

FETICHISM

Sexual Nature of Erotic Symbolism

by
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and
Carlson Wade

NUMBER SIX

TABLE OF CONTENTS:

INTRODUCTION

by Edward Podolsky, M.D.

Chapter

1. What Is Sexual Fetichism?
2. The Methods and Techniques of Fetichism
3. Footwear and Foot Fetich
4. Female Undergarments as a Fetich
5. Corsets and Tight Lacing
6. Causes and Cures of Fetichism

CASE HISTORIES:

7. "My Booted Beauty: Let Me Be Your Slave!"
8. "My Experiences as a Foot Fetichist"
9. "Normal vs. Abnormal"

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ILLUSTRATED



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FETICHISM



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<i>Chapter</i>	<i>Page</i>
----------------	-------------

INTRODUCTION

By Edward Podolsky, M.D.	9
1. What is Sexual Fetichism?	11
2. The Methods and Techniques of Fetichism	16
3. Footwear and Foot Fetich	20
4. Female Undergarments as a Fetich	24
5. Corsets and Tight-Lacing	27
6. Causes and Cures of Fetichism	30

CASE HISTORIES

7. My Booted Beauty	34
8. My Experiences as a Shoe Fetichist	37
9. Normal vs. Abnormal	40

(Eleven pages of photographs follow Pg. 48)

Introduction

By EDWARD PODOLSKY, M.D.

A fetich is any inanimate object such as a shoe, silk stocking, underwear, corset, glove, etc., which serves to stimulate the sexual appetite. The individual who derives erotic stimulation from a fetich object is called a fetichist. Is such a method of stimulation regarded as normal? Or . . . is it abnormal? This book is one of the very few available on this hitherto unknown phase of sexual life and therefore it is a welcome addition in the field of sexual behavior.

The greatest amount of fetichism appears to be concerned with the hair, ankles, shoes, stockings, feet. To the ordinary person, such fetiches are merely inanimate objects. To the fetichist, they become transformed into a means of causing erotic stimulation and increased libido. Without such objects, the fetichist often has a lessened sexual ardor. To a certain extent, fetichism is regarded as normal: when it serves as a prelude to normal heretosexual relations. Fetichism is considered abnormal if it *replaces* heterosexual relations or acts as a *substitute!* This book describes the boundaries between normal and abnormal and presents illuminating case histories of sexual fetichism in action!

CHAPTER I

What Is Sexual Fetichism?

A thumb-nail definition of fetichism is offered by William J. Fielding, M.D. in *Sex And The Love Life*: "When an individual becomes so fixed with an obsession that his principal interest is concentrated on a certain part of the body, such as the foot, or hair or on some object that is associated with that part, such as the shoe or a garment, then it is recognized as a perverse condition, or fetichism.

"The greatest amount of fetichism seems directed toward the hair, ankles, feet and breasts. It is common for fetichism to be focused on inanimate objects, such as handkerchiefs, shoes, stockings, petticoats and hair ornaments which are suggestive of the parts of the body upon which these objects are worn.

"True fetichism may be considered an erotic displacement in which the sex impulse is concentrated upon an object which has only indirectly an erotic significance. There is a fixation upon a symbol, instead of the normal reaction of sexual interest. It is said that many fetichists enter a business which gives them the maximum opportunity; thus, some become shoe salesmen to indulge in their fancies to the utmost."

A more thorough listing of the three main groups into which the phenomena of erotic symbolism (fetichism) are divided is given by Havelock Ellis in *Psychology of Sex*. Note how widespread and encompassing fetichism may be:

I. PARTS OF THE BODY. — A. NORMAL: Hand,

foot, breasts, nares, hair, secretions and excretions, etc.

B. ABNORMAL: Lameness, squinting, pitting of small-pox, 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—*A. GARMENTS:* Gloves, shoes and stockings and garters, caps, aprons, handkerchiefs, under-linen.

B. Impersonal Objects: Here may be included all the various objects that may accidentally acquire the power of exciting sexual feeling in auto-eroticism. Pygmalionism (statue love) 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.

These three main groups as classified by Havelock Ellis appear to contain most of the sexual deviations which are usually considered individually rather than belonging to the fetich group. The most widespread fetiches are those which appear in Group II, namely the inanimate objects. Today, modern psychologists tend to consider this group as a true fetich and the others listed above are considered separately and not necessarily as belonging to the fetich family. A fetichist may possess some of the urges listed in the other groups; and, of course, a non-fetichist may also have these same urges which are *not* accompanied by the love of shoes, feet, ankles, under-linen, etc. For this reason, the world of fetichism has been narrowed to those items listed above in Group II.

The noted George W. Henry, M.D. in *All The Sexes* further describes the phenomenon of fetichism by writing,

“In all sexual relationships, parts of the body of a loved one, the clothing worn and other associated objects take on erotic and symbolic values. The importance of these symbols varies with each individual; in some instances, the erotic value of the symbols becomes so great that the symbols themselves are sought in preference to the person with whom they were once associated. The symbol then becomes a substitute — a fetich. The form of sex variation in which a symbol is thus employed is called *fetichism*.

“In its original meaning the word ‘fetich’ was applied to an inanimate object which was supposed to have magical power to ward off injury or disease. In its sexual significance a fetich is an object which has become endowed with properties that arouse passion. A fetich is sought because it stimulates a passionate response, just as the person with whom it was associated might have if there had not been interference. The interference may have been the prohibition of a parent or a troubled conscience. The greater the feeling of guilt, the more distant is the fetich from its original sexual association. Some fetiches, as a result, appear to have little or no sexual significance.

“The substitution of a fetich for the person it represents is a device used by an emotionally immature individual to obtain sexual pleasure without contact with another person. An indirect relationship may thus be achieved with someone who is unattainable, and without a test of sexual adequacy.

“The pursuit and possession of a fetich may become a major preoccupation. There may be a compulsive need for duplication of a particular fetich, and to acquire it, the fetichist may resort to stealing. A fetichist may discard a fetich after it has been acquired or used, but must replace it when the sexual urge returns. Some fetichists are impelled to accumulate fetiches. Among the fetiches sought, women’s underwear and shoes are the most common. The presence or the possession of a fetich causes sexual arousal, and release

of sexual tension is usually accomplished by auto-eroticism.”

This fully explains the sexual nature of fetichism. Some individuals are unable to make sexual advances toward another person and become satisfied with a substitute — perhaps the silk panties worn by a coveted female, or a garter tossed into the audience by a shapely burlesque performer, or a souvenir snatched from the person of a famous theatrical personage, and so forth.

The crowds of screaming females who surround and virtually capture a popular matinee idol and rip off his clothes are no doubt filled with many female fetichists. These females will snatch a bit of ripped clothing and secretly thereafter will become passionately aroused by fondling and loving the little swatch.

The well-known panty raids which college boys make upon sorority dormitories are no doubt fetich-inspired. While much which prompts such a raid may be caused by juvenile mischievousness, there is no doubt that many of such young men secretly treasure lacy-fringed bloomers, delicate bras, wispy panties and silk stockings and become erotically stimulated when rubbing themselves against such silky items.

