of Exodus xxii: 19 failed to make me abandon

it. Firmly as I believed in the Mosaic law the supremacy of the

sexual impulse was complete.

As early as my sixteenth year I tried to abandon "self-abuse" in

all its forms and have repeatedly made the same effort since that

time but never with more than very partial success. On two or

three occasions I have stopped for periods of several weeks, but

only to begin again and indulge more recklessly than before. The

deep depression which followed each failure, and often each act

of masturbation, I attributed solely to the loss of semen,

leaving out of account the fact that I expected to feel depressed

and the utter discouragement and self-contempt which accompanied

the sense of failure and weakness when, in the face of my

resolution, I repeatedly gave way and yielded to the temptation

to an act whose consequences I firmly believed must be ruinous. I

am now convinced that by far the greater part of this depression

was due to suggestion and the humiliating sense of defeat. And

this feeling of moral impotence, this seeming helplessness

against an overpowering impulse which, on the other hand, seemed

so trivial when viewed without passion, eventually weakened my

self-control to a degree guessed by no one but myself and sapped

the foundations of my moral life in a way which I have constant

occasion to deplore.

The foregoing paragraphs give, I think, a fair idea of my

condition when I left home for a boarding school at the beginning

of my seventeenth year. From this time my experiences may be said

to have run on in two distinct cycles--that of the summer months

when I was at home, and that of the remainder of the year when I

was at school. This fact will make some confusion and apparent

inconsistency in the rest of this "history" unavoidable. When I

left home I was shy, retiring, totally ignorant of social usage,

without self-confidence, unambitious, dreamy, and subject to fits

of melancholy. I masturbated at least once a day, though I was in

almost constant rebellion against the habit. In my more idle

moments I elaborated erotic day dreams in which there was a

peculiar mixture of the purely sensual and the purely ideal

element; which never fused in my experience, but held the field

alternately or mingled somewhat in the manner of air and water.

One person usually served as the object of my ideal attachment,

another as the center round which I grouped my sensual dreams and

desires.

At school I found more congenial companions than I had fallen in

with elsewhere, and the necessary contact with people of both

sexes gradually wore off some of the rougher corners and brought

a measure of self-confidence. I had two or three incipient love

affairs which my backwardness kept from growing serious. Out of

this change of environment came a sense of expansion, of escape

from self, which was distinctly pleasant. I still masturbated

regularly, but no longer experienced the former depression except

when at home during vacation. Relatively to the past, life was

now so varied and interesting that I had less and less time for

melancholy; and the discovery that I could lead my classes and

hold my own in athletic sports seemed to indicate that my past

fears had been exaggerated. Nevertheless I was never reconciled

to the habit and often rebelled at the weakness that kept me its

slave.

When I entered the university the effects of my useless struggle

with the practice of masturbation were pretty well developed. I

could no longer fix my attention steadily upon my work and found

that only by "cribbing" and "bluffing" could I keep my place at

the head of my classes. I was troubled not a little by the

shoddiness of my work, and tried again and again during the

course of the two years spent at this college to shake off the

habit. At the university I was introduced gradually to a wider

social circle and so far outgrew my bashfulness that I began to

seek the society of the opposite sex assiduously. As I gained

self-confidence I became reckless, getting at one time into

serious trouble with the authorities which came near resulting in

my expulsion. I became one of the more popular members of the

clique to which I belonged--much to my surprise and even more to

that of my acquaintances. The physical culture craze attacked me

at this time and my pet ambition was the attainment of strength

and agility. My bump of vanity also grew apace, but an unmeasured

hatred of all kinds of foppishness kept me on the safe side of

moderation in my dress and behavior.

During my second year of university life I had two love affairs

in the course of which I found that my interest in any particular

member of the fair sex disappeared as soon as it was returned.

The pursuit was fascinating enough, but I cared nothing at all

for the prize when once it was within reach. I may add that the

interest I had in the girls was purely ideal. While at this

school I do not think I masturbated half as often as while at the

preparatory school.

When I left this college for ---- University I took with me a

formidable catalogue of good resolutions, first among which was

the determination to abandon all kinds of "self-abuse." I think I

kept this one about a month. As I had gone from a comparatively

small school to one of the largest of American universities the

change was great and the revelations it brought me frequently

humiliating. I was lonesome, home-sick, and my bump of

self-esteem was woefully bruised; and not unnaturally I soon

began to seek a partial solace in day-dreams and masturbation.

After I had become somewhat adapted to my new environment I

indulged less frequently in either, and from that time to the

present I have masturbated very irregularly, sometimes but little

and again to excess.

Not long after I came to this place I met a young lady with whom

I soon became quite intimate. For over a year our friendship was

strictly platonic and then swung suddenly around to a sexual

basis. We were ardent lovers for a few weeks, after which I tired

of the game as I had before in other cases, and broke off all

relations with her as abruptly as was possible. Since then I have

almost wholly withdrawn from the society and companionship of

women and have almost entirely lost whatever tact and assurance I

once possessed in their company. Things pertaining to sexual life

have interested me rather more than less, but have occupied my

attention much less exclusively than before this episode. Though

I have never intended to marry, my breaking off relations with

this girl affected me much. At any rate it marked an abrupt

change in the character of my sexual experiences. The sexual

impulse seems to have lost its power to rouse me to action.

Hitherto I had practiced masturbation always under protest, as it

were--as the only available form of sexual satisfaction; while

now I resigned myself to it as all that there was to hope for in

that field. Of course I knew that a little effort or a little

money would procure natural satisfaction of my sexual needs, but

I also knew that I would never, under any ordinary circumstances,

put forth the necessary effort, and fear of venereal disease has

been more than enough to keep me away from houses of

prostitution.

Some months ago I refrained from masturbation for a period of

about six weeks and watched carefully for any change in my health

or spirits, but noticed none at all. The only impulse to

masturbate was occasioned by fits of restlessness accompanied by

erections and a mildly pleasurable feeling of fullness in the

penis and scrotum. I think that over 75 per cent, of my acts of

masturbation are provoked by these fits of restlessness and are

unaccompanied by fancy images, erotic thoughts, lustful desires,

or marked pleasure. At other times the act is occasioned by

erotic thoughts and images, and is accompanied by a considerable

degree of lustful pleasure which, however, is never so intense as

in my earlier experiences and has steadily decreased from the

first. Usually the orgasm is accompanied by a strong contraction

of all the voluntary muscles, particularly the extensors,

followed by a slight giddiness and slight feeling of exhaustion.

If repeated several times in the course of a single day the acts

are followed by dullness and lassitude; otherwise the feeling of

exhaustion passes away quickly and a sense of relief and quiet

takes its place. So natural or rather habitual has this resort

to masturbation as a means of relief from nervousness and

restlessness become that the act is almost instinctive in its

unconsciousness.

I am extremely sensitive to all kinds of sexual influences, and

have an insatiable curiosity regarding everything that pertains

to the sexual life of men or women. I am not, however, excited

sexually by conversation about sexual facts and relationships, no

matter what its nature, though in reading erotic literature my

excitement is often intense.

The tendency to day dream has never left me, but there are no

longer any elaborate scenes or long-continued "stories," these

having been replaced by vaguely imagined incidents which are

usually broken off before they reach a satisfactory climax. They

are always interrupted by the intrusion of other matters, usually

of more practical interest; and the long-continued habit of

satisfying myself by masturbation has made erotic dreams rather

tantalizing than pleasurable. I dream very seldom at night--at

least I can scarcely ever remember any dreams upon waking--and

practically never of sexual relations. I have not had a nocturnal

emission for over three years, and probably not more than

twenty-five in my life.

In my "love passages" with girls there has been no serious

thought of coitus on my part, and I have never had intercourse

with a woman--unless my early experiences with the servant girl

be called such. Like all masturbators I always idealized "love"

to the utter exclusion of all sensual cravings; and the notion

that the physical act of coitus was something degrading and

destructive of real love rather than its consummation was, of all

prejudices I have ever formed, the most difficult to escape--a

circumstance due, I suppose, to the fact that all I had ever been

taught on the subject tended to the complete divorce of what was

called "love" from what was stigmatized as a "base sensual

desire." Judging from my own experience and observation I should

say that "ideal love" is a mere surface feeling, bound to

disappear as soon as it has gained its object by arousing a

reciprocal interest on the part of the one to whom it is

directed. So little did I "materialize" the objects of my "love"

that I have never cared for kissing or the warm embraces in which

lovers usually indulge. I have never kissed but one girl, and her

with far too little enthusiasm to satisfy her. My last sweetheart

was a very passionate girl, the warmth of whose embraces was

somewhat torrid and, to me, both puzzling and annoying. The

intensity of feeling which demanded such strenuous expression was

beyond my knowledge of human nature. A somewhat peculiar

circumstance in connection with these experiences is the fact

that I often found myself trying to analyze my emotions with a

purely psychological interest while playing the part of the

intoxicated lover in his mistress's arms.

There is but little left to say on the subject of my sexual

development. During the last two or three years my knowledge of

the facts of the sexual life has been very greatly increased,

and I have become acquainted with phases of human nature which

were wholly unknown to me before. The part played by things

sexual in my life is still, I suppose, abnormally large; it is

undoubtedly the largest single interest, though my outer life is

determined almost wholly by other considerations.

Of course I know nothing of the effect which long-continued

masturbation may have had on my ability to perform normal coitus.

I do not think I am subject to any kind of sexual perversion, for

all my indulgence has been \_faute de mieux\_ and, at least since I

began masturbation, all my desires and erotic day-dreams have had

to do only with normal coitus. The mystery which surrounds the

sexual act seems at times to be regaining its former influence

and power of fascination. I have no doubt, however, but that I

should be greatly disillusioned should I ever perform coitus; and

I greatly regret that I have not been able to test this

conviction and so round out and complete this "history."

It may be worth while to say a word about my religious

experiences, as, in many cases, they are closely bound up with

the sexual impulse. I was never "converted," but on a dozen or

more occasions approached the crisis more or less closely. The

dominant emotion in these experiences was always fear, sometimes

with anger and despair intermixed in varying proportions. A

complete analysis of these experiences is, of course, impossible,

but the various pleasurable feelings of which converts spoke in

the revivals which I attended were a closed book to me. Following

my revival-meeting experiences came a few days spent in a sort of

moral exaltation during which I eschewed all my habits of which

conventional morality disapproved, save masturbation, and felt no

small satisfaction with my moral conditions. I became a

first-rate Pharisee. Toward the women who had figured in my day

dreams I suddenly conceived the chastest affection, resolutely

smothering every sensual thought and fancy when thinking of them,

and putting in place of these elements ideal love,

self-sacrifice, knightly devotion--Sunday-school Garden-of-Eden

pictures with a mediaeval, romantic coloring. These day-dreams

were always sexual, involving situations of extreme complexity

and monumental silliness. Masturbation was always continued and

usually with increased frequency. The end of these periods was

always abrupt and much like awaking from a dream in which the

dreamer has been behaving in a manner to arouse his own disgust.

They were followed by feelings of sheepishness and self-contempt

mingled with anger and a dislike of all things having to do with

religion. My inability to pass the conversion crisis and a

growing contempt for empty enthusiasm finally led me to a saner

attitude toward religion, from which I passed easily into

religious scepticism; and later the study of philosophy and

science, and particularly of psychology, banished the last

lingering remnant of faith in a supernatural agency and led me

to the passion for facts and indifference to values which have

caused me to be often called "dead to all morality."

HISTORY II.--C.A., aged 25, unmarried; tutor, preparing to take

Holy Orders:--

My paternal ancestry (which is largely Huguenot) is noteworthy

for its patriotism and its large families. My father, who died

when I was a year old, is remembered for the singular uprightness

and purity of his life from his earliest childhood. The

photograph which I have shows him as possessed of a rare classic

beauty of features. He was an ideal husband and father. At the

time of his death he was a Master of Arts and a school principal.

My mother is an extraordinarily neurotic woman, yet famed among

her friends for her great domesticity, attachment to her

husbands, and an almost abnormal love of babies. She has nobly

borne the ill-treatment of her second husband, who for several

years has been in a state of melancholia. My mother has been

"highly-wrought" all her life, and has suffered intensely from

fears of all kinds. As a young girl she was somnambulistic, and

once fell down a stairhead during sleep. In spite of her bodily

sufferings with indigestion, eye-strain, and depression she

retains her youthfulness. She has slight powers of reasoning. She

has had times of unconsciousness and rigidity, I have never heard

any mention of epilepsy. She has a horror of showing prudishness

in regard to the healthful manifestations of sex life, and is

always praising examples of what she terms "a natural woman."

I have heard that during my first year my mother detected my

nurse in the act of putting a morphine powder on my tongue for

the purpose of keeping me quiet. I was subject to convulsions at

this period, and narrowly escaped a permanent hernia. My family

tell me that from the beginning I was a well-developed and boyish

boy, full of mischief, impulsive, good to look upon, unusually

affectionate, beloved by all.

In my third year I took pleasure in crawling under the bed with

my boy-cousin who was nine months my senior, and after we had

taken down our drawers, in kissing each other's nates. I do not

remember which of us first thought of this pastime.

At the age of 4 I gave myself a treat by gazing upward through a

cellar window at the nates of a woman who was defecating from

several feet above into a cesspool that lay beneath. It was

during this summer also that I frightened myself by pulling back

my prepuce far enough to disclose the purple glans, which I had

never seen before. But this act gave me no desire to masturbate.

