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## THE UNCONSCIOUS IN OUR DAILY LIFE.

By SAMUEL A. TANNENBAUM, M. D., New York.

**S**PEECH DISTURBANCES.—Psycho-analytic experience has shown that the very common and distressing chronic speech defect known as *stuttering* is not dependent upon any abnormality in the vocal or respiratory organs, but is a psychoneurosis, a genuine apprehension neurosis, and as such is the expression of the disturbing influence of repressed thoughts of a sexual or erotic nature (emanating from infantile traumata or fantasies) upon speech. The stuttering fulfills certain unconscious wishes besides giving the stutterer the advantage of having time to think, thus enabling him temporarily to conceal his ignorance or embarrassment, and possibly compelling his auditor to give utterance to the words or thoughts which otherwise he would not express (so that a teacher, for instance, would himself answer the question that he had asked a stuttering pupil). Among the speech defects of the 'normal' human being, *stammering*, which may be defined as acute stuttering, may be regarded as a symptomatic act betraying the distorting influence of a suppressed or repressed train of thought upon the intended speech. Other common speech abnormalities in normals which may be due either to conscious, foreconscious, or unconscious thoughts are lispings, inability to recall the desired word, crippling of words by fusion (e g., "braveageous"—a fusion of "brave" and "courageous"), substituting one word for another ("divulge" for "indulge" in *Ex. 22*), distortion of words by interference (e. g., "hit is" for "hat is"), etc.

*Example 89.*—Recently a young man, aged 22, presented himself at my office and described himself in most pathetic language as one of the most dreadful stutterers in New York. His impediment, combined with his fear of speaking in public or to strangers, made it impossible for him to succeed in the artistic career he had chosen. Treatment in various institutions had not benefited him in

the least. To the amazement of both of us, during an interview lasting an hour and a half he stuttered only in connection with two words: "se-se-se-xuality" and "Ca-ca-ca-ca-tholicism!"

*Explanation.*—Though I did not analyze this case, the following facts sufficiently show that the words "sexuality" and "Catholicism" are "complex indicators." Up to a few months ago he had always believed that he was a foundling; after the death of his foster-parents recently he came to New York and began to support himself with his art, but, owing to his affliction, he did but poorly; then one of the unmarried daughters of his foster-parents, whom he had been taught to call 'aunt,' followed him and induced him to unite with her in the up-keep of an apartment; but after awhile he found this arrangement very unpleasant because he suspected that his acquaintances looked upon his "aunt" as his mistress, and he decided to live by himself. His "aunt" then confessed to him that she was his mother and that his father was another woman's husband. Notwithstanding the fact that he must have known something of this all his life, the revelation was a great shock to him and made his stuttering worse. In addition to his illegitimacy, which his Catholicism made so much more heinous in his eyes than it is, the young man was unfortunately endowed by nature with a peculiar deformity (the description of which discretion forbids) of which he was very self-conscious and which, owing to the reading of pseudo-scientific essays in popular magazines, he attributed to his illegitimacy. He had never felt love for woman and, to his further distress, had recently discovered that he is homopsychic. He is tortured with the idea that he is a 'degenerate' as a punishment for the sexual sins of his parents.

*Example 90.*—Two men walking along the street noticed a black cat lying in a garden. One of them wanted to remark, "How utterly indifferent she seems!" but, notwithstanding all his efforts, could not recall the word "indifferent." Even when his companion wrote it out for him he could pronounce it only very hesitatingly.

*Explanation.*—The man had a short time before accidentally come face to face with his wife whom he had abandoned several years ago. She passed him by as if she had never known him. The "cat," as he used to call his wife when he was in ill-humor, looked really indifferent. This real or assumed indifference annoyed him. This thought ran through his mind: "Did I mean so little to her all the years we lived together that after such a short time she does not recognize me?" The inability to recall the word

was a defence reaction against a painful idea and was brought about by a displacement of an affect (pertaining to his wife) upon an emotionally insignificant object (a word associated with her). (Kaplan, l. c., p. 10.)

*Example 91.*—Notwithstanding his being a fluent and rapid speaker, Dr. G. had the following experience recently. He had provided one of his patients, Mrs. W., suffering from periodic attacks of depression and hysterical outbursts, with a contrivance for the temporary prevention of conception, so as to make it unnecessary for her and her husband to resort to coitus interruptus. Mr. W., being a neurotic and of a very jealous disposition, and often away from home, suspected his wife's motives and charged the doctor with having done something "unmedical and unethical." With assumed assurance Dr. G. repelled these charges and sought to convince Mr. W. that his view of the matter was quite wrong and that there was nothing "unmedical,—unmethical,—un-edical" in what he had done. Embarrassed by his speech confusion, the doctor braced himself and blurted out, with an excess of frankness, that though, strictly speaking, his action was illegal, it was, in his opinion, wholly 'ethical' and, considering the woman's mental and physical condition, highly professional.

*Explanation.*—The doctor's inability to say 'unethical' and 'unmedical' was thus determined: He had an antipathy to the man because of his numerous eccentricities. W's misuse of the word 'unmedical' (unprofessional), his unreasonableness, his baseless jealousy, and his low opinion of women, filled Dr. G. with contempt for him. Mingled with this state of mind was a doubt or fear as to whether, if he were put to it, he could legally justify his conduct and, of course, a strong aversion to going through such an experience. But he realized he must not let his visitor know what was going through his mind and that he must impress him with the propriety of his conduct. But his slip, his inability to pronounce the significant words, betrayed the conflict in his mind. As soon as he recovered the courage to defy the irate husband he had no difficulty with the objectionable words.

*Example 92.*—What an infallible guide to human nature Shakspeare is even in matters of trifling import and how a great poet may anticipate the discoveries of science, are strikingly shown in the following instance of a speech disturbance due to a consciousness of guilt introduced by that incomparable artist in his "Tragedy of Macbeth." After Macbeth, incited thereto by the Witches and his ambitious wife, had assassinated the gracious Duncan and

in great trepidation returned to his wife, he tells her that the inmates of a chamber adjoining the King's had awaked as he passed the door; then, he continues,

One cry'd "God bless us!" and "Amen!" the other,  
As [if] they had seen me with these hangman's hands;  
List'ning their fear, I could not say "Amen!"  
When they did say "God bless us!"