Even body hair has long been recognized as a strong motivating force in sexual stimulation. Hair *is* a fetich! We can recognize the fetich aspect of hair when we realize that head hair — clearly visible — is a symbol of pubic hair — obviously not exposed! Head hair becomes a symbol of pubic hair. The hysterical motion picture fan who battles a mob of other fans and snatches a lock of hair from the favored screen lover is actually surrendering to his (or her) fetich impulse. The fan who fairly worships the snatched lock of hair often conjures an image of this same hair being part of the pubic region. This causes erotic stimulation.

In recent years, the fetich of hair has become extremely prominent. We already know that many of the popular rock 'n' roll male performers have enormous tresses of hair which

fly helter-skelter during a singing session. This is accompanied with pelvic contortions of such a sexual nature that many of these singers have been banned from the stage! The correlation here is most apparent. With the pelvic shakes there are head shakes in which the hair shakes in every direction and the association is that of pubic hair!

The screaming audience becomes whipped up in a frenzy that is akin to sexual emotion at the sight of the thick hair and the spectacle of such pelvic contortions that it appears as if the singer is actually engaging in sexual relations with the microphone. The hysterical audience are actually becoming influenced by their fetich instincts at such a sight; many even storm the stage and rip off clothing from the singer and try to snip locks of his hair which further illustrates how powerful the fetich instinct may become!

Fetichism, as we have seen, has many faces. It is difficult, if not impossible, to find any individual who does not have some fetich attraction.

As the noted G. S. Hall wrote in *Adolescence* (Vol. I) "There is almost no feature, article of dress, attitude, act, or even animal or perhaps object in nature, that may not have to some morbid soul specialized erogenic and erethic power."

CHAPTER 2

The Methods and Techniques of Fetichism

Exactly what does a fetichist do with his beloved little souvenir which causes such sexual stimulation? One of the earliest recounts was made by Richard Burton in *Anatomy of Melancholy* when he wrote: "Not one of a thousand falls in love but there is some peculiar part or other which pleases most, and inflames him above the rest . . . If he gets any remnant of hers, a busk-point, a feather of her fan, a shoe-lace, a lace, a ring, a bracelet of hair, he wears it for a favor on his arm, in his hat, finger, or next to 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 relic . . . 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."

A contemporary of Richard Burton, namely Howell, wrote in his *Familiar Letters* with regards to the retreat of the English at Rhe, during a battle, "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!"

This is rather a startling discovery but it offers the key to the secret methods of a fetichist. Many of these fetichists must content themselves with a symbol of their beloved; in

order to become aroused, they fondle and embrace the fetich symbol and rub themselves against it, until stimulation has reached such a pitch that an orgasm occurs. This represents a pseudo-sexual intercourse with the unattainable beloved.

The *Encyclopedia of Aberrations* describes the sexual technique by explaining, "The fetich usually represents the phallus. It may also represent the uterus or vagina. Quite often it represents both a denial and an assertion of castration of his love object. The stimulus for the fetichist is not necessarily abnormal; the abnormality lies in what fails to affect him. The interest in the presence of the fetich is a necessary condition for the possibility of sexual fulfillment.

"Fetichists can obtain sexual gratification only when the chosen fetich and specific conditions are present. The fixation represents to the fetichists an attempt to resolve infantile sexual conflicts. Like other sexual deviations, fetichism has its roots in childhood.

"There are cases in which coitus is possible in the absence of the fetich but it is forced and incomplete, often, if not invariably, accompanied by fetichistic fantasies. Under these conditions, satisfaction is usually absent or at best, partial. The love objects are invariably subjected to unpleasant and unacceptable sexual demands. Fetichism is quite often a normal and necessary component of the sexual lives of all individuals."

The sexual method of the fetichist is to make love to the object. In the case of a shoe fetichist, he will rub the shoe against himself, kiss it, lick the construction of the shoe and become so erotically stimulated, that a climax is caused.

If the object is a silk stocking, lock of hair, pair of panties or bloomers, the fetichist employs the same methods. To him, it is as if he were making love to the owner of this item. If the item is a delicate pair of black lace panties, many a fetichist will don such an item. The feel of a soft silky undergarment upon his sensitive flesh will also provoke

much erotic stimulation which culminates in an orgasm. The list is endless. Even perfume is a form of fetich stimulation. The fetichist just whiffs and whiffs until he conjures up a strong vision of a beloved and this helps to stimulate his libido to quite a powerful point.

There is no denying that treasuring a keepsake of a beloved is a normal reaction. And surely, during intimate moments, a virile male becomes erotically stimulated by the delicate, fragile undergarments worn by his female beloved. Make up, silk stockings, high-heeled shoes: all serve to stimulate the sexual appetite. Without these, foreplay diminishes. These fetich symbols are all part of the sex act. But . . . when do they become abnormal? Only when the symbols *displace* the individual. When the shoe, silk stocking, bloomers, brasieres, slips, etc., become a means in themselves, when these symbols overpower all other desires and are more important than the partner, then fetichism becomes abnormal.

If fetichism is used as a means of stimulation preparatory to heterosexual relations, it is normal. If fetichism is used as a means of self-stimulation with auto-eroticism as a climax or goal, it is abnormal!

Freud, in drawing the line between normal and abnormal, learned that fetichism, like most sexual aberrations, is a part of the sexual life of almost all individuals. He explained, for instance, that it is quite normal for a man to fondle the silk stocking-covered leg of his wife and to derive stimulation thereof. This is normal fetichism because it is part of foreplay which inevitably will lead to coitus. But when the silk stocking becomes more important than the female who is of no interest, and if the man can become aroused to the point of seminal expulsion by making love to the stocking — then it is considered as abnormal!

The origin of fetichism lies in the childhood. Freud, in *The Interpretation of Dreams* and his other work, *Three Contributions to the Theory of Sex*, constantly reiterated the

finding that sexual tastes begin in childhood. One does not suddenly become stimulated by silk stockings overnight! The fetich instinct lies dormant within the young subconscious and may rise in adulthood when something happens and releases the urge. In many, the instinct never comes to the surface.

Kenneth Walker, M.D. and *Physiology of Sex*, also corroborated this finding. "It is in childhood that the foundations of our characters are being laid down and the psychoanalyst has proved to us how lasting are the effects of inexpert handling in the earlier years of our lives."

A thorough explanation of fetichism in childhood is given in the following chapter as we begin discussing the various forms of this sexual behavior.

CHAPTER 3

Footwear and Foot Fetich

Foot fetichism, representing the most popular of this aberration, has its origins in the early years. When researcher Stanley Hall questioned hundreds of persons with regards to this subject, he found that there was an overwhelming attraction for the foot. In the *American Journal of Psychology*, Dr. Hall gave the results of his findings as follows:

“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." Dr. Hall also writes that, "A form of courtship, in adolescence may consist solely in touching feet under the desk!"

What does a foot fetichist do in order to become stimulated? An interesting observation is reported by Dr. J. Matignon in the *Archives of Anthropology*. The doctor explains Chinese foot-fetichism, the most pronounced and best known examples of foot love. For centuries, the Chinese would compress, to the point of pain, the feet of their females because they regarded a small foot as a measure of sexual fascination. Dr. Matignon writes, "My attention (with regards

to the sexual fascination of foot fetichism in the Orient) has been drawn to this point by a large number of 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 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.'"