When 5 years old, and living in a great city, I drew indecent

pictures in company with a little girl and her younger brother.

These pictures represented men in the act of urinating. The

penes were drawn large, and the streams of urine plainly

indicated. One afternoon I induced the boy to go to the

bath-room, lie on his back, and allow me to perform \_fellatio\_ on

him. I did not ask him to return the favor. I remember the

curious tar-like smell of his clothing and the region about his

genitals. It is possible that I gained my knowledge of \_fellatio\_

from an unknown boy of 10, who had induced me, during the

preceding summer to enter a sandy lot with him, watch him

urinate, and then, kneeling before him, commit \_fellatio\_. A year

later, as I was walking home in the rain to our summer cottage,

with an open umbrella over my shoulder, a boy of 15, who was

leaning against our fence, exhibited a large, erect penis, and

when I had passed him urinated upon me and my umbrella. I never

saw the boy again. I felt peculiarly insulted by his act. Back of

the house there lived a 12-year-old boy who invited me to watch

him defecate in the outdoor privy, and during the act told me a

number of indecent stories and words which I cannot remember.

About this time I fell in love with a little Jewish boy next

door. Often I cried myself to sleep over the thought that perhaps

he was lying on a sofa alone and crying with a stomach-ache. I

longed to embrace him; and yet I saw little of him, and made

little of him when I was with him.

Living in a Western city a few months later, some girls of 12 and

14 led me to their barn, where they dressed themselves in boys'

clothing and made believe that they were cowboys. One of them

told me to "shut my eyes, open my mouth, and get a surprise."

When I opened my eyes once more a piece of hen-dung lay in my

mouth. I have a vague remembrance of one of the girls asking me

to enter a water-closet with her. She uttered some indelicate

phrase, but I performed no act with her. In the house where I

lived I once entered the bedroom of a half-grown girl while she

was dressing. She knelt to kiss me innocently enough, and I, by a

sudden impulse, ran my hand between her bare neck and her corset

as far as I could reach. Apparently she took no notice of my

movement. Although I did not masturbate, yet during this winter I

experienced a tickling sensation about my genitals when I placed

my hand beneath them as I lay on my stomach in bed. One evening I

pulled up my night-dress and, holding my penis in my hand, I

danced to and fro on the carpet. I imagined that I was one of a

line of naked men and women who were advancing toward another

similar line that faced them. I imagined myself as pleasurably

coming in contact with my female partner who possessed male

genitals.

The following summer I lived in the woods. My next-door playmate

was a little girl of my own age--6 years. She sat down before me

in the barn and exposed her genitals. This was the first time I

had seen female organs, or had thought for a moment that they

differed from my own. In great perplexity I asked the little

girl: "Has it been cut off?" She and I defecated in peach baskets

that we found in the upper part of the barn.

When I was 7 years old and back in the Eastern city I lived in

the house of a physician. Alone with his 3-year-old daughter one

day, I showed her my erect organ, and felt a delicious

gratification when she stroked it with the words: "Nice! Nice!" I

confessed my fault to my guardian that night after I had said my

prayers. I had complained to my mother a year before of the

inconvenience I found in my penis being "so long sometimes." She

said that she would "see about having the end taken off." But I

was never circumcised. Her words gave me the doubly unpleasant

impression that my \_glans\_ was to be cut off.

There came occasionally to the kitchen of Dr. W.'s house a

foul-mouthed Irish laundress who used coarse language to me

concerning urination. I loathed the woman, and yet one night I

dreamed that I was embracing her naked form and rolling over and

over with her on the bed; and in spite of my sight of female

genitals a few months before, I thought of her as having organs

of my own kind and size. At my first school I watched a

red-haired boy of 12 expose the penis of a 7-year-old boy as he

lay on his back in the bath-room. I do not remember that the

sight gave me sexual pleasure.

I spent the summer before I was 8 in a double house. The adopted

daughter of our neighbor (a neurotic, retired physician) was a

girl of 13 who had been taken from a poor laboring family. She

got me to show her my parts, touched them, and asked whether I

urinated from my scrotum. She also induced me to play with her

genitals as we sat on a sofa in the twilight, and to spank her

naked nates with the back of a hair-brush as she lay on a bed;

but from none of these performances did I derive physical

satisfaction. The girl E. and I took delight in "talking dirty

secrets," as she expressed it. Her young cousin H. (nephew of her

adopted mother) never heard me use the word "thing" without

suggestively smiling. E. recalled the pleasant hours that she had

spent with her cousin when they were in their night-gowns. She

did not particularize these sexual relations. Under the

board-walk the boy H. and I once defecated in bottles. Some

little girls who lived opposite us pulled up their dresses one

night and "dared" each other to dance out beyond the end of the

house, in full view of the road. We boys merely looked on.

I now fell passionately in love with a remarkably handsome little

boy of my own age. I longed to kiss and hug him, but I did not

dare to do so, for he was haughty and intolerant of my

attentions. I even allowed him to stand with one foot on me and

remark in a loud tone: "I am Conqueror!" I endured no end of

petty insults and much ill-treatment from this boy. I reached the

height of my passion on the night that he appeared at our

cottage in a tight-fitting suit of pepper-and-salt. I gloried in

his perfect legs and besought my guardian that she would buy me a

similar suit of clothes.

For the summer after I was 8 years old I lived in a cottage in a

country town. The servant maid M. was a young girl of 16 who

listened eagerly to my accounts of the "secrets" and actions in

which the girl E. and I had taken delight a year before. I think

that M. arranged a meeting between a little black-haired girl and

me in order that we might take a walk and play sexually with each

other. Just as we were starting on our walk one of my relatives

said that I must not leave the yard.

The little girl and I had see-sawed together and I had been

interested in her legs as she rose in the air. (When I was 13

years old and see-sawing at a picnic with a stout girl, the

motion of the board and the sight of her straddled form filled me

with longing to embrace her sexually.) One afternoon M. took me

to the house of an acquaintance of hers. M's brother was in the

room and made a number of unremembered remarks which struck me as

being rather "free," and M. told me later that she and the girl

once dressed as ballet dancers and danced before M.'s brother. I

felt that he was lascivious. I was always remarkably intuitive.

I fell in love with a handsome, stout, black-haired boy who lived

on a farm; but he was not a "farmer's son" in the common sense of

the word. I visited him for two or three days, and we slept with

each other, to my boundless joy. For his freckled girl cousin I

did not care the turn of my wrist, although she was a nice enough

little thing. One night when we three lay on a bed in the dark,

and neither of us boys had eyes or words for her, she silently

left us. He and I never committed the slightest sexual fault. I

left him with tears at the summer-end, and I often kissed his

photograph during the following winter.

In the flat-house where I began to live when I was 8 years old, I

once practiced mutual tickling of a very slight character with a

boy of my own age. We sat on chairs placed opposite to each other

and we inserted our fingers through the openings in our trousers.

Just as we were beginning to enjoy the titillation we were

interrupted by the approach of one of my family who, however, was

not quick enough to discover us. Down cellar I often saw the

genitals of the janitor's little girls--they were fond of lifting

their skirts and they did not wear drawers--but I had no desire

to attempt conjunction. I once caught an older friend of mine (he

was 13) in the act of leaving one of the girls. The pair had been

in a coal-compartment. The boy was buttoning his trousers and I

guessed what he had been doing. When I began to sleep alone in my

tenth year I had no desire to masturbate, and was loath to do so

by reason of ample warnings given me by my guardian and by the

family physician. One afternoon a stunted friend of mine sat down

in the back yard and astonished me by tying a piece of string to

his penis. At a large private school which I now attended I made

the acquaintance of the principal's son, and wondered why he had

such a fancy for dressing his 5-year-old sister in boy's clothes.

He closed the door on me while he was thus engaged. At my house

we went to the bath-room together, and he showed me his

circumcised and much-ridged penis. Neither of us made any mention

of masturbating.

At this period I fell slightly in love with a 5-year-old boy with

intensely black eyes. I would kiss him whenever we were alone,

but I had no wish to seduce him. I was always interested in

watching the urination of younger children. When I was 5 years

old I went on my knees to a strange little boy in order to

whisper in his ear an inquiry as to whether he wanted to urinate.

I experienced a pleasurable thrill when I was 10 years old in

leading a small girl cousin to the outdoor privy, in helping her

on and off the open seat, in buttoning and unbuttoning her

drawers, and in gazing at her vulva.

The summer before I was 10 I lived a wild life in the mountains.

My companions were a negro girl, the two daughters of a

clergyman, the two sons of a questionable woman hotel-keeper, and

the daughter of the Irish scavenger. All of these children were

extraordinarily sensual. Their leading pastime, from morning

until night, was varying forms of indecency, with the supreme

caress--which they termed "raising dickie"--as the most frequent

enjoyment. The 5-year-old daughter of the scavenger explained to

us how she had seen her father approaching her stout mother with

an erect penis, the pair standing up before the lamplight during

the act. This curly-headed, rosy-cheeked child handled her

genitals so much that they were inflamed. I once saw her sitting

in the road and rubbing dust against her vulva. I saw little of

the elder daughter of the minister (she was 12 years old). She

persuaded me to expose myself before her in the cellar of a

partially-built house. In return for my favor she allowed me to

look at her genitals. She did not ask for \_conjunctio\_. The two

younger daughters were my intimates. With the middle one I was

forever performing a weak conjunction that consisted in the

laying of my member against her vulva. Notwithstanding all the

entreaties of my little friend, I could not be persuaded to

protrude my penis against her vagina; and not on one occasion can

I remember obtaining an erection or extreme pleasure. Up in the

garret she straddled slanting beams with her genitals exposed,

and I followed her example. The negro girl and my little friend

both urinated on a tent floor at my request. I did not fancy the

odor of a girl's genitals, nor the appearance of the vulva when

the labia were held apart.

The following summer, when I was almost 11, I took a long walk

one day with my old friend, the girl E. We entered a patch of

woods and ate our lunch, but no sense of sexual drawing toward

the girl came over me and she did not offer to entice me. I

slept with her boy-cousin one night, and her neuropathic aunt, a

retired lady physician, bothered us by repeatedly creeping into

our room. I felt intuitively that she was watching to see whether

we would commit mutual masturbation--which we had no thought of

doing. Three years before I had opened the door of her bedroom

suddenly and saw E.'s naked form. The physician had been

examining her, E. told me later. My guardian also annoyed me by

repeated warnings not to play with myself.

Just before I turned 11 I was sent to a small and so-called

"home" boarding-school. Eight of us lived in the smaller

dormitory. The matron roomed downstairs. There was no resident

master--a serious error. We small boys were told to strip one

evening. We were then tied neck-to-neck and made to dance a

"slave-dance," which was marked by no sexuality. A boy of 15, R.,

one afternoon gave me the astonishing information that my father

had taken a part in my procreation. Up to this moment I had known

only of the maternal offices, information of which had been

beautifully supplied to me by my guardian when I was 7 years old.

At that time I talked freely about the coming of a baby brother

in a distant city; I watched the construction of baby clothes; I

named the newcomer, and I was momentarily disappointed when he

proved to be a girl. This same R., a strong boy with a large

penis, got into the custom of lying in bed with me just before

lights were put out. He would read to himself and occasionally

pause to pump his penis and make with his lips the sound of a

laboring locomotive. I felt impelled to handle his organ, for I

was fascinated by its size, and stiffness, and warmth. Rarely he

would titillate my then small and unerect penis. R. never

ejaculated when he was with me; hence not until my third year was

I acquainted with the appearance of a flow of semen. Sometimes R.

would stop during his dressing to manipulate his penis, but was

such a picture of rosy health that I doubt whether he brought

himself often to ejaculation. R. told me that he had been to a

brothel where his genitals were examined to determine whether

they were large enough and not diseased. He also related how he

"played cow" with a girl of his own age, she consenting to

perform \_fellatio\_ upon him. A dark-skinned, unwashed, pimpled

but fairly vigorous boy of 16, with an irritable domineering

manner, told me the delights of coitus with a girl in a

bath-house, and I overheard his conversation with another "old"

boy concerning the purchase of a girl in a big city for the sum

of five dollars. No details were given.

I will now pass to my third year, when I was 13 years old. A

large, well-set-up boy of 16, A., became my idol. His toleration

of my presence in his room filled me with endless love. When I

lied about a matter in which he was concerned, his denunciation

of me brought me to a state of shuddering and weeping

unspeakable. When our relations were established again A.

allowed me to creep into his bed after the lights were out, and

there I passionately embraced him, but without performing any

definite act. When I turned over on my side with my back to him

he drew my prepuce back and forth until I experienced orgasm, but

not ejaculation. I would return his favor by pumping his erect

penis, but with no ejaculation on his part. He did not propose

\_fellatio\_, and I did not think of it. One night when he was in

my bed I began to masturbate very slightly, whereupon he laughed,

saying: "So that is the way you amuse yourself!" As a matter of

fact the habit was not fastened upon me. He always laughed when

the rubbing of his finger on my exposed glans caused me to

shrink. Another boy, H., now began to show me his erect penis and

we practiced mutual manipulations. A. laughingly told me how me

had caught H. in the act of masturbating as he stood in the

bath-tub. A. told me a number of sexual stories--how he enjoyed

coitus in the bushes with a girl on the way home from

entertainments; how half a dozen boys and girls stripped in the

basement of a church and performed coitus on the velvet chairs

which stood behind the pulpit; and how he and a younger boy, who

camped out together, played with each other's genitals. F., a boy

of 11, was highly nervous, subject to timidity and tears on the

slightest provocation, often morose, and under treatment for

kidney trouble. His penis was erect whenever I saw him undress.