*Lady Macbeth.* Consider it not so deeply.

*Macbeth.* But wherefore could not I pronounce "Amen!"  
I had most need of blessing, and "Amen"  
Stuck in my throat.

*Example 93.*—We abridge the following partial analysis of the stuttering of a 14½-year-old neurotic girl from Pfister's splendid work, "Die psychoanalytische Methode" (1913, pp. 189-191): Her foster-father, a habitual drunkard, had made her childhood miserable with his abuse of her and her mother. Her stuttering began the first day she went to school. She was so afraid of going to school that day that she had to be dragged there; but when she got there she found, quite contrary to her expectations, a very amiable teacher; notwithstanding this, she was so apprehensive that she could not speak a word. During the analysis she recalled that in those days she had an idea, suggested to her by her stepfather, that to the right and left of each bench stood a lion or a tiger, and that every time a child stood up or took something these beasts jumped on her to devour her. It appears that for a period of about 2¾ years before this the little girl had suffered from night terrors and used to hide under the bed while half asleep. As often as the father came home drunk at night her mother fled with her from the house. At such times the mother begged the raging father not to "roar like a lion or a tiger." The father, on the other hand, often threatened his daughter with finding a very strict teacher when she began to go to school who would not treat her as considerately as he did. To tease her, her playmates also told her frightful tales about school which the poor child solemnly believed. School thus became a symbol for everything frightful. Her neurosis broke out after her first trip to school. That the lion and tiger which terrorized her had a symbolic significance too is certain from the following masochistic dream that she had: a roaring lion and an elephant, the latter with trunk uplifted, were pursuing her. The lion and the elephant turned out to be substitutions for her stepfather. (Uplifted trunk=erected phallus.)



*Example 94.*—L. T., a very 'refined' lad of 13½ years, has 'stammered' (as he calls it) as long as he can remember, but is worse since a year ago and much worse the last two months. He says he has to stop talking, though his lips continue to move and quiver, when he reaches the words "the" and "a." After a few minutes' conversation with him I note that he is not a stutterer, that his malady is that of stopping every now and then to choose his words, and that in doing this he discards the words that were in his mind originally. For example: "I dreamt that I went to the country with my sisters, F. and N., and met a certain girl and we had—we walked around." He admits that he intended to say "we had a good time" (Note that he stopped before the word "a"! ) and that he rejected the words because "to have a good time" is a phrase used by the boys in the sense of "to have sexual relations." A little later he says, "The women's faces on X street—they have rotten faces" and explains that he intended to say, "The women's faces on X street suggest something," i. e. 'suggest they have sexual relations' (a boy had told him that it was possible to tell from a woman's face whether she was 'innocent' or not). During the same session he also says, "It was very unpleasant as, as,—altogether," and admits that he had meant to say "as a whole" and that he changed the words so as to avoid the word "whole" (not "a"! ) because it sounds like "hole." A curious instance, during the same session, was this: "I told my employer that Mr Blank had gone out and would be back at—would return about four o'clock." The words "four o'clock" caused him to stop but he could not find a substitute and had to say them. He tried to avoid "four o'clock" because then the boys in the office are through with their work and "have a good time" (*vide supra*) till five o'clock. To understand all this we must consider these facts: a little more than a year ago he had a shocking experience with a homosexual onanist at the river front; about that time too a boy told him in vulgar language all about "how we come into the world"; when his mother learned of these things she sent him to a school in the country and there he began to practice onanism; during the past two months he masturbates once or twice weekly and fears (from what his mother told him) that his vice is betrayed in his face, especially in his eyes (hence his speech difficulty is worse when persons look him in the face); he tries to avoid all words and phrases that suggest anything sexual or that may betray his knowledge of matters sexual.

WRITING DISTURBANCES, ETC.—All the voluntary activities of the human body are susceptible to disturbances exactly similar to those we have just described. Slips of the pen, slips of the feet (stumbling), slips of the hand (mis-seizure, striking the wrong key on a piano, etc.), and other similar occurrences, have been sufficiently elucidated in the preceding pages. Some of these disturbances may be developed to such an extent as to amount to a genuine “occupation neurosis.”

*Example 95.*—Mr. F. M., aged 54, married, a Russian Jew, tailor by occupation, is troubled since 1910 with a total inability to write his name in public. As soon as he attempts to sign his name (*e. g.*, to a contract in a lawyer’s office, to register for the elections, to open a bank account, to sign an application for gas or electricity, etc.), he is seized with a fright in the gastric region and a cramp in both hands, so that the pen will not budge and he must give up the attempt. Treatment by electricity and suggestion (“relaxation”) had failed.

*Explanation.*—He was born and reared in the direst poverty in a little Russian hamlet. At the age of 16 he was married to a woman much older than himself, without his consent thereto having been obtained. He loathed and left her; went to an adjoining town and apprenticed himself to a tailor. While thus employed, he chanced to see the fashion plates in an American magazine, which he could not read, and realized that there was a world elsewhere, that there was beauty in the world, but that he himself was scarcely human. He resolved to seek his fortune in America. His journey brought him to Germany and there he was made to feel dreadfully ashamed of his illiteracy and boorishness. After this experience, an education, the ability to read and write, became his *Ultima Thule*. Arrived in America, he became a tailor, prospered, divorced his wife, and began to educate himself. He felt great pride at his progress and decided to “be a boss.” Fortune continued to smile on him and he married the woman of his choice, one he loved and who loved him. All went well until 1910. Then a strike broke out and the firm for which he was ‘contracting’ had to discontinue manufacturing for a time and his weekly income of \$150.00 came to a sudden end. A few weeks later he was set upon by some strikers in a public highway near his summer residence, beaten, clubbed over both arms and knocked down. He was badly frightened and intensely humiliated. It was a horrible “slap in the face” (!) for him, and for two weeks he was confined to the house

with a double facial neuralgia. (It must be pointed out that shortly before the attack on him another contractor had been killed by the strikers.) The strikers won, the contracting system was abolished, and he lost his lucrative position forever. The firm resumed work without notifying him and without offering him a position even as "foreman." It was after this traumatic experience, this great blow to his pride, that he lost the ability to write in public.