Small wonder that many in the Orient call the foot of their beloved, "a golden water-lily."

The greatest significance of foot or shoe feticism is of its masochistic influence. Masochism (a sexual emotion in which pain becomes pleasure) caters to the foot. Kraft-Ebbing in *Psychopathia Sexualis*, wrote: "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 of 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."

In commenting on this analysis, A. Moll in *Kontrare Sexualempfindung* (3rd edition) wrote, "I regard Kraft-Ebbing's 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.”

The masochist looks upon the foot and the boot as a symbol of power. The masochist will become erotically aroused when the female will trod upon him, step upon him, use the foot or the boot or any footwear as would be used a whip or instrument of torture. If the masochist is trampled upon, he regards the foot as the authoritative weapon and he becomes humble, submissive. It is this emotion which becomes transformed into a sexual stimulus and he is then able to properly function. Therefore, we can see how the fetich of footwear and feet are precious to such persons.

CHAPTER 4

Female Undergarments as a Fetich

As a fetich, feminine undergarments are second only to footwear. We can see the international aspects of this fetich when we observe how manufacturers are outdoing one another in their creations of exotic underwear. The demand for more and more variations of female undergarments is so great that designers are constantly kept busy. We can understand how female undergarments become stimulating to the fetichist when we observe that these parts of clothing are the *closest* to the female body. The fetichist who rubs a pair of black lace panties, or plum colored bloomers against his private parts is, in symbolism, rubbing himself against the flesh of the female! No other wearing apparel can be as close to the female as her undergarments, hence the universal interest in such items.

These include lingerie, panties, bloomers, silk stockings, brassieres, slips, bathing suits, etc. Sometimes, an apron holds a sexual attraction; while it is not worn close to the skin, it is used to wipe the hands and this gives it a special appeal to the fetichist.

A fetichist becomes sexually stimulated if he examines intimately an attractive pair of bloomers. The crotch of such soft and silky undergarments is usually reinforced with a double lining, a shade darker than the rest of the material. This creates such a symbolic intimacy that it requires just a

little friction to produce strong stimulation in the fetichist.

Female undergarments are first and foremost of all objects that are stolen from backyard clotheslines and other obvious sources. By stealing the object (rather than making a purchase) the fetichist often imagines that he has stolen the wearer of the pair of panties, bloomers, silk stockings or slip, etc. This is a form of pseudo-rape — but it is also very significant that virtually *all* fetichists are harmless! In fact, many are under-sexed and this lies at the root of their fetich-attraction. They fear sexual failure or impotence and content themselves with a symbol of their attraction. By stealing a pair of silk stockings, they derive a measure of satisfaction that they are virile . . . capable of compelling a female to submit to their ardors. This explains lingerie thefts which are described in newspapers; if the guilty person is apprehended, he is usually found to be of rather well-to-do means . . . or, at least, of such financial stature that he does not have to resort to stealing! But he “kidnaps” the silk stockings or slip and, in symbolism, kidnaps a beloved girl.

An undergarment fetichist also has voyeuristic tendencies (Peeping Toms.) Thus, the fetichist becomes excited when catching a glimpse of a girl in underwear, perhaps when she has carelessly left up the shades of her bedroom while undressing. Lingerie and underwear is something “forbidden” and the fetichist has seen this “forbidden” state of being. He looks upon underwear as very intimate and will go to great lengths to obtain a variety of items which he can fondle, embrace and make love to — much in the manner of making love to a girl in underwear in the privacy of her bedroom.

A brassiere, which covers the breasts, has obvious attractions for the fetichist. The female breasts are parts of the anatomy which most stimulate the male. Naked breasts are extremely sexually stimulating. In fact, the breasts are often more stimulating than the pelvic parts; the fetichist who

kisses a brassiere, is in effect, kissing a woman's breast. This creates much stimulation.

Some psychoanalysts have found that underwear fetich is caused when the male fears impotence (lack of sexual vigor) or has a castration-anxiety (fear of removal of his sex organs). The underwear fetichist yearns to see a female wearing underwear because he then convinces himself that she does *not* have an organ — but that he does! This restores a measure of self-confidence. When he later fondles the female lingerie and places it against himself, he further reassures himself that *he* has an organ and is superior to the female who wears the same lingerie but lacks an organ.

Here again we can draw obvious conclusions from newspaper accounts of lingerie raids, made in female dormitories. The college boys who raid the dormitories are, no doubt, looking for a good time and some excitement. But it has been found by psychoanalysts that the emphasis upon stealing panties and female undergarments is prompted by many doubts about virility. The college boys, at an age when they must prove themselves to be sexually adequate males, derive a fetichistic satisfaction through lingerie raids.

The newspapers frequently mention that rarely are these items returned to the females. What happens to them? We may well reason that many a pair of bloomers, silk stockings, slip, brassiere is being used in secret as a means of gratifying the lingerie fetich compulsion of a sexually aroused college boy.

CHAPTER 5

Corsets and Tight Lacing

To the fetichist, such items as corsets, belts, waist-cinchers, girdles, tight lacing, form-fitting foundation garments and all other implements of wasp-waisting and *figure training* purposes, have a distinct *sexual* meaning. The fetichist who is a sadist (an individual who becomes sexually stimulated by causing pain upon others) delights in lacing up a partner in any of these tight garments. The fetichist who is a masochist (becoming sexually stimulated when receiving pain upon himself) finds pleasure when he, himself, is secured and bound into such garments.

Let no one under-estimate the power of such figure trainers. A tight bone-ribbed or steel-ribbed girdle as well as leather laces can so imprison a partner that she (or he) is rendered helpless and in a slave-like condition. This is precisely the situation that has to be created in order to stimulate the fetichist.

In discussing this situation, Kenneth Walker, M.D. in *The Physiology of Sex*, points out, "We cannot explain the strange forms sexual desire takes in other people. Why does one person become sexual satisfied by suffering pain and another get a similar satisfaction from inflicting it on others? Why is one man capable of sustaining sexual excitement only when his wife is dressed in corsets or black stockings whilst another requires that she should be completely undressed?"

"Why is a third man properly stimulated only by the

sight and feel of a mackintosh sheet lying on the bed? Here the steps by which the conditioning have been reached are obscure to us or else can only be guessed. For example, a possible explanation of the aphrodisiac action of waterproof sheeting on a man is that as a child his first experiences of erotic pleasure occurred when he happened to be lying on such a sheet — a common piece of furniture in a nursery — so that rubber sheeting and sexual excitement are linked in his mind.”

Furthermore, a child may have been dressed in tight clothing which produced strange sensations which were rather pleasurable. Seeking a repetition of such sensations, the child matures and discovers that tight corsets are enjoyable and he turns to fetichism as a means of gratification for this emotion he first experienced at a tender age. The causes are most complex and each case is different. Generally, psychoanalysts have learned that the fetichist who is influenced by any figure-training items is prompted by either sadistic or masochistic urges.