He told me that a partially idiotic man taught F. and his

companion how to masturbate. The man invited the boys to his tent

and there pumped his organ until "some white stuff came out of

it." F. also told me that an Indian princess in his part of the

country would permit coitus for fifty cents. A. sometimes slept

with F., and I could imagine their embraces. S., a secretive,

handsome boy of 13, wetted his bed with urine every night. The

only sign that he gave of an interest in sexuality was his

laughing remark concerning the coupling of rose-bugs. Of his

chum, my beloved C., I will speak later. My small room-mate

handled himself only slightly. I never had a desire to lie with

him, since I disliked him, nor with my first room-mate, a

"chunky," fiery boy of 10, whose penis interested me merely

because it was circumcised and almost always erect. His

masturbation was also so slight as not to attract any particular

attention. A lusty German boy, B., showed no signs of sexuality

until his third year, when he laughed about his newly-appearing

pubic hair, and told several of us openly of how he enjoyed to

play "a drum-beat" on his penis before going to sleep. "I don't

do it too much, though," he explained. He showed a mild curiosity

when I gave him the resume of a book on cohabitation which

contained illustrations of the erect penis and the female organs.

I had found this book in the woods and I read it eagerly during

my third year.

I came to the point of agreeing with A., who said: "Everyone is

smutty." Indeed I lived in a lustful world, and yet my mind was

bent also on books, and writing, and the outdoor world. I was

overgrown and splendidly developed, with a medium-sized penis and

a scant growth of pubic hair. My face wore a somewhat infantile

expression. My mouth was a perfect "Cupid's bow," my hair thin

and light. I was troubled about my snub-nose, which gave the boys

a great deal of amusement. As a matter of fact I exaggerated its

upward tendency out of my morbid self-consciousness and

cowardice. My imagination was extraordinarily intense, as it had

always been. I was sensitive to smells and sounds and colors and

personalities, and to the subtle influence of the night. I was

timid and easily moved to tears, but not from any physical

weakness until after. At the lower house there was the boy Z.,

famed for his large penis; and the older G., a boy of 15, who was

the leader in sexuality at his dormitory. Z. showed me his penis

and exposed his glans often enough, but we did not manipulate

each other. G. told us to notice how large a space his penis

occupied in his trousers, and laughed over Z.'s custom of

masturbating by means of a narrow vase. G.'s special lover was a

nervous boy of ten. It is remarkable that none of us mentioned

\_fellatio\_ or \_paedicatio\_. These acts may have occurred at

school, but not to my knowledge. We did not have much to say

sexually about the girls. We heard rumors of a 16-year-old, V.,

who had been sent away from school for coitus; and my first

room-mate was said to have obtained \_conjunctio\_ with a girl

under cover of the chapel shed. Once A. and I pointed a telescope

at the open windows of the girls' dormitory, but we saw nothing

to interest us. A day-scholar, J., a pale, nervous, bright boy of

13, took me into the study of his uncle-physician and together we

gloated over pictures of the sexual organs. A. was with us on one

occasion. J. told me how he liked to roll over and over in bed

with his hand placed under his scrotum. This act, he said, made

him imagine that he was obtaining coitus. He advised me to slide

my penis back and forth in the vagina whenever I should actually

obtain coitus. In my room at school J. once drew an imaginary map

of a bagnio, in which the water-closet was carefully displayed

\_en suite\_ with the bedrooms. J. and I never masturbated

together. Indeed, I cannot remember seeing his organ. A hulking

boy of 16, who lived opposite the school-grounds, became intimate

with J., and we three went on a walk up the railroad track. The

big boy, W., tried to inflame my passions by telling me how he

and J. had had coitus with a handsome black-haired widow in town,

but I remained cold.

During this year I fell in love with C., a popular, talkative,

witty boy of my own age, or perhaps a year younger. He fancied me

and we slept together one night under the most innocent

circumstances. I never dreamed of having sexual relations with

him, and yet I fairly burned with love for him. My stay at his

beautiful home over Sunday while his parents were away was one

long delight. We slept in each other's arms, but there was no

sexuality. En route to C.'s home he pointed with a glove to a

little working-girl, saying he would like to have intercourse

with her, but this was the only remark of the kind that ever

passed his lips in my presence. When undressed save for his

undershirt, he laughingly held his unerect organ in his hand and

made the motions of obtaining conjunction with an imaginary

partner. Once we spoke of masturbation (I could recite the

information of my good physician with a marvelous show of

virtue), and C. remarked: "Yes, doing that makes boys crazy." C.

finally grew tired of my deceptive, babyish nature and

ultra-interest in books and puzzles, but I cherished an

undiminished affection for him, and when he was detained at home

for a fortnight with a broken arm, I wrote him a passionate

letter, which I sobbed over and actually wetted with my tears.

But the fervor of my passion died at the close of the year. I

consider this unsullied friendship to be the only redeeming

feature of my sensual days at school.

Versed as I was in the warnings against masturbation, I found

pleasure one afternoon when I was alone in slipping my penis

through the open handle of a pair of scissors and in violently

flapping my partially erect organ until a strange, sweet thrill

crept over me from top to toe and a drop of clear liquid oozed

from my member. But I gave up the manipulation with scissors,

finding a greater satisfaction in masturbating while I was

defecating or just after it. I either pumped my organ by slipping

the prepuce back and forth, or I grasped the organ at its root

and violently jerked it back and forth. I soon began to

masturbate not only every time that I defecated, but also at

night just before I went to sleep, and sometimes early in the

morning. On the whole I preferred the jerking just described. I

always brought about ejaculation after perhaps five minutes of

violent exertion.

My penis became chafed at the root, but I did not especially

care. I remember the afternoon that I masturbated for the first

time while I was defecating in the school water-closet. I cannot

recall that at first I thought of coitus while I masturbated. On

one occasion I masturbated over the \_vase de nuit\_ after a

delightful afternoon of tobogganing exploration up and down the

mountain.

During this first year of abuse, I felt no ill effects

whatsoever, although I realized, in an unthinking way, that I was

doing wrong. But sexuality had assumed the proportion of a

regular feature of our school life. It was difficult for me to

place a "universal" view in its true perspective. I used to smile

at the glazed, dull morning eye of poor H., who was a stunted boy

of 15, and thus could not endure his losses so well as I could

endure them. The qualms of conscience which I suffered were lost

in my delight in my dawning sexual life. Sometimes I lay on my

stomach in bed, and by placing my hand under my scrotum,

according to the directions of J., brought up a pretty girl to

mind. Just before Sunday school G., our chief reprobate, and the

rest of us would hunt out what we considered to be nasty texts of

Scripture. The chapter concerning the whoredoms of Aholah and

Aholibah gave me an especial pleasure. T. mentioned the giggling

that occurred at prayers in the lower dormitory when the details

of Esau's birth were read out. A few days before G. was

expelled--for exactly what cause I do not know--he told me of how

greatly he enjoyed coitus on his grandmother's sofa with a girl

of fifteen. When I went home on the boat for holidays I noted the

large, black-haired penis of the strong boy of our school. He

occupied a state-room with me, but made no sexual overtures.

Since my twelfth year I had been wrapped up all summer long in a

boy who was six months my senior. We slept together constantly,

but not once did we think of obtaining mutual gratification. On

the contrary, we held up high ideals to each other and frowned on

masturbation. I took delight in saying that I never had handled

myself, and never would do so. Even at the height of my

"auto-erotic" period, I skillfully concealed my habits from all

my boy friends. A neurotic solo choir boy friend once spoke of

obtaining ejaculation, whereupon I expressed utter ignorance of

such an act, little hypocrite that I was. This boy told how the

house servants joked with him about coitus and made laughing

lunges at his organs.

But much as I loved my chum, my most passionate regard went out

in my thirteenth year to N., a chubby, blue-eyed, choir-boy of

12. He was a pretty boy to any eye. He was not gifted, except in

water-sports, and anything but popular either with girls or with

boys; yet I grew warm at the mention of his name. He did not care

a fig for me. From first to last I had no consciousness of the

sexual nature of my passion, and the thought of doing more than

embrace and kiss him in an innocent manner never crossed my mind.

For two summers I had nights of tossing on my bed (although I

almost never was sleepless for any cause) when I would see his

dear face and form, in and out of the swimming pool, or engaged

perhaps in singing or in showing his beautiful teeth. I seldom

was smitten with little girls, and I found myself embarrassed in

their company after my ninth year; yet I thought well enough of

their looks and ways to enjoy their company at dances. The girls

liked me in a platonic way, for I was accounted a good, big,

kind, blundering boy with a helping hand for the smallest fry.

During the summer after I was 13, I imagined myself in the early

morning, when I was half awake, as persuading my wife to have

coitus with me. In the course of my spoken words I kept my hand

under my scrotum.

A plump girl-cousin of my own age was visiting at my uncle's

during the summer after I was 13. With her I greatly desired to

satisfy myself, but I could not be sure that my boy cousin (5

years old) might not find us out, even though she should consent.

Once when we three were in the hay-loft a wave of lust rolled

over me, but I made no proposal. Night and gaslight greatly

increased my \_libido\_. On one occasion my aunt had gone to the

village for ice-cream, and L. and I were left alone in the

dining-room. I took her on my lap and had a powerful erection. I

almost asked her to play sexually with me in the barn, but

instead I spoke of an imaginary girl, the first letters of whose

successive names spelled an indecent word for coitus--a word

known to almost every Anglo-Saxon child, I fear. L. laughed, but

gave no sign of assent. For a neighboring girl of 15 I felt such

a drawing that early in the morning I would roll on the floor

with my erect organ in my hand in riotous imagining of coitus

with her. I walked with her in the woods and sat at her feet, but

although I felt instinctively that she would satisfy me without

much persuasion, yet I \_could not\_ ask her. One night I started

to church in order to walk home with her, and lead her (if

possible) to a field where we might gratify ourselves (I picked

out the exact grassy spot where we might lie); but when I was

almost at the church door my "moral sense" (if that is what it

was) rose and dragged me home again.

During the swimming hour I watched the genitals of the boys,

comparing them carefully in the most minute details. Circumcised

organs affected me as being disagreeable, and men's hairy, coarse

genitals I abhorred.

When 13 I became acquainted with the new mail-boy at the inn. He

was a city "street-boy," and got me into smoking cigarettes

occasionally. I did not definitely take up smoking until I was

16. He told me that a mason once offered him ten cents if he

would masturbate the man in a cellar. The boy said that he

refused. I slept a few times with an ill-favored boy of fine

parentage. He was of my own age, and I had played with him in a

natural way for several years, but my increasing sexual desires

led me to mutually masturbate with him, and even unsuccessfully

to attempt with him mutual paedicatio. On the morning after our

nights of sensuality I felt "gone" and miserable, but not

repentant. By afternoon I was myself again. My relations with G.

were purely animal, for I disliked his jealous disposition, his

horse-laugh, his features, his form, his withdrawn scrotum and

his undersized penis. At home in the evening I often found myself

inflamed with a mental picture of active \_fellatio\_ with him, but

I never performed this act, so far as I remember.

One of my great sexual desires was to walk along a fence on which

a girl was seated. In order that I might feast my eyes on her

pudenda she must not wear drawers.

When I turned 14 I had been, from my unusual size, in long

trousers for several months. I entered a private day-school and

progressed brilliantly in my studies. I kept up masturbation

almost daily, sometimes twice a day, both in the water closet and

in bed. I can remember ejaculating before urination in the school

\_cabinet\_. At night I often found myself longing for the return

of my sister, seven years my junior, in order that I might

embrace her in bed and fondle her genitals. I had done these

things during my Christmas vacation of the year before. I mildly

reproached myself for such incestuous desires, but they recurred

continually. I dreamed little. And I cannot remember the

character of my dreams. My waking \_libido\_ spent itself mostly in

longings to embrace (without lustful acts) the forms of little

boys of exquisite blonde beauty and thick hair. Narcissism may

have been present, for in my twelfth year I had been told that at

the age of 5 and 6 I was an extraordinarily beautiful little

creature with long, lint-white hair. The preferable age was from

6 to 9. My eye was alert on the streets for boys answering to

this description, and a street boy with long, white hair so won

my passion that I followed him to his home and asked his mother

if he might call on me and "play some games." As I did not even

know the boy's name and had never seen him before, I was

wonderingly refused. I sought in vain to find the whereabouts of

another long-haired street boy whom I burned to embrace and load

with benefits. I had a boundless desire for such a boy as this to

idolize me--to look into my face out of big eyes and lose himself

in love for me--to call me by endearing pet names--of his own

accord to throw his arms around my neck. This second actual boy

disappeared from my horizon by presumably moving away from the

vast city neighborhood. I took a fancy to a small boy at school,

who possessed the requisite delicacy, timidity, and sweetness, if

not the physical requisites, of my beau ideal. I walked with him

in the park and planned to have him at the house; but the matter

was not arranged. At boarding-school I had associated much with

younger and weaker boys, and had been ridiculed much for my

cowardice in sports, but at the city school I moved with my

equals and won their recognition. Our gymnasium director was

middle-aged and of an indolent disposition. He liked to recall

his youthful erections and to answer my sexual queries too fully,

and cheerfully volunteered information on brothels. Yet I doubt

whether he had an evil purpose in conversing with me. I thought I

should never dare or want to enter one. I always conjured up the

picture of a row of naked women from whom I could take my pick,

and the smell of the women I imagined to be identical with the

smell of my big friend A. at boarding-school. When I was

traveling down town on an elevated train one afternoon the

brakeman asked me whether I had ever been in a brothel, and told

me that disorderly houses abounded in my neighborhood. "I have

had connection with women," said this red-haired young man,

waving his hand in greeting to a woman who nodded at him from a

window, "since I was 15 years old. Not long ago a fine-looking,

young woman in black offered to pay all my expenses if I would

live with her and connect with her."