After this everything went against him; he who "had been a little king" in his shop could not bear to be on a level with mere tailors; one after another his business ventures failed, and he became convinced that "there was no blessing in the money he had accumulated"; subsequently two grown sons died, one of them after months of illness and notwithstanding the most extravagant expenditure of money. His inability to write kept pace with his misfortunes. As the months and years rolled on without his finding a suitable job, his wife made him feel, probably wholly unintentionally, that she no longer held him in the same esteem that she had before and that she felt keenly the change in their mode of living (no summer home, no new jewelry, etc.) and he—became impotent. ("Lost manhood!") Thus, with his loss of personal pride there had come the re-birth of his feeling of inferiority and with it a regression to that period of his life when he could not write. He had lost the esteem of the world—"if you have no money you're nobody"—and he therefore could no longer display his great accomplishment (his ability to write) before the world. Having failed, he was once again, as far as the public was concerned, an illiterate boor.—Psycho-analysis has cured him of his *graphophobia* as well as of his impotence. He can again "write his name between men."

We have reported this case in somewhat greater detail than is our wont in these pages because it throws so much light on the psychology of the very common condition known as *stage fright*. Even experienced actors, elocutionists, pianists, singers, etc., not infrequently suffer from momentary 'stage fright'; with amateurs, especially children, the condition often attains such intensity that they cannot go on with their 'act' and have to give up the idea of appearing in public. Stutterers all say that they have less difficulty in the presence of their friends and relatives, and even of strangers who do not look them in the face. The worst cases of 'stage fright' occur in onanists, in whom the fear of betraying their secret leads, even in childhood, to an avoidance of the public

gaze. The lack of self-confidence and the habit of blushing in these cases, even in persons not neurotic, result from a consciousness of guilt, a strong negative self-feeling in the presence of one's superiors.

A few words about the most common *phobias* (obsessive fears) will not be out of place here even in the face of the objection that phobias are pathological and so do not belong among the phenomena of everyday life,—an objection which falls to the ground when one considers that the mental processes of psychoneurotics (and even of the insane) find their prototypes in the mental processes of the so-called 'normal.' It is not at all unusual to find in daily life persons, young and old, who are afraid of being alone in the dark (nyctophobia); feel uncanny if they are left alone in a locked room (claustrophobia); fear to look down a great height; shun or fear certain animals, *e. g.*, snakes, mice, dogs (zoophobia); are in terror during a thunder storm (siderophobia); refuse to ride in a train or to sail in a rowboat; fear to be buried alive; shudder at the thought of looking at a corpse (necrophobia); anticipate failure at an examination, no matter how well prepared they may be; are haunted by the spectre of syphilis, or paresis, or tuberculosis, and therefore avoid contact with anything that may contain germs (bacteriophobia); feel uneasy if a sharp-pointed object is pointed at them; see dirt everywhere and never get through cleaning up (mysophobia); anticipate that they, or some one dear to them, will get sick, meet with a misfortune, have 'hard luck,' etc. Almost all the fears of the neurotic may be found in little in the normal (because there are no normals). Behind all these fears analysis will show repressed infantile sexual traumata or fantasies, chiefly of a perverse or incestuous nature.

VISUAL DISTURBANCES.—The preceding pages have afforded numerous instances of visual disturbances of a psychic or functional nature in which persons saw what was not or failed to see what was. We refer especially to *Examples* 1 (seeing one's name), 2 (seeing one's hobby), 3 ('berates' for 'debates'), 4 ('make' for 'mark'), 5 (correcting misprints), 6 ('shalt' for 'shall not'), 7 (not seeing favorite picture), 8 (failure to see that the watch is not going), 9 (not seeing comb), 28 (failure to see invitation), 48 (failure to see wall), 66 (not seeing parcel), and 88 (mistaking 88 or 98). More complicated and obscurer phenomena were illustrated by *Examples* 75 (desire to see "back side"), 77-79 (*éjà vu*), and 87 (mistaking friend or foe). But even these do not exhaust the subject. The visual hallucinations of the insane,

for example, suggest somewhat similar phenomena in the psychoneurotic and in the healthy. Owing to the important rôle played by the eyes in our daily lives, their share in certain passions (jealousy, envy), and their function in appreciating the sexual qualities of persons, it is to be expected that conflicting emotions will often find expression in disturbances in the visual sphere. The likelihood of such disturbances amounts to a certainty when one considers the frequency with which children in their school-day riddles identify the eyes with the female genitals and the frequency with which the same symbolism is employed in folklore and in myths (the fantasies of mankind in its infancy), *e. g.*, the story of Indra in the mythology of India.

*Example 96.*—Rose S., aged 18, suffering from agoraphobia (only with the utmost difficulty could she be induced to leave her bed or to go into the street), complained of a thickly blurred vision which made it impossible for her to see herself in a mirror and as a result of which she could not dress herself or comb her hair.

*Explanation.*—We have elsewhere described her method of masturbating with the aid of a mirror and her consequent inability to look down toward the floor. Her inability to see herself distinctly was a defence against the temptation to renew her onanistic orgies as well as a perpetuation—as a warning and punishment—of what had actually occurred at the termination of every such orgy. This is an ideal illustration of the mechanism by which hysterical symptoms are produced. The eye was used as the instrument for the gratification of a sinful passion; the individual found it impossible to resist the craving for the repetition of the offence, but did succeed in so modifying the visual acuity of the eyes that they became useless for her sexual purposes; but in doing this she robbed her eyes of their usefulness for other purposes as well, especially as regards seeing, admiring and adorning herself. (She was extremely narcissistic.)

*Example 97.*—One of Dr. Stekel's patients (*Zentralblatt f. Psych.*, March, 1913, pp. 312-314)—let's call him Y—had the following experience, which he analyzed without difficulty. Walking along the street, he three times in one forenoon addressed unknown persons by the name of his friend, the artist X. Each time he had to apologize for his error in identification.