Bondage is part of the figure-training impulse. Because few persons would risk their safety in permitting a partner to bind them up with ropes or chains, the corset gains a new purpose. The sadist will seek to bind up the partner in a very tight and excruciatingly painful corset, girdle or leather belt! The masochist, on the other hand, will yearn to be secured and sealed up in such an item which causes physical pain, upon the self. So we can see how such figure-training items have an important meaning to the fetichist.

In the best-selling book *Erotic Symbolism*, authors Edward Podolsky, M.D. and Carlson Wade point out, “When laces of a tight corset bite into the flesh, it becomes symbolic of a whip upon the back and its wearer undergoes the same sexually emotional experiences. Thus it is seen that the masochistic individual (man or woman) must first be bound up in a corset or tight waist-nipper and rendered helpless in order

to become sexually stimulated. And the sadistic person (here again, either man or woman) must first bind the partner and then become master and leader of the situation in order to become erotically aroused. This is done through the means of tight lacing garments which are often worn throughout the sexual act.”

CHAPTER 6

Causes and Cures of Fetichism

An individual becomes an active fetichist for so many different reasons that a specific list of causes is not easily prepared. From case histories studied, the following set of causes is but a broad generalization. However, it has been found from investigations of fetichists that most of the causes for this aberration were traced to these sources:

1. *Fear of sex.* The individual is afraid of sex. Some of such fears include fear of sexual failure, impotence, frigidity, fear of pregnancy, fear of pain, fear of punishment, an immature attitude toward normal sex. These fears cause the fetichist to shy away from heterosexual relationships and the object of clothing serves as a substitute.

2. *Unique method of arousal.* Many fetichists have explained that early childhood influences are very powerful. They tell of situations where either a boot, a shoe, a foot pressed upon themselves, a wispy pair of lace panties which provoked pleasurable stimulation upon the private parts — all stimulated the libido. So strong was such an influence that the fetichist finds he (or she) cannot become aroused without resorting to this technique.

3. *Sadism and masochism.* These two sexual emotions influence the fetichistic instinct. In fetichism, there are items of wearing apparel which can cause pain upon others and produce self-pain. The sadist and masochist require such items as a means of sexual arousal. Thus, the shoe fetichist who is a sadist wants to press his heel and toe upon his sub-

jugated victim as a means of arousing the sadistic instincts within himself. And, the masochistic shoe fetichist regards the shoe of the partner as a weapon of torture and the masochist delights in having the shoe pressed down upon him. Corsets and figure training items also are included.

4. *Guilt feelings.* The fetichist has feelings of guilt about sex. Such feelings are also coupled with fears about sex. How can the fetichist find relief for his mounting sexual energies and not obtain guilt consequences? By singular sex . . . which means fetich-worship culminating in auto-eroticism.

5. *Wish-fulfillment.* The fetichist who goes into sexual ecstasies over some item of wearing apparel is catering to his wish-fulfillment instincts. He wants to satisfy a secret wish — he wants to have relations with the female from whose clothesline he stole some lingerie. Or, he wishes to kiss and fondle the beautiful legs of the girl who wears such lovely silk stockings. And, the zealous autograph hound who snips a lock of hair from her favorite screen or stage star is secretly harboring a wish to have copulation with this matinee idol. The hair is symbolic of his pubic hair and the fetichist satisfies a secret wish to be close to this part of his anatomy during copulation. Even snipping a button or a swatch of clothing from a famous personality is a wish-fulfillment to love to this personality.

Can fetichism be cured? This, too, is a question that can be answered only individually! Each person is different. Each fetichist has varying degrees of this aberration. While one is easily cured, another many require more extensive treatment. An important point to remember is that fetichism, in most instances, is quite normal! Who does not treasure a keepsake from a beloved? Remembrances are part of our human natures. We all like to keep a favorite ribbon, a spotlessly white bridal gown, a bathing suit worn on a honeymoon. The list is endless.

It is also normal for a man to become erotically stimu-

lated during the marital relation process when he sees the silk stockings or lingerie of his beloved. Likewise, her hair is also a means of healthful stimulation. And, parts of the female body — even the foot — offer stimulation and serve to arouse the ardor of both male and female. The man who kisses the foot of his partner is deriving the same sensations as though he were kissing her breasts. When made part of the normal process of foreplay, when the session has its climax in normal relations, fetichism is classified as normal. When it is agreeable to both partners, it can be quite useful as a means of libido-arousal. But when it displaces the normal act and when it causes discomfort, pain, even disgust in either partner and becomes repulsive, the fetich *interferes* and becomes abnormal.

In attempting cure for abnormal fetich, the psychoanalyst usually seeks to learn the *cause* for the fetich. By relieving the tensions responsible for the fetich, the patient frequently is able to be cured. Here again, each case is so specialized that one shoe fetichist may be cured speedily while another shoe fetichist may require very intensive treatment. But fetichism *can* be cured if there is strong cooperation from the patient.

Let us bear in mind the observation made by Frank S. Caprio, M.D. author of *The Sexually Adequate Male*. "There is no hard and fast line, no absolute norm, in sex activity. What is normal for one couple may be shocking to another. If a husband and a wife are happily married, whatever they do to express physical love is normal. Deviations are abnormal and neurotic only when they are practiced to the exclusion of normal consummation. It is the purpose that determines the allowability in sex play.

"If variation banishes monotony, and rekindles a couple's warmth and enthusiasm, it is to be thoroughly recommended for them. Most intelligent people vary their love-making enough to keep it out of the humdrum but few go in for any

extreme experiments in sex, any more than most people do in food.”

CHAPTER 7

“My Booted Beauty: Let Me Be Your Slave!”

ALBERT, AGE 33, SINGLE

Albert can still vividly recall his first sexual experience. It happened when he and a cousin, both aged 11, were wrestling in the playroom of the house of a relative where they were visiting. The female cousin, rather an aggressive type, attempted to “conquer” Albert by placing her foot upon his stomach.

“I squirmed and wiggled,” Albert recalls, “and the pressure of her foot, well below the region of my navel, was so exhilarating that I had an erection. The more I tried to free myself, the tighter she pressed her naked foot (the shoe had come off during the playful scuffle) and the more stimulating it became. My cousin did not understand my peculiar emotion and I was too young to realize that my masochistic instincts were being stimulated in this form of conquest.

“Frequently, I would enjoy wrestling with other girls and would try all sorts of schemes to get them to place their feet upon my body and subjugate me. This form of slavery had quite an appeal to my senses.”

Albert tells that he was brought up in a rather strict environment in which women were regarded with authority. This instilled a form of deference toward women which interfered with normal sex attitudes. Albert had such a worshipful attitude toward women that he felt frightened, guilty at the thought of becoming aggressive with them as he would

need to become during sexual relations.

Once, during a game of "house" Albert volunteered to be the "mother." This required that he be dressed accordingly and part of the apparel consisted of a tight girdle and a dress. Albert said, "It made me feel excited when I was securely bound into a girdle. But it was more thrilling when the angry "father" came home and found that dinner was not ready. He yelled and shrieked at me and I fell to my knees, begging for forgiveness.

"It was an impulsive action . . . but the little girl who was playing as the "father" tried to push me away with her foot. It was an innocent move but it made me feel so slave-like and humble and completely at her mercy, that I experienced voluptuous sensations."