When a girl of perhaps 7, a distant cousin of mine, visited us

for a few days, I gratified my lust by placing my hand under her

genitals and swinging her to and fro. She giggled with pleasure.

That summer I began to experience the evil effects of the

masturbation which I had practiced daily for a year and a half.

Pimples began to break out on my chin (my complexion up to this

time had been white and delicate). The family ascribed my

condition to digestive difficulties. In playing with the boys and

girls I found myself seized with a terrible shyness and a

tendency to look down and weep. I had lost all the courage I

had--it had never been great--in the presence of a crowd of

children. I was fairly at ease with a single companion. My

self-consciousness was something more painful to me than I can

convey in words. At home I wept in my room and cursed myself for

a baby. I little realized the cause of my nervous collapse. Yet I

had too robust a frame not to be able to sleep and to play hard.

The sympathetic pleasure which I had found in swinging my

girl-cousin to and fro I now doubled by letting a 7-year-old boy

ride cock-horse on my feet. I experienced an erection during the

process, and I almost induced ejaculation when I tickled the boy

with my feet in the region of his genitals. To see his shrinking,

giggling joy gave me an exquisite sexual thrill. I longed to

sleep with the boy, but I was afraid of causing comment. At the

new and large boarding school which I entered in the fall my most

lustful dreams and ejaculations were concerned with standing this

little boy on the footboard of a bed, taking down his

knickerbockers, and performing \_fellatio\_ on him. But I dreamed

also of natural coitus. I fell in love with the handsome,

12-year-old son of the aged headmaster. The boy, O., sat next me

at the table, and I never tired of gazing at him. It gave me a

special sense of pleasure to look at him when he wore a certain

flowing, scarlet, four-in-hand necktie. But O. was not attracted

to me--for one thing I was in a disagreeably pimpled

condition--and I could not induce him to linger in my room nor to

sleep with me. My passion for O. did not diminish, and it rose to

its supremacy on the evening when he appeared in our hallway (he

roomed on the girls' side of the house and hinted at the sexual

sights that he saw) in a costume of white satin, lace, and wings.

He was ready for a costume party.

I now masturbated less frequently, for I was beginning to

appreciate the horrible consequences of my indulgence. I had

frequent pollutions, with dreams. My day was one long agony of

fear. How I dreaded to go to sleep in the same bed with my older

chum, who never made any advances beyond embracing me passively

\_cum erectione\_ while he was asleep. My day was one long agony of

fear. At meal time my feet constantly writhed in agony for fear

that the headmaster's grown up young ladies should make fun of

me, or that my lack of facial composure and my inability to look

people in the eye might be commented upon. I tingled with

apprehension, especially in the region of my stomach. Every nerve

was taut in the effort I made to appear composed. I masturbated

with erections over nothing. Greek recitations were for me an

\_auto da fe\_. My heart beat like a trip-hammer at the thought of

getting up to recite, and once on my feet my voice shook and my

mind wandered. I hated the thought of people behind me looking at

me. I rarely summoned the courage to turn my head either one way

or the other. I vastly admired the "bravery" of the small,

15-year-old boy who recited so calmly and so well. I was too

cowardly to play foot-ball and base-ball, and I dreaded even my

favorite tennis because the spectators put me in a state of

scared self-consciousness. Knowing my own condition, I was yet so

blind to it most of the time, and such a Jekyll-and-Hyde, that I

actually pitied a boy of 19 who was an eccentric and a scared

victim of masturbation. But in spite of my neuropathic condition

I developed intellectually. I do not touch upon this aspect of my

life, however, because I am trying to limit myself strictly to

sexual manifestations. At the present time I have not the courage

to continue the narrative.

HISTORY III.--The following narrative is written by a clergyman,

age 40, unmarried:--

My childhood and early boyhood were unmarked by sexual phenomena,

beyond occasional erections, which commenced when about 5 years

of age, without any exciting causes. These were accompanied by

some degree of excitement, of the same nature as that which I

experienced in later years. I was absolutely ignorant of sexual

matters, but always had an idea that the essential difference

between man and woman was to be found in the genital organs. This

was sometimes a matter for thought and curiosity.

Being for many years an only child I saw little of other

children, and formed the habit of amusing myself with making

things--boats, houses, etc.--and acquired a taste for science.

When I could read I preferred biography, history, and poetry to

anything else.

When I was 13 years old and at a large school I heard for the

first time of coitus, but very imperfectly. For a few days it

filled my thoughts and mind, but feeling it was too engrossing a

subject and one which took me off better things, I put it out of

my mind. Later, another boy gave me a fuller description of the

matter, and I began to have a great desire to know more and to be

old enough to practice it. I also discovered that boys

masturbated, and about a year after tried the experiment for

myself. This vice was largely indulged in by my school-fellows.

It never occurred to me that it was sinful, until I was nearly

16, when I came across a passage in Kenns's \_Manual of

Schoolboys\_, in which it was hinted such things were wrong

morally and spiritually. Previously I had felt it was an

indelicate and shameful thing, and bad for health. This last idea

was held as a solemn fact by all my boy friends. Gradually

religion began to exert an influence over my sexual nature,

obtaining as years passed a greater and greater restraining

power. It is simply impossible for me to write a history of my

sexual development without also describing the action which

Christianity has had in determining its growth. The two have been

so intimately bound together that my life history would not be a

faithful record of facts if I left religion out of it.

At school I took part, with great keenness, in cricket and

foot-ball, and was very ambitious to excel in everything in which

I took an interest, but I always had other tastes as well, which

were more precious to me, for example, the love for science,

history, and poetry. Until I was past 16 years my desire was

simply for coitus, girls and women attracted me only as affording

the means of gratifying this desire; but when I was nearly 17 I

began to regard girls as beautiful objects, apart from this, and

to desire their love and companionship. At the same time it

dawned upon me that life held much of joy in the love of women

and in domestic life--so henceforth I regarded them in a higher

and purer light, and apart from sexual gratification. In fact,

from this period till I was over 20, this idea so dominated my

whole being that the lower side of my nature was entirely held in

subjection and abeyance by it. It was rather repulsive to think

of girls as objects of lust. This state of mind was not brought

about by any romantic attachment or through any acquaintance or

through circumstances. I was living in great seclusion and had no

girl friends. After this period the lower side of my nature woke

up as a giant refreshed with wine, and I underwent for many years

a constant struggle with my nature, in which religion always

triumphed in the end. I never fell into fornication, though

sometimes into the vice of masturbation. These outbursts of

desire were periodic, about ten or fourteen days apart, and would

last several days. I must record also the fact that from the time

this awakening took place my ideal views of woman no longer

seemed incompatible with sexual relations. I noticed that at

about 27 there was a lessening of the desire, but that may have

been due to overwork and consequent nervous exhaustion. I had a

good deal of worry and studied daily for about eight hours. In

any case the impulse was strongest during the years above

mentioned. A little later in life, for a time, I became attached

to a girl, and eventually engaged. I then observed, greatly to my

sorrow and annoyance, that whenever I met this lady, or even

thought of her, erections took place. This was particularly

painful to me, as my thoughts were not of a lustful or impure

character. Sometimes sitting by her at a religious service this

would occur, when certainly my mind was far away from anything of

the kind. That was the first woman ever kissed by me, except of

course members of my immediate family circle. Later on my

thoughts turned to marriage, and there was a great longing at

times for this event to take place. However, as this attachment

afterward became the great sorrow of my life for years, it needs

no more comment. This closes one chapter of my history, and at

present I do not propose to add another, as in a great measure it

is only partly written. It may be well here to state that there

has never been in me the slightest homosexual desire; in fact it

has always appeared as a thing utterly inconceivable and

disgustingly loathsome. I am fond of the society of both men and

women, but on the whole prefer the latter. I have had several

warm and intimate though platonic friendships, and get on

exceedingly well with the other sex, although not a good-looking

man. I have always been attracted to women by their spiritual or

mental qualities, rather than by physical beauty, and feel

strongly that the latter alone would never cause me to desire

coitus. Unless there was an attraction other than that of the

flesh, I should feel that I was following simply a brute

instinct, and it would jar with my higher nature and cause

revulsion. This was not the case in my earlier years to the same

extent. I have often wondered whether the sexual impulse was

strong in me or not, but if not, there is nothing in my physical

state or family history to account for it. I am fairly cognizant

with the lives of my ancestors, being descended from two old

families. The sexual instinct was certainly not weak or abnormal

in them. Personally, I am tall and healthy, well built, but

sensitive and highly strung. Smell has never played any part in

my life as a stimulant of sexual desire, and the mere thought of

body odors would have a very decided effect in the opposite

direction. Touch and sight appeal to me strongly, and of the two

the former most.

I am convinced, after many years careful thought, that sexual

vice and perversion could be greatly reduced if the young were

instructed in the elements of physiology as they bear on this

question. Personally, had I been thus enlightened much sin would

have been avoided in my schoolboy days, and a perverted view of

sexual matters would never have arisen in my mind. It took years

to overcome the feeling that all such things were unclean and

defiling. Eventually light came to me through reading a passage

in a tractate on the Creed by Rufinus. He was defending the

doctrine, of the Incarnation against the pagan objection that it

was an unclean and disgusting idea that God should enter the

world through the womb of the Blessed Virgin Mary, and he meets

it by showing that God created the sexual organs, therefore the

objection is invalid--otherwise God would not be clean or pure,

having Himself designed them and their functions. This passage is

slight in itself, but gave birth to a line of thought which has

influenced me profoundly. I no longer regard sexual matters as

disgusting and unholy, but as intensely sacred, being the outcome

of the Divine Mind. Further, the Incarnation of the Saviour has

not only sanctioned motherhood and all that is implied by it, but

has eternally sanctified it as the means chosen for the

manifestation of God to the world. I should not obtrude my

theological conceptions, but for the fact that they have

determined my life-history in that aspect.

HISTORY IV.--When I was 9 years old a boy at the preparatory

school, which I attended, showed me the act of masturbation,

which he said he had practiced for a long time, and which he

urged me to imitate, if I wished to become a father when I grew

up, and married! Boy-like I believed him and tried, but the

sensation obtained was not a pleasant one (I suppose that I was

too rough with myself) and I desisted.

When I was about 12 years old, a schoolfellow told me that he had

seen his nurse copulating with the groom, and he and I used to

haunt the woods in the hope that we might see an amorous couple

so engaged, but without success. We often talked of the act, as

to how it was done. Neither he nor I had any clear ideas on the

subject, save as to the organs involved. I was about 15 when a

maidservant of the house in which I was a boarder, came to my

bedroom one night and taught me how to masturbate her. She said

that this was a good thing for me to do, and warned me never to

"play with myself" as it would kill me, or drive me mad. I told

her that I had tried it, but could not bring on a pleasurable

feeling, so she did it to me, and although I did not have an

emission, I derived great pleasure from the act. She told me that

it never did a boy any harm to let a girl play with his parts,

and promised that if I would keep the secret, she would often do

this for me. Naturally I promised to say nothing, and she often

came up to my room. Later on she used to insert my penis into her

vulva, while she was rubbing it, at the same time giving me a

pigeon kiss. This \_modus operandi\_ was much appreciated by me.

One night, after we had been together thus, I dreamt of her and

her maneuvers and had my first emission. I was very proud of

this, as I considered that I had at last attained to man's

estate, and told her of it. She never allowed me to insert my

penis into her vulva after that, alleging that she did not want

to have a baby.

I was about 161/2 years old when I had my first real coitus, my

partner in the act being a girl some two years older than I, who

lived near us. I enjoyed the act very much, as she permitted, nay

insisted on, emission \_intra vaginam\_, and told her that this was

much nicer than my amours with the maidservant which of course I

had confided to her. She laughed, and said: "Of course." We often

copulated, as long as I was at home, and then I lost sight of

her. Of all the women with whom I have had to do, save one, she

had the most copious secretion of mucus, which in those days I

believed was the woman's semen. Her thighs used to be wet with

it.

At the University I had regular relations with women of all

sorts, rarely missing a week. Two of them were married women, one

the wife of a solicitor, the other of a doctor. How proud I felt

of my first intrigue with a married woman! I felt that I was

really a man of the world now!