*Explanation.*—Auto-analysis brought the following thoughts to light: his wife had an appointment to meet X in his studio that morning; artists are frivolous people; X might take advantage of

the opportunity to make love to the lady; Y had heard someone say the day before that 'every woman has her price,—that there are no decent women,' and he had protested against these ridiculous slanders; though he was not at all jealous and his wife was a model woman, these words had left an impression on his mind; a line from "Faust" ('the whole city has her') came to his mind; he envied X his 'unhoused free condition' and would like to have his opportunities. These thoughts explain Y's symptomatic act. Seeing X in the street was a wish-fulfillment; as long as he was in the street he could not be in the studio with Mrs. Y. Y saw X all the time because his mind was full of him; he was always thinking, 'What is X doing with my wife?'

Mr. Y reports another illustration of this phenomenon: 'A lady often saw her dead husband in the street in the form of some striking resemblance. This identification always occurred when light-hearted or frivolous thoughts came to her. It was like a warning and admonition from her husband. "It is only three years since my death and you are already thinking of frivolous matters! Beware! From my position in heaven I observe your pranks!"'

*Example 98.*—After one of my patients had reached the conclusion that his habit of reading books backward was a criticism of the relationship existing between his parents, he exclaimed, "What a wonderful change has come over me! A cloud seems to have been lifted from my brain and I see things with a sharpness and a clearness I have never known." At that moment he realized that his distorted views of men and the world at large had been determined by his likes and dislikes at home, his sympathy for his much abused and henpecked father and his hatred for his cold and unsympathetic mother. He had really seen things dimly, as through a thin veil. As Ferenczi says, speaking of an exactly similar occurrence in one of his patients: "The prospect of enjoying new joys and pleasures by renouncing a part of her wish-fantasies is projected into the visual sphere and manifests itself as a sudden illumination and materialization of the outer world."

The experience of mankind has taught it to express many sorts of mental operations in terms of vision. Thus, to understand becomes to "see clearly," to ignore something is to "wink at it," to refuse something is "not to see it," to deceive is "to blink," etc. The repressions in everyday life as well as in psycho-neurotics are often brought to expression by a literal conversion of such metaphors into physical phenomena. This happens, it may be added,

not only in the ocular but also in the olfactory, auditory, gustatory, tactile and other spheres. So we find in the everyday life of normals foreshadowings of hysterical blindness (*e. g.*, not seeing what one does not want to find), hysterical deafness, hysterical anosmia, hysterical aphasia, etc. But it would be improper to consider these phenomena pathological; they are pathological only if they attain such intensity that they are a source of distress to the individual or interfere with his daily pursuits and duties.

**COLOR AUDITION.**—(*Chromatic Synopsia, Chromatic Photisms, Pseudo-chromesthesia*, etc.)—Among the puzzling psychological phenomena that have been explained by the Freudian mechanisms none is more interesting than the not at all infrequent condition known as “color hearing.” It consists in the occurrence of a color sensation every time the person so afflicted (or endowed) hears certain sounds. In all such cases the sounds (or even the thought) of certain letters, syllables, words, sentences, musical refrains, etc., at once evoke corresponding color sensations. *E. g.*, Eric, the eight-year-old son of Professor D. S. Jordan (*Science*, Sept. 28, 1917, p. 312), saw (in 1912) red when he heard the sound of *a*, green with the sound of *h*, yellow with the sound of *u*, etc., whereas Dr. Jordan saw brown-red with the sound of *a*, leaden black with the sound of *h*, yellowish with the sound of *u*, etc. No two people see the same colors with the same sounds, nor do persons always see the same shade of color with the same sounds. All sorts of theories have been championed by different students of this strange phenomenon. Some regard it as evidence of degeneration, some of atavism, some of an abnormality in the course of some auditory nerve fibres, some of an abnormality in the acoustic cerebral centres, etc. The more recent investigators have been fairly unanimous in attributing the phenomenon to psychological associations formed during the individual’s childhood, and almost all emphasize the importance of some hereditary factor and a constitutional predisposition. To me Dr. Hug-Hellmuth and Dr. Pfister seem to have proved beyond question that the chromatic photisms (as well as the many other synesthesias, *e. g.*, phonisms, that occur now and then) are a kind of hallucination which are evoked by anything associated with, and unconsciously reminiscent of, repressed memories of infantile sexual and erotic experiences. Photisms may change in the course of time and may even wholly disappear.

*Example 99.*—Pfister’s subject, Nannette, a perfectly healthy girl inclined to nervousness, associated the letter *e* and the numeral

3 with yellow. The analysis brought out that to her the numeral 3 represented a reversed capital *e*; her younger sister's name (Edith) began with E; when Nannette was 6 or 7 years old she was impressed by an oil painting of Edith as a princess wearing a golden crown and dressed in yellow; she was very envious of Edith ("Sister complex"); yellow is the color of envy. The figure 3, as she wrote it, reminded her of a pair of lips with a lock of hair near them (the terminal loop of the 3), or a fish-hook or a watch with both covers partly open,—symbols for the external female genitals. She admitted that she and her sister had often inspected each other's sexual parts. *E* and 3 therefore stand for repressed envy and repressed voyeurism, *i. e.*, repressed hate of, and repressed homosexual love for, Edith. The pseudo-chromesthesia disappeared with the analysis. (Oskar Pfister, "Die Ursache der Farbenbegleitung bei akustischen Wahrnehmungen u. das Wesen anderer Synaesthesien," *Imago*, August, 1912, pp. 265-275.)