Again, it is clear that Albert found himself sexually adequate only if he adopted a passive and masochistic role. As he grew older, he sought out feminine companionship and gloried in being able to be humbled. The few sexual relationships he has had, without benefit of boot or shoe fetich, were unsatisfactory. He frequently will kiss and fondle a pair of feminine shoes or boots in the privacy of his own bedroom. Albert has accumulated quite a selection of different styles of footwear.

"As I kiss the long heel, as thin as possible, I become aroused. The long heel is like a dagger being pointed at me by a domineering female. It makes me feel submissive and slave-like and I love it. I often imagine myself to be trod upon by domineering and dictatorial females. On occasion, I've even spanked myself with boots or shoes and visualized being punished by an aggressive female. It all helps to stimulate my emotions."

Albert has managed to explain his aberration to some female companions and they have been sympathetic and cooperated by trampling upon him. "But they regard me as something of a peculiar person and I do not like this attitude.

It is difficult for me to obtain the services of an understanding female who will cater to this fetichistic urge."

Albert is being treated for this aberration. The treatment is aimed at building up his confidence in himself and raising his estimation of himself as a male. It is felt that when Albert realizes that as a male he should be aggressive and independent, he will find relief from his compulsion to be a masochistic foot and boot fetichist. In Albert's own words, "Until then, I am forever seeking a woman who will be my master and I will say to her, as I've always cried out, 'My booted beauty! Let me be your slave!'"

CHAPTER 8

"My Experiences as a Foot Fetichist"

C.P. AGE 38

Havelock Ellis in his *Psychology of Sex*, tells of a foot fetichist with whom he is personally acquainted. This man is most intelligent. He first experienced foot fetichism when he was young and when a beautiful neighbor girl — about 20 as against his own tender 14 years of age — would frequently entertain him during visits to her home. She always wore little high heeled slippers and during some playful action, pressed her dainty slippers upon his abdomen. In a matter of moments, he experienced an orgasm. Says C.P., "I took hold of her raised foot and, after kissing it, guided it by an absolutely irresistible impulse on to myself. Almost at the moment that her weight was thrown upon me, 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!" This happened when C.P. was only 14. Since then, he has had hundreds of women who similarly arouse him. In his own words, let us see what takes place during a sexual fetichism session:

"When I encounter a woman who very strongly attracts me and whom I very greatly admire, 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. She must be richly dressed — prefer-

ably 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.

"The treading should be inflicted for a few minutes all over the chest, abdomen and groin, and lastly on the pelvis which is, of course throbbing in a violent state . . . 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 pelvis so that the high heel falls in the vicinity of my crotch, the sole covering most of that area, 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 my crotch.

"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. It follows that the greater the contempt and severity with which I am punished, the greater becomes my pleasure. 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 afterward."

C.P. further tells that he has lain beneath the feet of hundreds of women in such a manner. He never has relation-

ships with them. "It is 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." He finds that his favorite is for a woman to wear black, extremely high-heeled slippers together with tan silk stockings. This causes his greatest pleasures and desires.

C.P. has had normal heterosexual relations with females but his greatest pleasure is to be trampled upon and thereby enjoy an emission without copulation. He delights in very high heeled slippers. In discussing this foot fetichist, Havelock Ellis explains that the act of copulation has become symbolically interpreted. "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 symbolication of the foot and of trampling that all acts of treading take on a new and symbolical sexual charm."

C.P. is typical of a majority of foot fetichists in that this form of stimulation has displaced normal coitus and produces more pleasure than heterosexual relations would ordinarily create. Many foot fetichists find that they are able to broaden their outlook and use the technique of treading and shoe-love as part of *foreplay* which leads into normal heterosexual coitus. When thus utilized, foot fetichism leaves the realm of being bizarre and enters the sphere of being an acceptable deviation.

CHAPTER 9

Normal vs. Abnormal

The world of fetichism or erotic symbolism is most complex. On one side of the picture we have the pleasurable attraction of a lovely leg in a satin slipper which arouses the emotions and is considered quite normal. On the other side of the picture we have the attraction of a pair of bloomers which may or may not be regarded as abnormal. The truth of the matter is that *no* line can be drawn. What is normal for one person, is abnormal for another.

J. D. Mercer, author of *They Walk In Shadow* offers a very vivid explanation of normal vs. abnormal in fetichism. "Erotic symbolism," says Mr. Mercer, "may then take some very strange forms. It is not considered at all unnatural when a girl or woman displays a sexual preference for a soldier or sailor in uniform. It is not strange until it may be suspected that it is the uniform, not the man in it, that causes all the excitement. The uniform, in such cases, has become a symbol replacing actuality.

"But is there, actually, very much difference between such an instance and those men and women who prefer red hair to black, the blonde type rather than the brunette? The symbol is supposed to reveal something or other that might actually be attractive; some implied promise or expectation of a superior kind of sensuality, very likely. A great deal of our thinking is done with symbols, often with curious results that have no resemblance to corresponding reality.

"Many women, and a few men, understand the sexual

effects of decorative clothing. In that sense, at least, the great department stores are busily engaged in dealing in aphrodisiacs of one kind or another. Cases are not uncommon, though, in which clothing may become a sole source of sexual excitement, perhaps to some unconsciously unre-membered association.

“What harm has been done if a man happens to admire a woman who wears black stockings or an accordion-pleated skirt? Sometimes though the emotions of the fetichist must concentrate on some particular aspect of clothing — a high heel or handkerchief; possibly some more intimate article. Symbols, in every case, with the replacement complete.”

Then Mr. Mercer asks if such people are perverts. He replies to his own question in lucid tones: “They *may* be psychological cripples. Occasionally they become thieves who steal women’s underwear but are likely to leave valuable jewelry untouched. Mostly, they are harmless. They do no injury to anyone except themselves. Commercial America has found a place for them in our economy. They support the publication of a large number of magazines displaying pictures of supposedly complaisant women in lacy underwear, tight corsets, exaggerated high heels, long-haired women and women wrestlers, men and women together in various stages of undress, women being spanked and women bound with chains or carrying whips. These are an approach to a rather different classification. These are all appeals to the fetichist imagination. America loves cheese-cake. If these fetichists are perverts, so are we, all of us, to one degree or another.”

When does it become harmful? This is explained by J. D. Mercer as follows: “The actual harm done here is certainly very limited in extent. It may be argued, perhaps, that such things should not be displayed in the sight of children and adolescents; that sexual satisfaction derived from such appeals to imagination may so condition sexual development that strictly heterosexual attraction between male and female

may be twisted aside from its proper function. Sometimes that may happen. It can only happen when first there is also conditioned repulsion against some less easily concealed sexual expression; when the course that sexual development would most naturally take is denied an outlet."

There are more vivid accounts of fetichism which involve more than just the one individual who kisses boots or who derives a sensuous pleasure at being bound up in a tight corset. We refer to the hair snipper. This usually is brought to the public's attention via the sensational newspaper accounts. Not too often is it mentioned that such actions are also fetichistic in causation. J. D. Mercer observes, "Every now and then, newspapers report a story about some Jack the Snipper who makes a practice of clipping of women's hair. The acquired hair is undoubtedly a sexual fetich. Orgasm occurs at the moment the snipping is accomplished, or there is resort to masturbation later, the hair assisting that performance in various ways. Is the clipping also a kind of symbolistic sadistic wounding?"