But though my friends used to tell me all about their love

affairs, and I longed to confide in them, I did not do so. This

was because when I went up to the University, my uncle said that

he would give me a word of advice and hoped that I would follow

it--never to give away a woman, and never to refuse to respond to

a woman's advances, whoever she were. To neglect this advice

would, he said, be foolish, and to break the rules "damned

ungentlemanly." I wish I had always followed advice proffered, as

closely as I have followed this. One night, when I was somewhat

disguised in liquor, as our grandfathers would have put it, I

picked up a girl, who was a private prostitute, if the phrase be

permissible. She declined copulation, and proposed other means of

satisfaction. I insisted, being stubborn in my cups. Had I been

sober I should have done as she suggested, for I have always made

it a point to allow the woman to choose the method of

gratification, and not to demand, or even suggest, anything

myself. I like to please women, and I have always been curious as

to their wants and desires, as revealed, without outside

influence, by themselves. The result of my refusing all methods

of gratification save the most ordinary was that the girl, who

must have known that she was not all right, but shrank from

saying so in so many words, gave me a gonorrhoea, which lasted

nine weeks and much interfered with my amours, as I naturally

declined to run the risk of infecting my partner, a risk which to

my certain knowledge many a young fellow has run, with disastrous

consequence to the confiding woman. As it was due to my tipsy

obstinacy, I could not blame the girl, but resolved never to

drink too much again, a resolve which I have kept, save once,

unbroken. In those days we youngsters thought that it was manly

to be able to carry one's liquor well, and did all in our power

to attain to the seasoned head; but I considered that the risks

entailed were too serious to be neglected.

I was well on in my 26th year when I met a widow with whom I fell

in love, with the result that I married her. She is a most

sensible woman, and it was her intellectual gifts which were the

attraction to me. In my amours intellect has never played a part.

She has all along been cognizant of, and lenient to, my

polygamous tendencies; for she recognizes the fact that whatever

\_fredaine\_ I may have on hand makes not the slightest difference

in my love and respect for her. Were she a more sensual woman,

perhaps things would be different.

In all I have had to do with 81 other women, of whose special

characteristics I kept a careful note at the time. Twenty-six

were normal women with whom my \_liasons\_ have lasted long, so I

know more about them than I do about the other fifty-five, who

were prostitutes, and with some of whom my dealings were but for

an afternoon.

The races represented have been these, for I have seen a bit of

the world: English, Scotch, Irish, Welsh, French, German,

Italian, Greek, Danish, Hungarian, Roumanian, Indian, and

Japanese. Taking them all round, the only difference that I found

between old and young women is that the older ones are less

selfish, and more complaisant, and less inclined to resent one's

being unable to attain to the height of their desire, for from

time to time I have been unable to "come up to the scratch" after

a heavy night's labor, or when I was afraid of being caught in

the act of coition, a fear which, in my experience, acts as a

stimulus to desire in women, unlike its action in men. Of all the

women with whom I have had to do the nicest in every way have

been the French women. The English women of the town drink too

much, and are far too keen on getting as much money as they can

for as little as they can, to please me. Were the London girls to

recognize that men do not like a tipsy woman, and that where

there is so much competition the person who is most skillful and

most polite gets the most custom, the alien invasion in Regent

street would soon come to an end.

Of the fifty-five prostitutes: eighteen informed me that they

were in the habit of masturbating; eight of their own free will,

without asking for reward, did \_fellatio\_; six asked me to do

\_cunnilingus\_, which I naturally declined to do; three proposed

anal coitus. Of those who did \_fellatio\_, two (one French and one

German) told me that they had taken to it because they had heard

that human semen was an excellent remedy against consumption,

which disease had carried off some of their relatives, and that

they had gradually come to like doing it. All who told me that

they masturbated, asked me whether I did so too, and two desired

me to show them the act, one alleging that she liked to see a man

do it; she had been married late in life, after a "stormy youth"

and had had, she said, a large experience of the male sex. They

all seemed to think that however much the practice of

self-excitement might hurt a man, and all thought that it would

hurt him, a woman might masturbate as often as she liked, failing

better means of satisfaction, as she had no such loss of

substance as a man.

Of the twenty-six normal women, whom I knew more intimately than

I did the fifty-five prostitutes, thirteen, without being

questioned by me, blurted out the fact that they were habitual

masturbators, apparently all required to think of the loved

person to obtain full satisfaction. \_Fellatio\_ was proposed, and

fully performed, by nine, of whom three experienced the orgasm as

soon as they perceived that I had attained to it. All were more

or less excited while doing it. One proposed anal coitus, "just

to see what it was like;" and three proposed \_cunnilingus\_, one

having been initiated by a girl friend, and one by her husband.

The third had, I believe, evolved the act out of her own inner

consciousness in her desire to experience pleasure with me. My

relations with one of the twenty-six were confined to my

masturbation of her, the while she did \_fellatio\_, as she said

that she "had no feeling inside down there."

With two exceptions my partings from these normal women have not

been tragic and all whom I have met in after life (seven) have

been very ready to resume relations with me, four of them having

made the proposal themselves.

One thing has struck me, and that is the, often great, difference

that exists between what a woman's looks lead one to think she

is, and what she is when one becomes her lover; the most sensual

woman that I have met might have sat for her portrait as the

Madonna, and she was the only one who took pleasure in hearing

and relating "smoking-room stories," a form of amusement which,

perhaps from their want of appreciation of humor and wit, women

do not indulge in--at least in my experience.

HISTORY V.--(A continuation of History III in Appendix B to the

previous volume.)

As I became better I commenced to dream of true love. I wondered,

too, if my horrible past really could be lived down and a young

woman come to love \_me\_. I took pleasure in reading love poems,

especially Browning's, and illustrated some with little

water-colors....

I was sitting in the stalls one night seeing a performance by a

company of English actors when one of them played so badly that I

thought to myself: "Why, hang it, I could play it better myself!"

The next minute another thought followed: "Why not try?" I came

out of the stalls the proverbial stage-struck youth. I was

sitting in the same place another night when the young man next

to me entered into conversation. By a strange coincidence he knew

a few young men, amateurs, who were going to form a company, give

up their situations and travel, if they could induce a few more

to join them and put a little money in. I made an appointment for

the following evening....

There were lots of meetings in bedrooms and rehearsals between

the beds, but ultimately I was told a school-room had been

engaged and a professional actress, A.F. I went to the

school-room and found all the boys there, and a young woman with

a pale, rice-powder complexion. On introduction she gazed at me

as if struck dumb. If she had been better-looking (I thought her

vulgar and puffy) I would have been flattered. I was

disappointed, but rather frightened (she had a stage presence) of

her professional ability, especially when we commenced to

rehearse. I had to make love to her, too, which embarrassed me.

She had a good profile, I noticed, and would have been better

looking, I thought, if she were in better condition, for she was

young, about my own age, twenty-three or four. We were all

young--enjoyed our rehearsals, and had lots of fun--but I did not

respond to the advances A. was evidently making to me. Finally we

started on our tour. As the weeks went on A.F., like the others,

improved wonderfully in health and appearance. If we had had

anything like houses it would have been a pleasant trip. My

strangeness did not escape the notice of the boys altogether, for

I was still a bit strange in mind and nerves--and deeply

religious, bowing my head before each meal and reading my little

Bible and prayer-book at odd times. I drank no alcohol. I spent a

good deal of time by myself of with my faithful companion A., who

was nearly always at my side, she and her appealing eyes. I was

surprised to see how quickly she had improved; she looked quite

attractive and ladylike some evenings at meals, but I only

tolerated her. I was selfish and conceited.

Things had been going on like this for a week--always playing to

empty houses and our money lower and lower--when A. said to our

other lady, Mrs. T., on a train in my presence: "I shall have to

give him up, I suppose; he will have nothing to do with me." Mrs.

T. said: "You give him up, do you?" and looked at me as if she

were going to try her hand. A. said "Yes," and looked at me,

smiling sadly. I don't know what motive prompted me--whether my

vanity was alarmed at her threatened desertion or that she had

really made some impression on me by her love, probably a little

of both--but I said: "No, don't; come and sit down here," making

way for her, and she joyfully came and nestled against me. From

that time I ceased to treat her with ridicule, and kissed her at

other times than when on the stage. I was subject still to black

moods, and would not speak to her for hours sometimes, but she

seemed content to walk with me and was infinitely patient. I had

heard she was living with--if not married to--an actor. I asked

her about him once, and she said she did not love him; she loved

me and had never loved before. Her face had a touching sadness;

her life had been unhappy and stormy, with no love and little

rest in it. Her face, when she had lost her dissipated look and

unhealthy pallor, was exquisite, delicate as a cameo. Love had

improved her manners, too; she was more gentle and refined. I let

things drift without thinking of the future, when one night

after the performance--I was lying on the sofa and A. was sitting

at my side, as usual--I suddenly thought, with the brutality that

characterized me in these matters--"I will ask her to let me

sleep with her." I still fought against any premonitory thought

of self-abuse, but here, I thought to myself, is a chance of

something better that will do me no harm and perhaps good. When

she understood me she turned very red and walked away, shaking

her head. But I let her understand that was the only way of

retaining me, and finally, when they had all gone to bed, she

gave herself to me, reluctantly and sadly; for she, too, had been

drifting on without thinking of anything of this sort (she hated

it at this time), but just living for her love of me, her first

true love.

Before this occurred, I must tell you, I had been so much better

that I sometimes felt capable of doing anything, a sense of power

and grasp of intellect which was combined with delicacy of

feeling and sensitiveness to beauty, to skies and clouds and

flowers. I seemed to be awakening to true manhood, to my true

self. And at meals, it is worth recording, I commenced to have a

distaste for meat.

These glimpses of a better state of things left me on cohabiting

with A., and for a time my gloom and black religious mania came

on me once more. I now thought of my promise at confirmation, and

it seemed to me I had offended beyond pardon. When we came to the

next town, however, I openly slept with A. all night, leaving my

own bed untouched. When we returned to Adelaide one of our party

remarked: "The only man who had any success with the women on the

tour was a Bible-reading, praying, and good, pious, confirmed

Christian."

A.'s nascent beauty and delicacy and improvement were gradually

impaired, too. My own conduct became so morose at times that,

besides increasing her misery, I offended the others, and

bickerings ensued. I heard the other actress say "He's mad; that

what's the matter." And I was so wrapped up in myself and my

religious mania that I did not mind their thinking so.

After the tour was over A. asked me to come and see her at her

home, and as I missed her very much I went one night to tea. She

had a room in her father's house to herself. A. was dressed in

her best and we had an affectionate meeting. After tea I asked

her if she were married to E. She said "No." Then I said: "Who

are you married to?" She commenced to cry then, and told me

something of her life, the saddest I ever heard. When only 17 she

had been courted by a young man she did not care for, but who

prevailed on her parents by pretending he had seduced her, but

wished to marry her. Strange as it may seem, A. did not know what

marriage meant, her mother being one of those silly women who

don't like talking of these things and let their daughters grow

up in ignorance, expecting they will learn from some one. In nine

cases out of ten this happens, but A. was an exception. It was

this, and the fact that she had not a particle of love for her

husband, that gave her such a hatred of coition. When her mother

saw the sheets the morning after the marriage she burst out

crying; she did not like the young man and saw she had been

deceived.

A.'s husband soon showed his true character; he was in reality a

gaol-bird. He beat her, drank, and even wanted her to go on the

streets to earn money for him. She left him and went home; it was

then she began her theatrical career by entering the ballet. At

intervals her husband, drunk and desperate, would waylay and

threaten her in the street. One day after a rehearsal he

attempted to stab her. She got on in spite of all, being a born

actress, and played small parts in traveling companies. Then E.,

who had also gone on the stage, courted her and she listened to

him, not because she cared for him, but he protected her and

offered her a home. She joined him; but his drunkenness and

sensuality were so gross that he ruined his health and he

attempted to maltreat A. in a nameless way. And whenever she was

in the family way he would leave her alone and half-conscious in

the cellar for days. To add to her misery she had epileptic fits.

Then sometimes they would be out of an engagement and starving.

They had been so hungry as to steal raw potatoes out of a sack

and eat them thus, having no fire. She would often have had

engagements, but E. was jealous and would not let her act without

him. And he beat her as her husband had done, and her health

became undermined. It was just after one of the forced

miscarriages that she joined our traveling company, and that

accounted for her yellow and puffy appearance. E. was now away

up-country with a circus, but was expected down any time. A. told

me a good deal of all this, between her tears, while sitting at

my feet, and her tone carried conviction. When I ought to have

gone home I persuaded her to let me stay all night. We had been

in bed some time when her mother knocked at the door and wanted

to come in for something in a chest of drawers there. "Why don't

you open the door, A.? Who have you got there? Hasn't that fellow

gone?" A. was confused and told me to get under the bed, but I

refused, and she covered me up with the bed clothes as well as

she could and opened the door. She had hid my clothes, but missed

one of my shoes, and her mother saw it. "Oh, A.," was all she

said; "you've got that fellow in bed," and went out crying.

"Well, Fred" (my stage name), "you've got me into a nice row," A.

said. She gave me my breakfast in the morning and I walked out of

the front door without being molested. Another night I entered

her window by a ladder and stayed all night. In the middle of the

night E. came home drunk. She would not let him in and told him

she would have nothing more to do with him. He attempted to break

in the door, when A. called to me, and hearing a man in the room

he went away, saying, as he went downstairs: "Oh, A.! Oh, A.!"

as if he thought she would not have done such a thing. He never

molested us after that night.