*Example 100.*—From Dr. Hug-Hellmuth's brilliant essay on this subject ("Ueber Farbenhören," *Imago*, August, 1912, pp. 228-264,—the most scholarly and convincing study of color audition that has yet been published) we extract the following analysis of one of her patient's photisms. From the time she was seven years old she saw blue every time she heard the sound of *a*, alone or in words (especially in the combinations *al*, *ar*, *ax*) and of certain musical sounds, especially the tone *a*. She attributes this color-sound association to these facts: blue was her parents' favorite color; her father's eyes were blue. [The German word for 'blue' contains the sound of *a*]. In the sixth year of her life a blue crystal vase played a very important role, *viz.*: an elderly physician living in her parents' house used to lure the little girl to the veranda [note the *a*'s in this word as well as in the German words for 'crystal vase'], against her parents' orders, by sounding a note on the blue vase; when the child answered his calls she found the vase filled with bonbons; on these occasions the doctor took certain criminal liberties with her which she concealed from her parents. Her favorite color was blue. At the age of six she had a friend, named "Anna," who owned a much-coveted toy piano whose sounds appeared to her as metallic blue; a little later another friend, also named "Anna," owned a much-coveted phosphorescent ball which emitted a blue light. The former Anna once lent her a copy of "A Thousand and One Nights" ("Tausend und eine Nacht") which contained the story of "Aladdin and his wonderful Lamp"



with illustrations in blue. "The sound of *a* was associated with so many of her childish wishes and experiences with which blue was associated that it is no wonder that the color-sound association became permanent."

SPONTANEOUS THOUGHT OCCURRENCES.—If there be truth in the law of psychic determinism, we ought to find upon psycho-analytic investigation that every thought (word, name, numeral, idea, picture) that bobs into the mind suddenly, unexpectedly and without premeditation, has a history and a meaning and is the end-product of a series of unconscious or foreconscious mental processes. Our experience shows that this is indeed the fact; and it is a fact that need occasion no surprise to any for it is no more than what we should expect if there be any truth in the law of cause and effect, a law that must be assumed (until it is disproved) to apply to the world of mind as to the world of matter. A human being, then, is not free to think arbitrarily; he cannot say or do or think anything meaningless and insignificant; even his attempts to coin nonsense words or to write or draw something meaningless have been proved to be abortive. (See Pfister's studies of "cryptography and cryptolalia in the healthy as well as in the neurotic" in the "Jahrbücher f. psychanalyt. u. psychopath. Forschungen.") Careful analysis will show that every apparently 'arbitrary and meaningless' product of human mental activity (be it a casual combination of sounds, of letters, or of pencil strokes, a grimace, gesture, or melody) is in reality packed with meaning and stands in the most intimate relationship to the doer's inmost (and even unconscious) being.

*Example 101.*—An acquaintance of Dr. E. Jones (*l. c.* pp. 36-37), refusing to believe the doctor's statement that one cannot off-hand think of a number which is not in some way 'determined by definite preceding mental constellations', produced the number 986 and challenged him to discover any meaning in it.

*Analysis.*—"Using the free-association method he first recalled a memory—to the following effect: Six years ago, on the hottest day he could remember, he had seen a joke in an evening newspaper, which stated that the thermometer had stood at 986 F., evidently an exaggeration of 98.6 F. We were," says Jones, "at the time seated in front of a very hot fire, from which he had just drawn back; and he remarked, probably quite correctly, that the heat had aroused this dormant memory." The vivid persistence of the memory of such a trifling occurrence implied that "it had be-

come associated with some other mental experience of more significance. He told me that on reading the joke he had laughed uproariously, and that on many subsequent occasions he had recalled it with great relish." Considering the tenuous nature of the joke it was evident that more lay behind. His next associations were these: heat had always greatly impressed him; heat is the most important thing in the universe, the source of all life; from his bedroom window he sees a certain factory stack; he often watches the flame and smoke issuing out of this stack and deplores the waste of energy. From these associations (heat, flame, source of life, the waste of vital energy issuing from an upright, hollow tube) Jones concluded that a strong onanism complex lay behind the number 986,—a conclusion which the young man presently confirmed.

*Example 102.*—A girl of nineteen was asked to 'choose a number.' She replied "1925" and could assign no reason for her choice. In the succeeding analysis she divided the number into 19 and 25. To "19" she could not associate anything, but to "25" she mentioned blushing and after a long pause, the name of a gentleman of her acquaintance. She admitted an affection for this man (who is 25 years old). Marriage is at present impossible for her, but very likely for the gentleman and a source of worry to her. In her fantasies she not only often compared her age with his but placed them side by side, thus symbolically fulfilling her wish (19+25). (S. Peine, *Zentralb. f. Psych.* March, 1913.)

*Example 103.*—One of Freud's patients used to manifest his impatience at having to repeat anything, by saying: "I've told you that 17 to 36 times." These apparently arbitrarily chosen numerals related to some of his most important complexes. He was born on the 27th day of the month; his younger brother on the 26th. He often reproached fate for having withheld from him the good things of life she had allotted to the younger brother. He expressed this partiality on the part of destiny by taking 10 from his birthday (27—10=17) and adding 10 to his brother's (26+10=36). "Though I am the elder, I have come much short of my brother." The numerals 17 and 36 touched him deeply.

*Example 104.*—In 1899 Freud, writing to a friend about his book on dreams, wrote that he was finally through reading the proofs and would make no more changes "even if it contained 2467 mistakes." It at once struck him that he ought to investigate why just that number had occurred to him.

*Explanation.*—Just before writing the letter Freud had read a newspaper account of the death of a General whom he had known and whose career he had watched with great interest ever since 1880. On hearing this news, Mrs. Freud remarked something that implied the termination of her husband's career, at which he exclaimed "God forbid!" But in speaking of his meeting with the General, Dr. Freud had made a mistake in the date; as he sat down to write, his thoughts continued to dwell on the subject of the conversation. Freud had celebrated his 24th birthday (in 1880) in the guard house (for absence without leave): that was 19 years ago: so that in 1899 he was 43 years old ( $24+19$ ); adding 24 years to 43, gives 67. The number 2467 therefore expresses a desire for 24 years more of life to enable him to finish the labors he had begun.

*Example 105.*—Kaplan, (*l. c.*, pp. 15-16) gives the following analysis of a number chosen at random. A man, explaining the use of the telephone, says: "you ring 'Central' and say, 'please give me—9871.'" The number is a fictitious one as far as the speaker knows. Why then did he choose that number?