"The act, superficially, does bear some resemblance to the delicate piercing with some sharp instrument, not really intended to hurt anyone, which gives sexual satisfaction to some other deviants. Is this sadism, actually, or is the piercing rather a replacement symbol for intromission?"

"These attempted explanations are ideas — vain attempts to create a system of orderly classification. Nature does not list anything in orderly columns. It is sufficient to understand that most of these erotic symbolists (fetichists) are impotent without the excitation provided by the symbol that they prefer."

The learned J. D. Mercer then offers some rather interesting views on several odd fetich actions. "One may think of acid-throwing, defilement of clothing with ink or filth, the cutting of clothing and a number of similar acts as fetichistic acts, the act symbolizing the seduction or overthrow

of the person wearing the clothing. Such things are not done except when clothing is being worn. Stripping clothing from a victim carries much the same suggestion. When not followed by rape, the suggestion is obvious: orgasm has accompanied the ritualistic act. The classification of such acts is in no way important."

The author then tells of his acquaintance with a very handsome young man who was married to a woman who was a "crippled, badly deformed dwarf. The couple quarreled violently, each periodic quarrel being followed by a period of equally violent sexual activity." The young man confided that his very first mistress was a girl who had originally been injured and had a crooked back, something similar to a hunch. The young man said that he was sexually drawn to such a girl — but he first treated her with the utmost contempt which helped to arouse his passions. He admitted that if he attempted intimacies with a normally formed girl, he was impotent. He preferred a deformed girl which increased his pleasure. This is an odd fetich but not as uncommon as we may ordinarily suspect. How often are we astonished to learn of friends or associates who are of good looks and health who deliberately seek out deformed, crippled, handicapped mates. This has a fetichistic implication.

Some time ago, *News of the World*, a London publication, gave the story of a young English gentleman who took his fiancee to a remote bit of woodland. He tied her to a tree, despite her screaming protests; then he tore off every bit of her clothing and actually smeared her naked flesh with tar. He offered *no* other violence. Obviously, the sexual content of this symbolic defilement is clear. This is similar to a hair snipper, only more violent. This was described as an act of love. Apparently, this man was a fetichist and without this symbolic interpretation of defilement, he could not be aroused.

There is still another form of fetichism which escapes

public notice but which was reported by Doctors Bloch and Hirschfeld in their medical writings. Such fetichisms consist of urinidism — or bowel movement directly upon the individual who is the fetichist. These doctors learned that the variant derived sexual satisfaction only when he was able to induce another person to defecate or urinate upon his naked body. Or, by way of variation, into his mouth. These doctors termed this fetichist impulse as urinidism. The act is invariably followed by self-abuse or it causes a spontaneous orgasm. The required participant may be of either sex, male or female: both sexes appear in this fetichistic group which is unusual as we have seen; in most fetiches, the male is the variant.

J. D. Mercer in his book calls attention to the fact that a case of urinidism has been reported to him from Hollywood. "The demands of the male variant for the services of two or more younger males to inundate his prone body with urine suggests a strong homosexual bias complicating the fetichistic and masochistic obsession."

So, we can see that fetichism in some cases can be a help to assure potency; in other cases, it may become violent and resemble an orgy.

J. D. Mercer is aware of the legal aspects which loom like a spectre above fetichism. If an individual and his partner practice such aberrational forms of behaviour in private, there is no question or problem with the law. But sometimes, the fetichistic compulsion becomes so powerful that the individual may snip hair in public or cause participation of an uncooperative person. Under such circumstances, the line is drawn. The author, in *They Walk In Shadow*, gives us a very clearcut observation of the law vs. fetichism:

When the compulsive acts of any sex fetichist results in actual assault or injury to any other person, the conclusion is clear that the law is dealing with a psychopathic personality. Such acts, as petty theft, (kleptomania), hair cutting, the

slashing of clothing, defilement of the person with dirt or ordure, symbolic wounding, and so forth, deepening in seriousness to possible murder or sexual cannibalism (which are very rare), do present instances of actual sexual perversions, harmless, possibly, but also probably harmful and therefore demanding restraint.

No such act should ever be considered the act of a responsible criminal rendering the offender subject to criminal prosecution. Almost invariably the act in itself presents *prima facie* evidence of the psychopathic nature of the act. When the facts are in any way questionable, the psychopathic content may easily be exposed by the simplest psychological examination.

No statutory law may effectively deny to any individual a bodily or mental predisposition toward physical or mental illness. It follows that any law passed for the prevention or regulation of a psycho-sexual trauma must be inherently ill-considered and absurd. It does not assist the absurdity to seem less absurd when actions which are plainly compulsive in themselves become chargeable as assault, or some more serious charge.

No statutory law is needed to justify the detention of mentally deficient or insane people whose actions may range from simple irresponsibility to murderous violence. What is required here, and in all similar instances, is a method of procedure that may equitably protect the mentally afflicted victim as well as society at large. Obviously the utmost care must be taken to distinguish between aberrant acts that are actually harmful and those that are not — a line so indefinite on occasion that only fully competent psychiatrists, themselves well acquainted with the specialized subject of sexual psychology, may justifiably render somewhat hesitant judgment. In all such cases, the opinions expressed by *competent medical examiners* should be final. And in most cases no opinion should be recorded until after a sufficient period of

medical observation.

The author herein refers basically to the fetichists who stray beyond the normal boundaries and involve uncooperative persons. Such fetichists are actually in the minority — and because there are so few fetichists who cause bodily harm to others, they invariably make the headlines on the front pages if something does happen.

Various psychiatrists have given astonishing case histories of fetichists who managed to remain within their boundaries and did not come in conflict with the law. For example, *The Archives of Criminal Anthropology* (Vol. V, No. 28) refers to a hair fetichist who lived in an area in which women wore their hair done up. When the youth was 15 he first began to experience erotic sensations when he saw a village beauty combing her hair; flowing hair was his fetich and he had to resist mounting impulses to touch the hair. But he went out of his boundaries and snipped the hair, being apprehended for a hair-despoiler. But he was not sentenced. Rather, medical advice was sought.

Havelock Ellis also refers to a 14 year old youth who attempted copulation with an adult female but it was an imperfect connection. One day the youth espied the female in the act of urination and caught a glimpse of her mons veneris. From that moment on he worshipped this woman in secret and became a fetichist, attracted to women with an abundance of pubic hair.

A most peculiar case was reported by the French psychologist Roubaud in *Traite de l'Impuissance*. The subject was a 14 year old boy, the son of a French military general who was sexually initiated by a 21-year old blonde girl. The boy always retained her clothing to avoid detection. He kept the clothing in a hidden place. When the boy finished with school, a year later, he was sent to a garrison. Here, away from the watchful eyes of his parents, he had more freedom. He first learned that he could be aroused sexually only by

blonde girls, such as the 21-year old female who initiated him into the world of eros. But . . . he later found that he became fascinated with the clothes that he had retained for this girl: the garters, corset and silk dress. When he was isolated, he would frequently rub these clothing items against himself and thereby become aroused and he would experience an orgasm. As time went on, he was so impressed with these erotic symbols, that sex without them had become very meaningless and he would frequently be impotent. Thus, he had become a fetichist.