I think it was my intention, at first, to break off with A.

gradually. I found, however, I could not keep away from her, and

it commenced to be evident to me that a bachelor's life in

lodgings again would be dreary and lonely. And all this time the

fear that I had offended God troubled me more than I have said,

and it occurred to me (there may have been a touch of sophistry

in this, or not) that if I were a true husband to her for the

future--stuck to her and worked for her for the rest of my

days--perhaps it would find favor in God's sight and be an

atonement for my sin. Had she been free I would have married her,

I believe. But she began to be harassed by her mother and

bothered about my incessantly coming there and staying all night.

It ended in my telling her I would be a husband to her, and she

came and lived with me at my lodgings. We had one room and our

meals cost us sixpence each. Cheap as it was, it was a struggle

for me to earn money at all. I remember feeling ill and anxious

once, and sustaining myself by the thought of my father wheeling

the heavy truck up the street when he married my mother. And I

decided to wheel my truck, too.

A. seemed happy and her love increased, if possible; at first,

though, she must have found me a trying lover, for I made her

kneel and pray with me two or three times a day, which she did

with such a queer expression of face. Sometimes her feelings got

the better of her, and she would say: "Oh, damn it, Fred, you are

always praying." And then I would be shocked and she would be

sorry.... Coitus was frequent; she commenced to like it now....

A. was not looking well one evening when she came in, and lay

down on the bed. Presently she commenced to make a strange noise,

and I saw her eyes were closed and her hands clenched. "Ah," said

the landlady, who came in to help me; "she has epileptic fits."

When her convulsions were over she looked blankly at us, knitting

her brows and evidently puzzling her poor brain to remember who

we were. For many years it was my fate to see her looking at me

thus, at first stony and estranged, like a dweller in another

star, then half-recalling with extended hand, then forgetting

again with hand to mouth, then the gradual dawn of memory and

love, and final full recognition. "It's Fred, my Fred!" I never

got used to it; it always moved me to tears.... It was not to be

thought that we had no quarrels. I still had fits of bad temper,

and sometimes they came into collision with A.'s temper. It hurt

my vanity considerably to see how soon she relinquished the

respectful, patient, spaniel-bearing she had when we were

traveling. I said some cruel things to her and she retorted. One

would have thought, to hear us, that all affection was over. But

when the mood of rage wore itself out we would both be sorry and

make it up with tears, and be very happy in spite of our poverty.

I think it was lust that prevented me from striving to fulfill my

ambitions. A. let me do anything I liked, at all times of day or

night, although she seemed surprised at my proceedings sometimes,

for it was becoming a fever of lubricity with me. She still

thought only of her love. I remember her coming in one day,

tired, pale, perspiring, and worried--we had hardly anything in

the house and she had been to the theater ineffectually--and when

her eyes lighted on me the whole expression of her face changed,

softened and brightened at once, and she came and kissed me and

said: "It is so strange, I was thinking all sorts of nasty things

coming along, but as soon as I see my pet's face I feel happy--I

don't care for anything--I would sooner share a crust with him

than have all the money in the world!"

I commenced to feel libidinous curiosity to examine her--this was

mostly on Sundays--and she let me, blushing at first, but

laughing. Then I would try new positions in coitus I had heard

of. Still she did not enter into my mood.

She was engaged at this time to play in a pantomime and I

commenced to lead a miserable, jealous existence. I heard scandal

about her, baseless enough, but in the diseased, nervous, anxious

state I had brought myself to it nearly drove me mad. I would go

with her sometimes to visit her mother, whom I began to like. Her

brother I still saluted coldly. It caused me horror and jealousy

to see A. kissing him and letting him tickle her. In my rage,

when we came home, I even said that perhaps she would let him do

something else, naming it brutally and coarsely. I remember her

shame, astonishment, indignation and tears. If ever a man tried a

woman's love I did. But she forgave me, even that.

We went to live in a little cottage. It was in this cottage that

A. first showed signs of lust, and in the diseased state of my

mind, instead of regretting it, I encouraged her. She told me one

day that the orgasm very often did not occur at the same time

with her as with me, and that it would not unless I put my little

finger into the anus. This her husband taught her, and she would

rather have died than confess it to me when we first met. We

would often devote our Sundays to having a picnic as we termed

our lustful bouts, stimulating ourselves with wine. Her temper

was not improved thereby (though her fits entirely stopped for a

twelvemonth)--we had wordy warfares, but we made it up again

always with tears. Nor did I allow myself to deteriorate without

reactions and excursions into better things. I was always reading

Emerson; it was he who rescued me from orthodox Christianity and

taught me to trust in myself and in Nature. I have never ceased

this struggle towards better things to this day. There, in a

nutshell, is my life; I have always been defeated when

temptation came, but I have never ceased to struggle. I

determined to be more abstemious in sexual indulgence and asked

her to help me. She agreed willingly, for she was easily led.

Whenever we fell back again into excess it was my fault.

At a theatrical performance we first met a Miss T., a young

German who sang. She was about 25, with modest, quiet and

engaging manners. A. and she became very friendly. I liked her;

she was tall, dark and lithe, but had bad teeth.

I had been ill and at this time A. and I had a quarrel, my temper

suddenly breaking out in murderous frenzy. I called her names and

finally put her outside the house, telling her to go to her

mother. I suffered a very hell of remorse and misery. Everything

in the quiet, lonely house reminded me of her, seemed fragrant of

her; my anguish became so keen I could not stop in the house,

though I was just as wretched walking about. I kept this up for

two days, when I met her coming to look for me. One look was

enough--"A.!" "Pet!" in broken sobs--and in tears we kissed and

made it up. Miss T. was with her, and I greeted her, too, with

happy tears in my eyes. Another time, when A. was giving way to

\_her\_ temper, and one would have thought all love was dead, I

said "Don't you love me then?" and the word alone was a talisman,

her face changed, she held out her arms and began to sob

quietly.... She accepted an offer to travel with a small

theatrical company who were going up-country. She was not looking

well when I left and after a time I received a telegram telling

me to come to her at once as she was ill. Dreading all sorts of

things I borrowed my fare and went to her. I knew nothing of

women, of their point of view and different code of honor, and

was very far from the attitude of Guy de Maupassant who said he

liked women all the better for their charmingly deceitful ways.

A. wanted to see me and had taken the surest means to ensure my

coming. I was angry at first, but she looked so well and was so

loving that I could not be angry long.

One day when I was working the landlady came in and began talking

about A. and her conduct before I came. She had gone into the

actors' rooms at all hours, the woman said, and drank and been as

bad as the rest in her conversation. It was the second time a

married woman had run her down to me, and I commenced to think

there might be something in it, and suffered all my mad jealousy

over again. Not knowing the freedom actors and actresses allow

themselves on tour, without there being necessarily anything in

it, I worried till I thought I had nothing to do but die. And

then one of the great struggles of my life occurred. Walking the

country roads, I asked myself: "If it \_is\_ true, if she has been

unfaithful, will you forgive her and help her to arrive at her

best?" For a long time the answer was "No!" But perhaps my

striving for unity with myself had done some good, and the final

resolution was for forgiveness. I felt more peace of mind then,

and when I told a dying consumptive lodger in the house what the

landlady had said, he replied, "Don't you believe a word of it. I

know she loves you!"....

After an absence I found myself one evening in a town where A.

was performing. I went round to the back and they told me she had

gone to a room in the hotel to change for another part. I

followed and entered the room, with a glass of spirits I found

that an effeminate young actor was bringing to her. She was half

undressed, her beautiful arms and shoulders bare. My arrival was

unexpected and she looked at me surprised, I thought coldly, as I

reproached her for not keeping a promise she had made to me to

touch no alcohol during the tour, but soon her arms were round my

neck. She cried like a child. She was bigger and handsomer and

healthier. There was not only an increased strength and size, but

an increased delicacy and sweetness; her eyes and brows were

lovely; there was an indescribable bloom and fragrance on her,

such as the sun leaves on a peach; the traveling, country air,

and freedom from coitus (had I known it) had enabled her to

arrive at her true self, not only a beautiful woman, but a woman

of fascination, of wit, vivacity and universal \_camaraderie\_. Her

face was like the dawn; all my fears and jealousy left me like a

cloud that melts before the sun. I remember the look on her face

as she embraced me in bed that night. It had just the very

smallest touch of sensuality, but was more like some beautiful

child's who is being caressed by one she loves; this divine,

drowsy-eyed, adorable look I had never seen on her face

before--nor have I since.

We fell back into our old lustful ways. Later on A. became ill

and the black devil of epilepsy returned. I became gloomy.... A

restlessness and selfish brutality came over me; our love and

peace were gone. I persuaded A. to go to Melbourne and look out

for an engagement. The day before she was to sail we went to

Glenelg for a trip. The sea air, as often happened, precipitated

A.'s fits. We had gone down to the pier and A. said she felt bad.

I just managed to support her to the hotel before she became

stiff, and I made some impatient remark (for she nearly dragged

me down) which she heard, not being quite unconscious and said

half incoherently and very pitiably: "Be kind, oh, be kind!"

repeating it after consciousness left her. Her heart had been

breaking all day at the prospect of parting, and also, I expect,

because I was so ready to part with her. That moment was a crisis

in my life. I was in a murderous humor, but she looked so

unutterably wretched that it seemed impossible to be anything but

kind. I made myself speak lovingly to her, in moments of partial

consciousness, hired a room, carried her up, and nursed her and

petted her all night. The act of self-control, and forcing

myself to be kind whatever I felt, became a habit in time, a sort

of second nature.

In a few days she sailed. When she had gone I was remorseful and

mad with myself. How could I let her go by herself? I resolved to

follow her as speedily as possible, and did so.

If I remember rightly I came to the conclusion about this time

that we ought not to have coition unless we felt great love for

each other. It seemed to corroborate this to a certain extent

that A. always seemed more electric and pleasant to the touch

when we had connection for love and not for lust. Leave it to

Nature, I would say to myself. I began to feel how much my

struggles, efforts and temperate living had improved me. I had

more self-respect, though something of the old self-consciousness

was still left. I did not get better continuously, but in an

up-and-down zigzag. I still had moods of rage approaching madness

and periods of neurotic depression. Long walks decidedly helped

to cure me, and the sea, sun, wind, clouds and trees colored my

dreams at night very sweetly. I frequently dreamed I was walking

in orchards or forests, and a deeper, slightly melancholy but

potent savor, as of a diviner destiny, was on my soul.

After a long absence, during which she had frequently been ill,

A. joined me. I could see she was recovering from fits, which I

began to realize that she had more frequently in absence from me,

and also from drinking, perhaps. She was small and thin, but

fresh and sweet as honey, and all signs of fits and tempers

passed away from her face, so wonderful in its changes. I had

become so healthy through my abstinence, temperance and long

walks that our meeting was a new revelation to me of how

delicate, fragrant and divine a convalescent woman may be. She

was glad and surprised to see me looking so well, and if she put

her hand on my arm I felt a joyous thrill. I was certainly a

better man for abstaining and she a better woman and I determined

not to have connection unless we were carried away by our love.

As a matter of fact we did not give way to excess, though we were

very loving. I tried to persuade myself that we had not gone back

to our old ways, but I could not do so long.

Miss T. put in an appearance every day. She did not look so

innocent, but as it was no business of mine I did not trouble.

She seemed more attached to A. than ever.... A. was still very

loving with me, but it was an effort to me to keep up to her

pitch, and when A. proposed to go to Melbourne with Miss T, to

sell off the furniture before settling in Adelaide, I was rather

glad of the opportunity of abstaining from coitus and of watching

myself to see if I again improved. When A. and Miss T. came to

see me before going down to the steamer, A. was nearly crying and

Miss T., changed from the old welcome friend, was not only pale

and anxious, but looked guilty as if she had some treachery in

her mind; she could not meet my eye. I thought less of it then

than afterwards. And once more I took long walks at night and

rose early to catch the freshness of the mornings.

Some time before this I had read a book advocating a vegetarian

diet, and at this time I chanced to read Pater's beautiful "Denys

L'Auxerrois," the imaginary portrait of a young vine-dresser, who

was attractive beyond ordinary mortals and lived, until his fall

and deterioration, on fruit and water. The words, "a natural

simplicity in living" remained in my memory. I resolved to read

more carefully the book on scientific diet. Who can say, I

thought, what changes for the better may come to me if I live on

a strictly scientific and natural diet?

I fasted one whole day, and then had a breakfast of cherries, in

the middle of the day a meal of fruit, and walking in the

afternoon--a gray, rainy day--I felt so light, so different, and

the gray sky looked so sweet and familiar, that I was reminded of

the luminous visions of my boyhood. It was a distinct revelation.