*Explanation.*—To '9' he recalls that that's the former address of the woman he loves. She is now far away but never out of his mind. He has noticed lately that whenever he thinks of her the numeral '7' (not '9') occurs to him. Hence the 7 in the above number. He had lately had a fantasy that he and the lady were living in adjoining buildings which were connected by telephone. 9 and 7 are the numbers of adjoining buildings,—hence these numerals in 9871. The numeral 7 appeared in the lady's subsequent address,—hence his choice of 7 rather than 11. He had read an essay in which the author maintained that the transition from a purely friendly relationship between a man and a woman should not be too abrupt if they want the relationship to endure. A gradual transition from 9 to 7 is brought about by the intervention of an 8. But in the house, No. 9, he wants to be the only one,—hence 1. The number 9871 was therefore determined by his emotional condition, by his being in love. In thinking over this example the student must not forget that a telephone appears in the analysis, that the telephone was the subject of the conversation preceding the choice of the number, and that the numerals 7 and 9 were associatively connected with the telephone. The speaker's love interest was so great that it took advantage of the opportunity to manifest itself in some overt act.

*Example 106.*—Kaplan (*l. c.*, p. 17) reports that as he lay on a couch one day the name "Passkewitsch" suddenly came into his mind and at the same time he had an hallucinatory vision of a child's shoe. Then he recalled that Passkewitsch was the name of the shoemaker from whom his mother had bought him a pair of shoes when he was about six years old, some twenty-five years before. He had not heard or thought of that name since. What then had brought it to his mind at this time? He had just been revelling in pleasant recollections of his childhood when life, which is now full of worries and anxieties, was bright and free from care. At that moment he glanced at his shoes and noticed that they were the worse for wear,—and then Passkewitsch emerged from the mental recess where he had lain so many years. In this, as in the preceding examples, the spontaneous or chance mental presentation (number, word, name) is the manifestation of an emotional state brought on by an external stimulus (the sight of the shoe, reading about the man who wished to be the only one, speaking about the telephone, reading about the General). The respective complexes were aroused by stimuli from without.

*Example 107.*—Mr. Y. returned home one evening and sat down at the table. As he sat there staring into vacancy, the meaningless word "Dondik" suddenly occurred to his mind.

*Explanation.*—The syllable "Don" recalled the town of Rostow, on the Don River; Miss Sch., a friend of Y's former wife, lives in Rostow; Miss N also lives there; Miss N and the sister of a certain Miss X are hump-backed. The syllable "dik" (pronounced "dick, German for "thick") recalls that Y's wife is very 'thick' (stout), as is also Miss Sch. Miss N and Miss Sch are on such intimate terms of friendship that they are sometimes taken for sisters. Y is in love with Miss X. Combining these data we get this conclusion: Miss X's sister and Miss N are identical (they are both humpbacked); thereby Miss X becomes identical with Miss Sch. (they both have humpbacked sisters); Miss Sch. and Mrs. Y are identical (both are 'thick'). It follows therefore that Miss X.=Miss Sch.=Mrs. Y (the wife). The haphazard coinage "Dondik" therefore expresses Y's long-cherished wish that Miss X might become his wife. (Kaplan, *l. c.* p. 30.) The synthesis accomplished by the unconscious in this neologism is identical with what we saw in *Examples 104 and 105.*

*Example 108.*—To prove the impossibility of choosing even a name at random that is not definitely determined, Freud cites

(*l. c.*, p. 124) the following very interesting example. In writing up the history and analysis of one of his patients, he cast about for a name under which to conceal her identity. From the large stock of names at his disposal, after rejecting those of the members of his family and friends and unusual names, the name Dora came to him and would not budge. It occurred to him to ascertain its determinants. His first thought was that Dora was the name of his sister's nurse-maid, but he was so puzzled by its occurrence that he was inclined to reject it. An instant's reflection, however, admonished him to continue his free associations and at once he recalled that the preceding night he had visited his sister and casually noticed on the table there a letter addressed to "Miss Rose W." In great surprise he asked who "Rose W." was, and was told that the maid "Dora" was really "Rose," but that she was called "Dora" to distinguish her from his sister (whose name is Rose). At that this thought flashed through Freud's mind: "Poor things, they are not even permitted to retain their names!" and thereupon he became lost in thought on sociologic problems. All this explained why, when he was looking for a pseudonym for one who was not to have her own name in his essay, the name "Dora" came to him. It may be worth mentioning, too, that a governess figured in the story of Freud's patient.

*Example 109.*—Dr. Pfister (*l. c.*, p. 43) was requested by a perfectly healthy man to analyze the meaning of a word that had been haunting him for several days. It was "Pentakosiomedimne." He had a very faint recollection of having heard the word in his student days, twenty-two years before.

*Explanation.*—To the word "medimne" the man brought the following associations: Medusa,—the distorted face of a near relative whom he had had committed a few days before to an asylum because of an incurable psychosis;—he finds it a hardship to pay the charges for the care of this relative. To the word "Penta" he associated as follows: pente,—five;—a certain chemical substance consisting of five ingredients;—the narcotic pental;—on the day on which the obsessive word first occurred to him he had suffered from intestinal colic and had to take a narcotic;—the thought had then occurred to him; "if only one could give the paralytic relative a good dose of a powerful narcotic!" Five persons closely related to him were greatly concerned over the victim's affliction.

This man had for a long time had to provide for a number of his relatives although his financial condition had been very poor.

But recently his income had undergone material improvement. We may now remind the reader that "Pentakosiomedimne" was the foremost and most highly taxed class of citizens under Solon. In this obsessive word therefore the man was opposing the improvement in his finances against his economic cares (associated with the psychosis). The unconscious had fused together the following ideas: Medusa, distorted face; pental, friendly hypnotic; five, five persons concerned. The haunting word served as a message of consolation from the unconscious; he was one of the Pentakosiomedimne.

*Example 110.*—Both Jung and Maeder have pointed out that the melodies a person unknowingly and spontaneously hums to himself while at work invariably have a bearing on some theme that is then occupying his mind. We have illustrated this in the section dealing with symptomatic acts (*Example 82*). Pfister (*l. c.* p. 297) gives the following example of such an obsessive melody. A man was for a long time haunted by a certain air which, upon analysis, he discovered to be Beethoven's melody to Goethe's verse: "With men in constant clash." Then he recollected that he had to fight out a feud with an opponent. His work then demanded his attention and for a while he had rest. Then it began again, but this time it was another melody.