Hammond in *Sexual Impotence* gives several causes of foot and shoe fetichism. One case involves a 7-year old boy who was fascinated by the boots of a servant girl. Once, the wicked girl let the youth rub the boots against his private parts. This was the first maneuver which caused an erotic stimulus; it was an association which led to shoe fetichism.

In another recorded case, a youth's first coitus occurred on a staircase; the sound of his amour's creaking shoes against the stairs, produced by her efforts to accelerate orgasm, formed an association which created an auditory shoe-fetichism; in the streets, he was constantly entranced by ladies who walked with creaking shoes; many times the youth would be unable to control his sexual urges when listening and seeing such sights. He also visited prostitutes but found he was impotent with them unless the otherwise naked girl would sit before him, wearing her shoes, and moving her feet so that the shoes would creak. This auditory fetichism is also recorded by Dr. Moraglia in *Archives of Psychiatry*, Vol. XIII, page 568.

Still another curious case of fetichism is recorded by Dr. Moll in his *Sexual Libido*. It concerns a young man who was always fascinated by flowers. When he was 21, he became engaged to a girl who liked to wear large roses fastened in her jacket. In due time, roses (as well as other flowers) turned into a fetich and erotic symbol. The young man would

kiss the roses and so powerful did his emotions become that he had an erection and subsequent climax . . . merely by kissing the roses. He also had erotic dreams which invariably included visions of roses and their fragrance. However, it was also reported by Dr. Moll that the engagement was eventually broken off for reasons that did not include the fetich. No sooner had this been done than the rose-fetichism vanished. This is an unusual case but it illustrates how a fetichist can be so powerfully influenced by one beloved that everything which concerns that beloved centers around the fetich.

The impulse toward fetichism and erotic symbolism is powerful and dynamic. There is room for fetichism in normal sexual life if it is used as part of preparatory lovemaking. When fetichism is practiced to the exclusion of heterosexual love, then it enters the realm of abnormal. Nonetheless, fetichism is so powerful that it rules libido. When regarded with such understanding, the question of normal vs. abnormal may then be answered.

Photo Section







High-heeled shoes are probably the most popular fetich among males today. These photos are typical of those used to illustrate stories and articles in many popular magazines and books.



Picture added, from
Bizarre Life, Volume 1,
Number 1, 1966.
— ed.





Knee-high and thigh-length boots are a bit more bizarre and usually appeal to those with a masochistic nature.





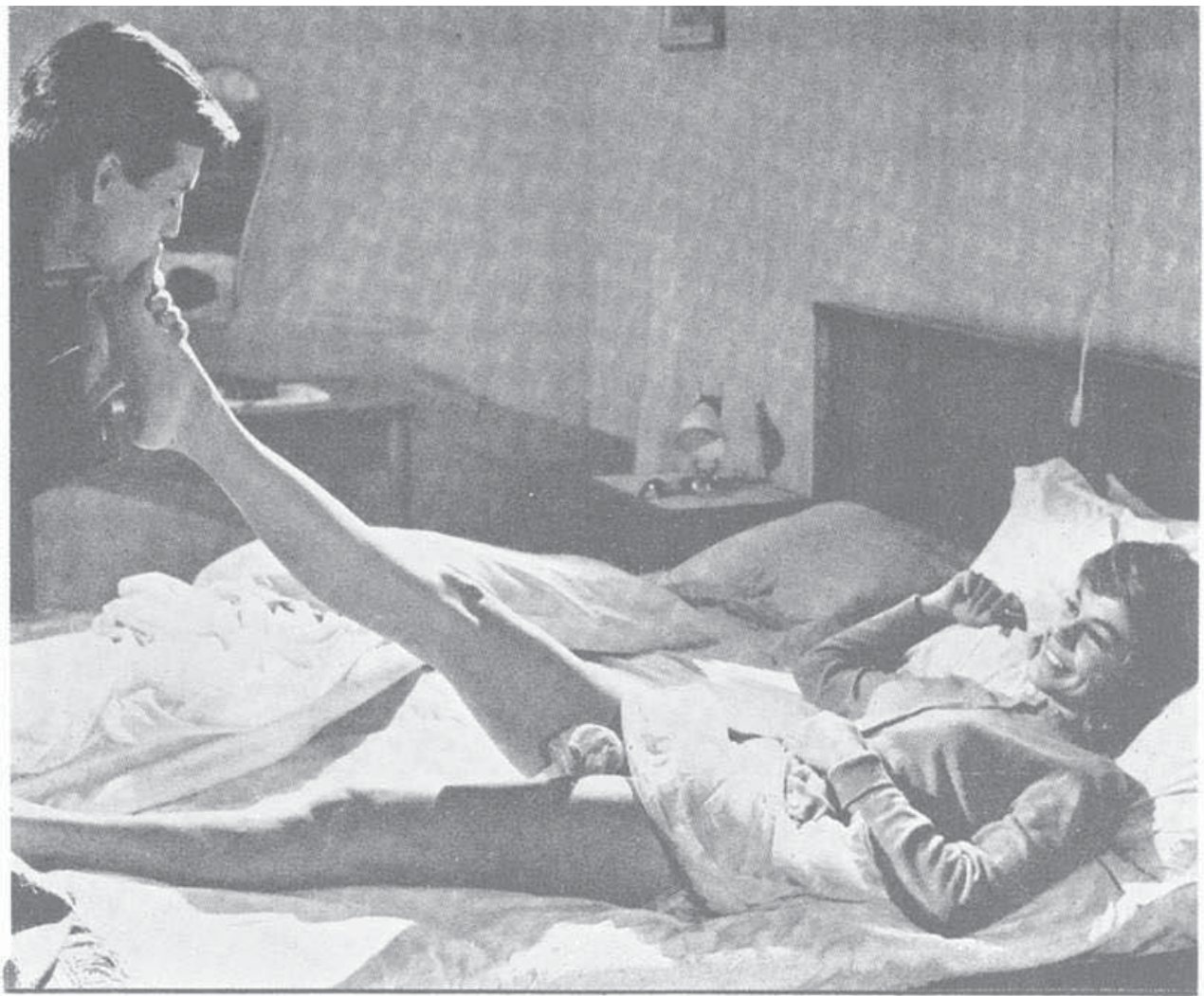
The above photograph was reproduced from a national magazine. The model in the picture is shown dressed up in a great variety of fetich garments. . . . leather gloves, a leather corset, high heel shoes and the boots she holds are all designed to appeal to the more bizarre individuals.





In recent years, there has been a definite trend towards the more bizarre and exotic in fiction and in fact. Note the many and varied items featured both above, below and on the opposite page.





The photos on this page were all taken from various foreign films. Fetishism and masochism seem to run hand in hand in many of these imports. The photo below (right) is from the prize-winning Swedish film, "Miss Julie" - 1950.





Cartoons and drawings also come in for their share of the fetich treatment. Note how many fetiches are worked into the story and drawings above and left.