This Pan-like, almost Bacchic feeling, did not last, however, nor

was I always able to maintain my new method of diet, though I

tried to do so. I made the attempt, however, but I imagine I was

more than usually run down. I would walk miles in the hope of

feeling less restless. One holiday I walked down to Glenelg,

having only had grapes for my dinner, and lying on the beach I

looked through a strong binocular glass I had borrowed at the

girls bathing. And the beauty of their faces in their frames of

hair, of their arms, of their figures, seen through their wet

clinging dresses, satisfied me and filled me with joy, gave me

for a short time that peace and content--in harmony with the

strong sunlight on the waves and the rhythmic surf on the

shore--I was seeking. The summer evenings on the pier or along

the beach had a peculiar savor; one felt the youth and beauty

there even on dark nights, the air was fragrant with them, white

dresses and summer hats disappearing down the beach or over the

sand hills. It was easy--doubtless justifiable sometimes--to put

a lewd construction on these disappearances; but I felt it need

not have been so; that it was not necessary that youth and

beauty, even the sexual act itself if led up to by love, should

be a subject of giggling and sniggering. I always left the beach

and its flitting summer dresses with a sigh.

A., after writing once, ceased writing at all and once more her

mother and I were left in a state of anxiety and suspense. At

last I determined to go to Melbourne to look for her, the only

clue I had being a remark in her letter that a certain actor was

giving her an engagement. In Melbourne I could not find any

traces of her for some days and what traces I did find of her

were not calculated to allay my anxious fears. One hotel-keeper

told me that some one of A's name had stayed there with another

hussy (giving Miss T's stage name): "There were nice carryings on

with the pair of them." I thought of Miss T's strange looks, but

could not imagine what hold she had on A., for A. loved me, I

knew. I seemed to be in an inextricable maze. I could settle to

nothing and was thinking of applying to the police when I heard

that the actor A. had mentioned had taken his company to the

Gippsland lakes. I followed to Sale, found the actor and was told

that A. was not there. "She slipped me at the last moment," he

said, "and remained in Melbourne." I returned to my lodgings,

with my anxiety and nervous restlessness increased tenfold. But

suddenly my fear and restlessness left me like a cloud. I felt

quiet, young, peaceful, able to enjoy the country, A. was

doubtless all right and would be able to explain her silence. I

undressed leisurely and happily, thinking of the stars.

The next day, Sunday, I awoke refreshed and still at peace. After

breakfast, hearing children's voices, I went out into the garden

and there was a collision of souls who somehow were affinities. A

young girl about twelve or younger with a fine presence and

handsome face fixed her eyes on me for half a minute and then

came and sat on my knee. She was one of those children I am

accustomed to call "love-children," because they are so much

brighter, healthier, larger and more loving than others. I always

imagine more love went to their making. We fell in love and she

said, stroking my beard, "Oh, you are pretty!" and I said, "And

so are you!" We were so affectionate that the servant called the

child away and I went for a walk, finding my little sweetheart

waiting for me on my return. The touch of her hand was electric

and her voice fresh and musical. I kissed her, but had become

more self-conscious since the morning and wondered if her mother

or the servant were looking, or even of they would appear. I was

not so frank and natural as my little chum. I have often thought

of her since. She had the breadth of forehead, the strength and

yet lightness of limb, together with the hands and feet, not too

small, that I always imagine the dwellers in Paradise will have.

I returned to Melbourne and continued trying to find A. At the

same time I commenced in earnest to live on fruit and brown bread

only, and enjoyed better tone and health every day, so that it

was a joy to walk down the street in the sun and exchange glances

with passengers a la old Walt. One day in the Botanical Gardens

veils seemed to be lifted off my eyes. I could look straight at

the sun and taking my note of color from that golden light I

turned my eyes on the flowers, the mown grass, the trees, and for

the first time perceived what a heavenly color green is, what

divine companions flowers are, and what a blue sky really means.

For half an hour I was in Paradise, and to complete my joy Nature

revealed to me a new and unexpected secret.

I was lying on a bench, basking, and my silk shirt coming open

the strong sun made its way to my breast and presently I felt a

totally new sensation there. I had discovered the last joy of the

skin. My skin, fed by healthy fruit-made blood, must have

functioned normally under the excitation of the sun just then

(for a brief space only, alas!). I cannot describe the joy, any

more than I could describe the taste of a peach to one who has

only eaten apples: it was satisfying, divine. I opened my shirt

wider, but the feeling only spread faintly, and indeed this

halcyon sunny hour terminated in a restlessness that sent me

walking into town to look for A.

At last I heard, not of A., but of Miss T. She was in a ballet. I

went round during rehearsal and while waiting entered into

conversation with a little chorus girl with a good face, who was

sewing. On my telling her whom I was seeking she stopped sewing

and looked at me quickly: "Oh, are you her husband? I know her.

\_I have seen them together\_." She looked as if she were going to

tell me something, but merely shook her old-fashioned head in a

mournful, indescribable way, saying "Why don't you keep your wife

with you?" I went to the door and presently saw Miss T. She tried

to avoid me, I thought, and looked more vicious than ever, but

after a minute's thought reluctantly told me where she and A.

were staying. To hide my fears and suspicions I had assumed a

careless demeanor, but I think I should have strangled her had

she refused to tell me. I hastily went to the place indicated and

going up the stairs (to the astonishment of the people) opened

the door and found myself face to face with A.--but how changed!

She had the hard, harlot, loveless look I detested. I felt for a

few minutes that I did not love her, and she regarded me coldly

too, but presently old habits reinstated themselves. She put out

her hands, very pitiably, and then was sobbing in my arms. I

could get nothing out of her but sobs, and to this day do not

know where she spent all these weeks nor why she did not write.

Miss T. came in after rehearsal, pale and hard-faced. I greeted

her politely, but was watching her, trying to puzzle out why A.

did not look as she usually did after long absence from coition.

Miss T. took another room in the same house and was soon joined

by another ballet girl, young and very pretty, who soon began to

have fits. A. was always crying until Miss T. went away with her

pretty friend. I knew nothing, could hardly be said to suspect

anything definite, and yet I pitied that pretty girl whose eyes

looked so helpless and appealing.

I set to work again. But I continued to live on fruit and bread,

and taking off my clothes I would stand up at the window in the

sun. A lot of prostitutes, however, who lived at the back saw me

and were scandalized or shocked or thought me mad. The landlady

heard of it and spoke to A. So I had to desist from my glorious

sun-baths.

We slept on a single bed, and though I did my best to avoid

coitus (I wanted to wait and think out some theory of it), A.,

who knew nothing of this, wanted to resume our old habits, and

finally I surrendered. But my sufferings next day were intense,

and I had the sense of having fallen from some high estate. My

thoughts were divided between two theories: one that our misery

was caused by our diet, more or less; the other that we had

fallen into some error as regards coitus, and this was becoming

almost a certainty with me.

There is one incident I think worthy of note which happened

before the "fall" just mentioned and when I was living on fruit

and in splendid health. At a performance I saw a girl on the

stage with handsome legs in tights, and once as she straightened

her leg the knee-cap going into position gave me such a strange

and keen joy--of that quality I call divine or musical--that I

was like one suddenly awakened to the divinity and beauty of the

female form. The joy was so keen and yet peaceful, familiar, and

subjective that I could not help comparing it to a happy chemical

change in the tissues of my own brain. Like the unexpected

functioning of my skin in the sun it was a sign of a partial

return to a normal condition, another glimpse of Paradise.

I stuck to my new diet and gained a fresh elation and joy in

life. Gradually clothes became insupportable, and I went down to

the beach as often as possible to take them off, and at nights,

beside the patient and astonished A., I would lie naked. One

evening, passing some grass, I looked over the fence like a gipsy

and felt a longing to take off my clothes and sleep in the grass

all night. It was of course impossible. And A. looked unhappily

in my face; she began to think her mother, who now thought I was

mad, must be right.

That night I woke up and found myself having coition. I was angry

and felt I had been put back in my progress, but a fever of lust

now came over me. I would sit under the tap and let the cold

water run over me to conquer the fever, but at the end of a week

my hopes were frustrated and I even turned against my natural

diet, on which I had made flesh. A., as I expected, went through

her usual fits, and slowly recovered. (If we had connection only

once she in about three weeks had a mild attack of fits; if we

had coition more than once the fits were more severe.) I relapsed

more than once and as a means of impressing my resolution for

future abstinence I would walk for miles in the middle of

pitch-black nights....

Miss T. came over to Adelaide and as I knew nothing definite

against her and heard that she was engaged, I thought perhaps my

suspicions were unfounded and was friendly. But one day in town I

saw her and A. on a tram going out to our cottage. Even then my

suspicions might not have been awakened, but I saw Miss T. say

something rapidly to A., and A. called out to me, "Will you be

coming home soon?" And I answered "No." When the tram had gone on

I found myself vaguely wondering what Miss T. wanted to know that

for, for my perceptions were becoming acute enough to understand

women's ways. In another minute I was walking rapidly home. When

I came to the door it was locked. I knocked and knocked and no

one came. I called out and threatened to kick in the door. Still

no one came. Mad with rage I commenced to put my threat into

execution, when the door was opened by Miss T., half-naked, in

her petticoats, and pale as death, but no longer defiant. "So

I've caught you, have I?" I \_looked\_, but could not trust myself

to speak. Wondering why A. did not appear I went into the

bedroom. She was lying on the bed, just as Miss T. had left her,

on the verge of a fit, and on seeing me she held out her hands

piteously, and when I stooped over her she whispered, "Send her

away, send her away." Then she became unconscious and going into

the next room I ordered Miss T. (who had managed to scramble on

her dress) out of the house. I spoke scornfully as if addressing

a dog, and she slinked out with a malignant but cowed look I hope

never to see on a woman's face again. What they had been doing

with their clothes off I do not know; women will rather die than

confess. When A. had recovered from her fit she denied that there

had been anything between them, and stuck to it doggedly, but

with such a forlorn look I had not the heart to prosecute my

inquiries.

For my part, all the efforts I had been making for so long seemed

for a time to be in vain; for some weeks I sank into a sort of

satyriasis, and even my anger against Miss T. turned to a

prurient curiosity. At the same time I was not always able to

adhere to my diet. But both as regards coition and diet I was

still fighting, and on the whole successfully. My fits of temper,

however, were excessive and my ennui became gloomy despair. One

day I blasphemed on crossing the Park and spoke contemptuously of

"God and his twopenny ha'penny revolving balls," referring to the

planetary system. But for long walks I should have gone mad. A.

was drinking in the intervals of her fits. I found half-empty

bottles of wine hidden away. This did not improve my temper, and

one day--this was when she was well and up--I struck her a heavy

blow on the face, and she aimed a glass decanter at me. She went

home to her mother and I lived alone in the cottage. I heard soon

afterwards that her husband had come back and that they had made

it up. Our parting was not, however, destined to be final.

Even out of that month's sufferings I made capital. I was better

after my tendency to lubricity, my gloom, rage, restlessness and

degradation. They had been but the irritations of convalescence.

INDEX OF AUTHORS.

Abrantes, duchesse d'

Adler

Albucasis

Alexander, H.C.B.

Amatus Lusitanus

Ammon

Andersen

Andriezen

Aquinas

Aristophanes

Aristotle

Averroes

Avicenna

Aubrey

Aulnoy, Madame d'

Baer

Ball

Ballantyne, J.W.

Bancroft, H.H.

Barker, Fordyce

Barnes, R.

Bartholin

Bayle

Beale, G.B.

Bechterew

Beck, J.R.

Becker

Bell, Sir C.

Bell, Sanford

Belletrud

Beneden

Bergh

Bianchi

Bierent

Binet

Bischoff, T.L.W.

Bloch, J.

Blondel

Blumenbach

Blunt, J.J.

Boas

Boccaccio

Boeteau

Bois, J.

Bois-Reymond, E. du

Boelsche

Booth, D.S.

Booth, J.

Bouchereau

Bouchet

Bourke, J.G.

Boveri

Brand

Braun

Brantome

Brehm

Breitenstein

Brenier de Montmorand

Brenot

Brouardel

Brown-Sequard

Bruegelmann

Buckman, S.S.

Bucknill

Bunge

Burchard

Burdach

Burton, Robert

Buschan

Busdraghi

Cabanis

Campbell, J.F.

Campbell, H.

Carpenter, E.

Casanova

Cascella

Castelnau

Catullus

Cecca

Celsus

Chapman, C.W.

Charcot

Chaucer

Chaulant

Chevalier

Chidley, W.

Cladel, J.

Clement, of Alexandria

Coe

Coen

Collineau

Colman, W.S.

Columbus, R.

Cook, G.W.

Crawley

Cumston

Cuvier

Cyples

Dabney

Darwin, C.

Darwin, E.

Daumas

Dearborn, G.

Dembo

Deniker

Dessoir, Max

Dickinson, R.L.

Diderot

Disselhorst

Donaldson, H.H.

Douglas, C.

Draehms

Duehren, E.

Dufougere

Dufour

Dulaure

Duncan, Matthews

East, A.

Edgar, Clifton

Ellis, Havelock

Engelmann

Erotion

Esbach

Eschricht

Espinas

Eulenburg

Evans

Ezekiel

Fabricius

Fallopius

Fere

Fichstedt

Flood, E.

Florence

Fothergill, Milner

Frazer, J.G.

Freud

Freyer

Froriep

Fuchs

Fuerbringer

Galen

Gardiner, C.F.

Garnier

Gautier, A.

Gautier, T.

Gellhoen

Gerhard, A.

Giles, A.

Godin

Goethe

Goncourt, E. de

Gopcevic

Goron

Gould

Gow

Graaf, de

Griffiths

Groos, K.

Gualino

Gueniot

Guibaut

Guillereau

Guinard

Guttceit

Hack

Haddon

Haig

Hall, G. Stanley

Haller

Hamilton, A.