Angrily he asks himself, "What's the matter now?" and tries to oust the intruder by concentrating his attention on his work. But in vain! He must continue with the analysis,—and he finds that the melody occurs in the "students' song book" and is a part of the foregoing text: "With men in constant clash; with women shunning strife." Now it occurs to him that in a quarrel with his wife he had yielded to her against his convictions, and that he subsequently regretted having done so. The song consoles him for this, for it continues: "With credit more than cash,"—that too applies to him—"insures a happy life." The last line strikes him as very appropriate. Both melodies therefore fitted excellently to his situation (quarreling with men—quarreling with his wife and yielding to her) and supplied exquisite consolation for his repressed ideas. The influence of repression manifested itself nicely in this case also in the fact that the subject forgot that Beethoven's song really begins—as we translate it—with the words, "With women shunning strife."

*Example 111.*—As he was walking along the street one day, my patient, Mr. M., 44 years of age and unmarried, suddenly

caught himself once more thinking of the following unpleasant incident that occurred to him some seven years ago, the recollection of which comes to him often and always with a painful feeling of mortification: He and several friends, men and women, on their way home from Coney Island, entered a saloon one night while a cabaret performance was in progress; while the guests were dancing, he walked up to the drummer and asked to be permitted to give an exhibition of his skill (he was a fairly good drummer) but was repulsed gruffly. This hurt him very much although none of his friends saw what had happened. But why is this painful scene recalled so often, and why did it come into my patient's mind on this day? It is of interest to note in this connection that as soon as I questioned him about it he said: "It was this morning,—as I was walking along—Nassau Street;—no, I think it was yesterday; no, it was at lunch time to-day and on Williams Street." (The doubt about the time and the street is the manifestation of an attempt at repression.)

*Explanation.*—Mr. M. (*cf. Ex. 84*) was passing a restaurant when the scene previously described came to his mind. It being near the noon hour, he thought of going in for his lunch and taking advantage of the opportunity to flirt with one of the waitresses. He is sexually anesthetic, but not impotent, and is strongly attracted to buxom women of the middle class ("such as waitresses usually are"). He is very timid and gentlemanly in the presence of women of all kinds, even prostitutes, and owing to an intense feeling of inferiority and excessive self-consciousness about his long, vein-streaked nose, he lacks the courage to make any advances to a woman. He is trying to overcome this timidity and inefficiency but is afraid of a rebuff. The fantasy of the drummer's rebuff in the saloon was an admonition to him not to venture into the restaurant in quest of a hetero-sexual adventure; it said: "Don't go in; you'll be rebuffed as you were that night in the saloon." He did not go in. The haunting memory thus serves to restrain his hetero-sexual impulses and to keep him in the grip of his perversions. The fantasy, it may be hinted, is also a 'covering memory' that tends to account for his peculiar cold and distant attitude toward his family.

*Example 112.*—As I lay abed very late one night, after a hard day's work in a week of hard work, trying with all my might to fall asleep but unable to do so because of excessive fatigue and of mental pre-occupation with several subjects, dosing off for a minute

or so at a time and waking again to think, I suddenly had the following *auto-symbolic hallucination* (so Herbert Silberer has named this phenomenon): a beautiful, large, new-born baby is lying on a bed crosswise and I stand over it, with my sleeves rolled up (like an accoucheur), wondering whether it will live. In the vision I am tall and of splendid physique.

*Explanation.*—This vision is a pictorial representation (or visual embodiment) of my anxiety to fall asleep. It is therefore an instance of that variety of auto-symbolisms which Silberer groups under the heading of *material phenomena*, *i. e.*, symbolic visions portraying the content or material of the seer's thoughts at the time of the vision's appearance. The baby represents sleep. Just before the appearance of the vision the thought in my mind was: I wonder whether I'll sleep now; I can feel it coming." To explain why sleep was represented by a baby, I must say that I had that evening officiated at an accouchement (which went off without any complications and without any difficulty). The happiness of the parents had reanimated in me a strong desire for a baby girl such as I saw in my vision. Several other determinants contributed to the shaping of the hallucination. I was at the time engaged on two literary tasks, one being the composition of a tragic-comedy in which a pretty girl child is the means whereby the dramatic knot is unravelled and the lovers united, and the other being an essay to prove a theory of mine that "Macbeth" was printed from the author's original manuscript. I was much concerned as to whether I would successfully carry out both my intentions. I may remind the reader that the words "pity, like a naked new-born babe" occur in one of the most striking passages in "Macbeth." Owing to fatigue, I had for several days substituted the word "sleep" for "pity" in this passage (which seemed to haunt me) every time I thought of it. Of importance too in this connection are Macbeth's words about "Sleep, that knits up the ravelled sleeve of care" (binds up, restores to order, the tangled skein of the day's cares). My paternal pride (girl, play, theory) makes me tall and makes the baby handsome. An expert psycho-analyst will easily find another meaning in the baby. The vision was greatly over-determined.

*Example 113.*—Silberer was lying abed anxious to fall asleep, at the same time thinking that he must warn someone he knew against attempting to carry out a certain dangerous resolution. He was thinking of telling him, "if you do that, you will bring a



great misfortune upon yourself." At that moment he suddenly saw—in his mind's eye—on a dark heath, under a lowering sky, three horsemen, fearful to behold, mounted on black horses, galloping furiously.—This, too, is an auto-symbolism of the "material" variety. (*cf. Ex. 112.*) Such auto-symbolic phenomena can be evoked by anybody who tries to think when he is very sleepy but not sleepy enough to fall asleep nor awake enough to think connectedly and logically. It seems to be an easier task for the psyche to think in pictures, *i. e.*, to visualize and make concrete the thoughts whose further prosecution would involve an expenditure of a larger amount of psychic energy than would then be conducive to the individual's comfort or well-being. This kind of thinking is in all likelihood a regression or reversion to a primitive mode of thinking, such as is characteristic of children, primitive peoples, and mankind in its childhood (myths, sagas, fairy tales, religions, etc.).