These panels are from the Gene Bilbrew comic serial *Forced Feminity*. — ed..



Extra-long leather gloves are a very popular fetich among many men (and women). This, like many other fetiches are deep-rooted in one's personality and quite often are never realized to exist.



The oil painting reproduced above is part of a famous art collection in New York. This particular painting was done by a famous Spanish artist and shows a number of fetich garments being worn by the model.



GLOSSARY

A

ALVINE (al'vine). Pertaining to the belly or intestines.

ANILINGUS (an-il-ing'us). Sexual pleasure obtained from licking the anus.

ANUS (ay'nus). The external opening of the rectum.

AREOLA (a-ree'o-la). The dark area surrounding the nipple.

ASEXUAL (ah-seks'u-al). Not sexual. Not inclined toward either sex.

ATROPHIED (at'ro-feed). Shrunken.

B

BESTIALITY (bes-tee-al'it-e). Sexual intercourse with an animal.

BISEXUAL (Bi-seks'u-al). Having feeling for both sexes.

BUGGERY (bug'er-e). Sodomy. Sexual intercourse by males thru the anus.

C

CASTRATION (cas-tra'shun). The act of removing the testicles or rendering them ineffective.

CLITORAL (klit'or-al). Pertaining to the clitoris.

CLITORIDECTOMY (kli-tor-id-ek'to-me). Removal of the clitoris.

CLITORIDOTOMY (kli-tor-id-ot'o-me). Female circumcision.

CLITORIS (klit'o-ris). The small organ in the female genitalia which roughly corresponds to the male penis. It is located between the upper folds of the labia minora. Its sole function is to serve as a base of sexual stimulation. Sometimes called the *pea*, the *bud* and the *little man in the boat*.

CLITORISM (klit'or-ism). Hypertrophy of the clitoris. Persistent erection of the clitoris.

CLITOROMANIA (klit-or-o-may'nee-ah). Nymphomania.

COITUS (co'it-us). Sexual intercourse.

COPROPHAGY (kop-rof'aj-e). An abnormal affinity for filth, especially for feces and for things connected therewith.

COPULATION (kop-you-lay'shun). Sexual intercourse.
CUNNILINGUIST (cun-il-in'guist). One who practices cunnilingus.

CUNNILINGUS (cun-il-in'gus). The application of the mouth or tongue to the vulva. This is not considered a perversion by modern medical authorities when performed as a pre-coital gesture. It becomes a perversion only when such action takes the place of coitus.
CUNNUS (cun'us). The vulva.

D

DEFECATE (def'i-kate). To discharge fecal waste from the bowels.

DEFLORATION (def-lo-ray'shun). The rupture of the hymen, either in sexual intercourse or in vaginal examination.

E

EJACULATION (e-jak-u-lay'shun). The discharge of the male fluid during the climax of the sex act.

ERECTION (e-rek'shun). The condition of the penis becoming rigid and elevated by sexual stimulation.

EROTIC (e-rot'ik). Sexual desire. Anything tending to arouse sexual desire.

EXHIBITIONIST (ex-hib-ish'in-ist). One who derives sexual gratification from exposing the genitals, generally to the opposite sex. Also exposing the female breast for the same purpose.

F

FECES (fe'seez). The excrement discharged from the bowels.

FELLATIO (fel-ay'she-oh). The act of taking the penis into the mouth. This is not considered a perversion when performed as a pre-coital gesture. It is only a perversion when it replaces the act of coitus.

FLAGELLATION (flag-el-lay'shun). A sexual perversion in which the subject receives sexual gratification from being whipped, generally by a loved one.

FRIGIDITY (frij-id'i-tee). Sexual indifference on the part of the female. The inability to experience a satisfactory climax.

G

GENITALS (jen'i-tals). The external organs of reproduction.

H

HETEROSEXUAL (het-er-o-sex'u-al). Normal desire for the opposite sex.

HOMOSEXUAL (homo-sex'u-al). Abnormal desire for the same sex.

HYMEN (hy'men). The thin membrane stretched across the vaginal orifice in virgins, generally broken during first coitus.

I

IMPOTENT (im'po-tent). The inability to perform coitus satisfactorily due to an insufficiently stiff penis.

INVERT (in'vert). A homosexual.

L

LABIA MAJORA (lay'be-ah ma-jor'ah). The large outer lips of the vulva, covered with pubic hair during maturity.

LABIA MINORA (lay'be-ah mi-nor'ah). The inner or smaller lips of the vulva. Smooth during childhood but wrinkled during maturity.

LESBIAN (lez'be-an). A female homosexual.

M

MASOCHIST (maz'oh-kist). One who derives sexual gratification from being beaten.

MONS VENERIS (mons ven'a-ris). The pubic eminence above the vulva, covered with hair during maturity.

N

NECROPHILIA (nek-ro-fil'e-ah). Morbid attraction to corpses. Sexual intercourse with a dead body.

NYMPHAE (nim'fay). The inner lips of the vulva.

NYMPHOMANIA (nim-fo-may'nee-ah). Excessive sexual desire in the female.

O

ORGASM (or'gasm). The climax of the sex act.

P

PARAPHILIA (par-ah-fil'e-ah). Sexual acts performed without normal connection of the genitals, such as fellatio and cunnilingus.

PEDERASTY (ped'er-as-te). Sexual intercourse with boys via the anus.

PENIS (pee'nis). The male organ of copulation.

PERVERT (per'vert). One who cannot achieve complete gratification from normal coitus and who requires other paraphiliac acts.

PHALLOS (fal'ose). The erect penis. Greek, meaning penis in action.

PHALLUS (fal'us). The penis or the clitoris.

PORNOGRAPHY (por-nog'ra-fee). The literature or bibliography of prostitution. Obscene writing or photography.

PUBERTY (phew'ber-tee). The age at which the reproductive organs begin to function.

PUBES (phew'bees). The hair on the external genitals. Also the region covered by it.

PUDEMDUM (pu-den'dum). The external sex organs, generally of the female.

S

SADIST (sad'ist). One who receives sexual gratification by beating a person.

SAPPHISM (saf'ism). Titillation of the clitoris thru mutual masturbation or cunnilingus as practiced by females.

SATYRIASIS (sat-i-ree'i-sis). Excessive sexual desire in the male.

SCATALOGIC (ska-tol-oj'ic). Pertaining to fecal matter.

SODOMY (sod'o-me). Intercourse via the rectum.

T

TRANVESTITE (trans-ves'tite). One who obtains sexual gratification from dressing in the clothes of the opposite sex.

TRIBADE (trib-ade). A woman with a long clitoris who practices tribadism as a means of sexual gratification.

TRIBADISM (trib-ade-ism). Mutual friction of the genitals and especially the clitoris between women as a means of achieving a sexual orgasm.

TROILISM (tro'il-ism). A psychotic sexual manifestation in which the patient desires the sexual partner of the person for whom he has homosexual yearnings.

V

VAGINA (va-jine'ah). The female sex organ which receives the penis.

VOYEURISM (voy'er-ism). The desire to see the sex organs of the opposite sex or even to watch the sex act rather than to take part in it.

VULVA (vul'va). The collective name for the external female organs.

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