Hammond

Hardy, Thomas

Hartland, E.S.

Harvey

Hegar

Henderson, J.

Henle

Hennig

Herman

Herodotus

Herrick

Heusinger

Hewitt, Graily

Hippocrates

Hirst

Hislop, J.T.

Hoche

Horrocks

Howard, W.L.

Howell

Howitt, A.W.

Hrdlicka

Hughes, C.H.

Hunter, John

Hunter, William

Huysmans

Hyades

Hyrtl

Jacobi

Jacoby, P.

Jahn

Janet

Janke

Jastreboff

Jenkyns, J.

Johnston, G.A.

Johnston, Sir H.H.

Jonson, Ben

Juvenal

Kaltenbach

Kelly, H.

Kepler

Kiernan, J.G.

Kisch

Kleinpaul

Kobelt

Kocher

Kohlbrugge

Kolbein

Krafft-Ebing

Krauss

Lamb, D.S.

Landes, L. de

Lane

Lasegue

Laurent, E.

Lawrence, Sir W.

Laycock

Levi

Licetus

Liebault

Lietaud

Lipps

Litzmann

Lombroso

Lorion

Lortet

Lucas, J.C.

Lucretius

Lunier

Luschka

Lusini

Lydston

Macdonald, A.

MacGillicuddy

McKay, A.

Mackay, W.J.S.

Mackenzie, J.

Magnan

Malebranche

Mantegazza

Marandon de Montyel

Marc

Marro

Marshall, H.R.

Martial

Martin, J.M.H.

Martineau

Maschka

Masterman

Matignon

Mattel

McMordie

Mercier

Meredith, Ellis

Middleton, T.

Mirabeau

Mitchell, Sir A.

Moll

Mongeri

Morache

Moraglia

Morris, R.T.

Morselli

Motet

Moulin, J. Mansell

Mueller, J.

Munde, P.

Naecke

Neale, R.

Neri

Nicholson, H.O.

Nina Rodrigues

Obici

Onanoff

Ottolenghi

Ovid

Pacheco

Palfyn

Park, Mungo

Papillault

Pasini

Paterson, A.R.

Paulini

Paulus AEginetus

Pearse, W.H.

Pearson, Karl

Pechuel-Loesche

Pelanda

Pennant

Penta

Pfaff

Pierer

Pillon

Pinaeus

Pinard

Pitre, C.

Pitres

Pittard

Plant

Plautus

Pliny

Ploss

Poehl

Polemon

Pollux

Porta, Della

Power

Pyle

Raymond

Regis

Regnier, H. de

Reinach, S.

Renooz, Celine

Restif de la Bretonne

Retterer, E.

Reynolds, A.R.

Rhys, J.

Ribot

Riedel

Rimbaud

Riolan

Robinson, Bryan

Robinson, Louis

Rodin

Roederer

Roons, R.P.

Rosse, Irving

Roth, W.

Rothe

Roubaud

Rousseau

Routh, C.H.F.

Rufus

Russell, W.

Sade, de

Salmon, W.

Scherzer

Schinz

Schmiedeberg

Schreiner

Schrenck-Notzing

Schurig

Scott, Colin

Scripture, E.W.

Seerley

Seligmann

Sellheim

Shakespeare

Shattock

Shufeldt

Silk, J.F.W.

Simon, H.

Simpson, Sir J.

Sims, Marion

Smith, Sir A.

Smith, Haywood

Soemmering

Soranus

Spigelius

Stahl, F.A.

Stanton

Stendhal

Stengel

Stern, B.

Stevens, Vaughan

Stieda

Stratz

Stubbs

Suidas

Sukhanoff

Sullivan, W.C.

Sutherland, W.D.

Sutton, Bland

Swift

Tarde

Tardieu

Tarnier

Taxil

Theocritus

Thoinot

Thompson, W.L.

Thomson, J.

Tilt

Toff

Tourdes, G.

Tridandani

Trochon

Vahness

Valentin

Varigny, H de

Variot, G.

Varro

Vaschide

Vatsyayana

Venette

Venturi

Vesalius

Vinay

Vinci, L. da

Voigt

Voisin, J.

Vurpas

Wagner, R.

Waldeyer

Walker, G.

Wallace, A.W.

Warton

Wasserschleben

Weininger, O.

Wellhausen

Werner

Wernich

West, J.P.

Wharton

Wilhelm, Eugen

Wilkin, G.

Wilkinson, A.D.

Williams, J.W. Whitridge

Williamson, C.F.

Wolff, B.

Wollstonecraft, Mary

Wordsworth

Wychgel

Youatt

Zaborsky

Zoppi

Zimmer

Zola

INDEX OF SUBJECTS.

Abyssinians,

coitus among

Acquired element in erotic symbolism

Acromegaly and sexual development

Alcohol,

aphrodisiac effects of

Algolagnia,

in relation to scatologic symbolism

as a form of erotic symbolism

Anaesthesia,

sexual

Anaesthetics in relation to sexual excitement

Anaphrodisiacs

Animal copulation,

attraction of

Animals,

detumescence in

Annamites,

coitus among

Antipathies of pregnant women

Anus in relation to pubic hair

as an erogenous zone

Apes,

sexual organs of

sexual congress in

Aphrodisiacs

Apples,

longings of women for

Arabs,

penis in

Artist,

compared to lover

Associations of contiguity and resemblance in erotic symbolism

Australian method of sexual congress

Auto-suggestions,

longings of pregnancy as

Bartholin,

glands of

Beard in relation to sexual development

Beauty,

the objective element in

Bestiality

Bladder in relation to sexual excitement

Blood during pregnancy

Blood-pressure during detumescence

Breasts,

and erotic temperament

during pregnancy

Bromide as an anaphrodisiac

Bulbo-cavernous reflex

Camphor as an anaphrodisiac

Cantharides,

effects of

Castration,

results of

Celery as an aphrodisiac

Children,

attracted to foot

to scatology

to copulation of animals

to hair

food impulses of

Chinese,

foot-fetichism of

Circulatory conditions during coitus

during pregnancy

Clitoris

Clothes,

erotic fascination of

Coitus,

the phenomena of

the methods of

ethnic variations in methods of

respiratory and circulatory conditions during

interruptus as a cause of vasomotor disturbance

glandular activity during

motor activity during

psychic state during

serious effects of

Congenital element in erotic symbolism

Contiguity in erotic symbolism,

associations of

Coprolagnia

Coprophagia,

religious and sexual

Courtship

Crystallization,

Stendhal's

Defile,

the impulse to

Distillatio

Dog,

human sexual intercourse with

Dynamometric experiments during sexual excitement

Ejaculation, the mechanism of

Embryo

Epilepsy and exhibitionism

compared to coitus

as a result of coitus

Erectility during coitus

Erogenous zone,

anus as

lips as

Erotic intoxication

Erotic temperament

Eryngo as an aphrodisiac

Ethnic variations in coitus

Etruscans,

sexual significance of foot among

Eunuchs,

characteristics of

Exercise on sexual organs,

influence of

Exhibitionism

Eyes during detumescence

in relation to erotic temperament

darker at puberty

Face during detumescence,

expression of

Faeces as a drug

Fecundation,

the phenomena of

artificial

Feet as a sexual symbol,

uncovering

Fellatio

Fetichism,

erotic

Flagellation

Foot-fetichism,

\_see\_ Shoe-fetichism.

Fuegians,

penis in

Fur as a fetich

Garments as fetiches

Genital organs as fetiches

Goat as a human sexual fetich

Greeks,

sexual significance of foot among

Hair as a fetich

despoilers of

pubic

darkens at puberty

in relation to erotic temperament

in pregnancy

Hand as fetich

Heart during pregnancy

Homosexuality as a form of erotic symbolism

Hottentot apron

Hymen

Hyperaesthesia, sexual

Hypertrichosis universalis

Hysteria

Ideal coprolagnia

Idiocy as result of maternal impressions

Idiots,

sexual development of

Impregnation without rupture of hymen

without conjunctions

artificial

Impressions,

maternal

Intellectual work,

relation of pregnancy to

Intoxication,

erotic

Japanese,

labia majora in

Joy,

the expression of

Kiss, the

Kleptomania and pregnancy

Knee-jerk in pregnancy

Labia majora

Labia minora

Larynx in relation to sexual state

Linea fusca

Lips,

as an erogenous zone

in relation to erotic temperament

Longings of pregnancy

theories of

as auto-suggestions

physiological basis of

relation to the longings of childhood

Masochism,

in relation to shoe-fetichism

in relation to scatalogic symbolism

in relation to exhibitionism of nates

as a form of erotic symbolism

Masturbation and pubic hair

hypertrophy of clitoris ascribed to

part played by clitoris in

why some theologians permitted

phenomena during

Maternal element in sexual love

Maternal impressions

Menstruation in relation to coitus

metabolism during

in relation to sickness of pregnancy

compared to pregnancy

Mental state during pregnancy

Metabolism during pregnancy

Mixoscopic zoophilia

Modesty a supposed sign of virginity

Mohammedan method of sexual congress

Mole as a fetich

Mongol peoples,

foot fetichism among various

Mons veneris

Mordvins,

foot-fetichism among

Motor activity during coitus

Mouth in relation to erotic temperament

Muscular movements during coitus

Nates in relation to coprolagnia

in relation to exhibitionism

in relation to erotic temperament

Necrophilia

Negative fetich

Negro,

penis in

labia majora in

clitoris in

labia minora in

method of sexual congress among

Nervous system during pregnancy

Neurasthenia cordis vasomotoria

Nipples,

pigmentation of

Nudity,

religious

Nutrition,

symbolism of

Nymphae

Nymphomania

Obsessions of scruple

longings of pregnancy as

Obsessional exhibitionism

Odor an alleged sign of defloration

Onion as an aphrodisiac

Opium as an aphrodisiac

Organs,

sexual

Ova and spermatozoa,

union of

Ovarian extract, effects of

Ovaries,

function of

analogy of with thyroid

Paidophilia

Pain and erotic symbolism

Pedicatio

Pelvic development and erotic temperament

Pelvic floor, variability of

Pelvic inclination

Penis

Penis-fetichism

Phallic worship

Physiognomists and the erotic temperament

Pica

Pigmentation in relation to erotic temperament

in pregnancy

Potatoes,

the supposed aphrodisiac effects of

Precocity,

influence of

Pregnancy and pigmentation

psychic state in

sexual desire during

relation of to intellectual work

Presbyophilia

Prostate

Prostitutes,

external genitals of

stature of

Psychic exhibitionism

Psychic condition during coitus

Puberty,

the phenomena of

pigmentary changes at

Pubic hair

Puericulture

Pygmalionism

Quadrupedal method of coitus in man

Rachitic,

sexual tendencies of the

Reflex, bulbo-cavernous

Reflexes during pregnancy

Religious scatalogic symbolism

Resemblance in erotic symbolism,

associations of

Respiration during coitus

Responsibility of pregnant women

Restif de la Bretonne's shoe-fetichism

Romans,

sexual significance of foot among

methods of coitus among

Rousseau

Rue as an anaphrodisiac

Sadism

Saint compared to lover

Salivation during coitus

Satyriasis

Scatalogic symbolism

Scrotum

Scruple, obsessions of

Secretions of genital canal

Semen,

alleged female

in coitus

in female genital canal

vital activity of

artificial injection of

constituents of

as a stimulant

Sexual anaesthesia

Sexual conjugation

Sexual desire during pregnancy

Sexual organs

Sexual selection in relation to erotic symbolism

in relation to external sexual organs

the probable cause of the hymen

Shadow as a fetich

Shoe,

sexual significance of

Shoe-fetichism frequency of

normal basis of

illustrated by Restif de la Bretonne

prevalence of among Chinese, etc.

former prevalence in Europe

congenital basis of

acquired element in

favored by precocity

relation to masochism

illustrative cases of

dynamic element in

Sickness of pregnancy

Skin,

sexual significance of

condition of during coitus

in relation to erotic temperament

sexual pigmentation of

Slipper as a sexual symbol

Smile,

origin of the

Sodomy,

the term

Spain,

sexual attractiveness of foot in

Spermatozoa reach ova,

how the

Spermin

Sphygmanometer experiments during sexual excitement

Stature and erotic temperament

Stimulants

Stuff-fetichisms

Strychnine,

aphrodisiac effects of

Suggestion in relation to longings of pregnancy

Symbols,

nature of

of sex in language

Temperament,

alleged erotic

Testicular juices,

effects of

Testes

Thyroid,

condition during sexual excitement

during pregnancy

Ticklishness in relation to stuff-fetichisms

Tumescence in relation to detumescence

Unnatural offence,

the term

Urethra,

variability of female

an erogenous zone

Urethrorrhoea ex libidine

Urinary stream,

in relation to nymphae

an alleged index to virginity

Urine in religious rites

possesses magical virtues

in legends

in medicine

during coitus

Urolagnia

Uterus

Vagina

Vaginismus

Vasomotor conditions during coitus

Vaudonism

Virginity,

ancient diagnosis of

Virile reflex

Voice,

in relation to erotic temperament

in relation to virginity

Vomiting of pregnancy

Vulva

Vulva-fetichism

Waist,

origin of admiration for small

Yohimbin as an aphrodisiac

Zooerastia

Zoophilia erotica

Zoophilia non-erotic

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