*Example 114.*—Under circumstances similar to the above, Silberer was thinking about something and suddenly found that he had wandered from his theme and was thinking about something else. As he was about to resume thinking of his original topic, he became aware of the following auto-symbolic hallucination: he saw himself climbing some mountains; a chain of mountains near him concealed the view of the more distant chain from which he had come and to which he wished to return. This picture symbolizes not the *material* of Silberer's thoughts, but the *manner* in which his psyche was acting. He therefore calls this phenomenon an auto-symbolic hallucination of the "functional" variety, and means by it an hallucinatory portrayal of the condition of the mind (fatigued, lazy, happy, sluggish, buoyant) and the manner of its working (slow, labored, successful, fruitless, rambling, etc.).

*Example 115.*—A third variety of auto-symbolisms, technically described as the *somatic phenomenon*, occurs when an individual is hindered from falling asleep by some sensory disturbance, *i. e.*, by some sensation reaching the brain from within or without the body. In these cases sleep is interfered with by a sensation, not by the desire to think; but if the sensation is too intense, the hallucinatory phenomenon will not appear.

*a.* Dr. Silberer was breathing heavily and suddenly he saw himself and another lifting a table on high.

*b.* One night Dr. S. was annoyed by an almost constant desire to swallow as a result of an attack of acute catarrh of the nose

and throat with some fever. Suddenly it seemed to him that after each swallow he saw a carafe which he had to swallow and no sooner had he swallowed it than another one appeared in its place.

*Example 116.*—That symbolic self-perception is not always such a simple, straightforward process as *Examples 114 and 115* might lead one to think, but that various symbolic processes may combine in the formation of a “*mixed hallucinatory vision*” is thus illustrated by Silberer (all of whose essays on this subject of the symbolic hallucinatory phenomenon deserve the most careful study): He was sitting in the corner of a railway car, very tired and with eyes shut; every now and then he was annoyed by the setting sun shining in his face, but he was too tired to get up and pull the shade down. He permitted the sun to shine on him and amused himself by watching to see what impressions he had when the light struck his eyelids. To his surprise he noted that each time the sun shone on him it seemed to produce a mosaic of different shaped figures, now of triangles, now of squares, etc. All at once it seemed to him that he could arrange the mosaic particles of these figures according to a certain rhythm which soon proved to be only the continuous bumping of the car. This gave rise to the idea that probably auto-symbolic pictures can be influenced by external auditory impressions if a person in the hypnagogic state is spoken to and has his ideas directed in a certain channel by an individual sitting by him. At this moment the following auto-symbolic vision appeared to him: an old lady is setting a table before him; the table cloth is divided into large squares like a chessboard, the individual squares being covered with the different figures seen in the previous mosaics.—The woman covering the doctor’s mental table (*i. e.*, the table of his ideas) with all sorts of pictures is the concrete visualization of the possibility of influencing the auto-symbolic phenomenon from without. Silberer mentions as an additional source for this symbol the fact that late the preceding night he had been engaged in conversation with an old lady sitting on his right at a covered table, who bored him with a rambling account of her life. (Herbert Silberer in the *Jahrbücher f. psychoanal. u. psychopathol. Forschungen*, 1909, 1911, 1912.)

Such self-perception symbolisms, it may be mentioned, occur not only when a person is very sleepy but also when one is very tired or under the influence of certain poisons (alcohol, hashish, morphine), *i. e.*, whenever affective or mental causes interfere with the psyche’s thinking power. (Dreams, myths, fantasies.)

[*To be continued.*]

## THE SEXUALITY OF MOHAMMED.

BY X. X. X.

**M**OHAMMED was born in the year 571 A. D. His early sexual history is unknown, except that he knew how to please and win a woman. He married, at about the age of twenty-five or twenty-six, a widow of forty, of the name of Kadijah. It seems that for all the time he lived with Kadijah, he was true to her, and there are no indications that he had other wives. Probably he had access to his wife's female slaves, but there is no reference to it. Kadijah gave birth to six children; and as she was forty when she married Mohammed, these six children must have been born before she was fifty; because a woman in the neighborhood of fifty is almost always past child-bearing. When Kadijah died, Mohammed must have been about fifty-one years old; and it is not until that age that we begin to see the sexual character of Mohammed in its true light.

After his wife's death he always selected females younger than himself. And now, new wives began to be a frequent diversion! First he married a widow named Sanda, and became engaged to a child of six years named Ayesha, whom he married *three* years later. Two other women were presently added to his harem, Hatza (or Hafza) and Zainab. Later he contracted another marriage which gave great scandal to the faithful; he married the wife of his adopted son, Zaid. Zaid, seeing that Mohammed liked his wife, offered to surrender her to Mohammed. Zaid divorced her, and Mohammed married her.

Somewhat later another scandal occurred. The governor of Egypt sent Mohammed a present of a Copt girl, Mary; Mohammed took her to himself, and spent some weeks with her secluded in a cave; by so doing he estranged his numerous wives. He died at sixty-one, from poisoning, still, it appears, sexually potent. None of his later wives had children by him.

Now, we do not know the whole of his sexual history; and not having particulars, we cannot construct a theory as to the cause of his young wives' having no children. I do not want to speculate; still there is considerable ground for doubting that he was faithful to his first wife, and his later sterility may have been caused by a disease. He was not the man to be satisfied with one wife only; the following passage from Sale's Koran is certainly suggestive of doubt as to his earlier faithfulness: "That the unbounded gratification of his lusts was one primary object to be gained by his perilous undertaking, is clearly evinced by the multi-

tude of his wives. Such as appear desirous to lessen their number, admit that he had no fewer than fifteen; while others inform us that he had twenty-one. Five of the number died before him; six others, it seems, he divorced, either from unaccountable caprice or because of incontinency; and ten of them were living at the time of his death. Besides these legal wives, he had many concubines."

It is apparent that we have before us a man with a very strong sex-instinct. He surely did not have so many wives and concubines as servants. We see also that it was impossible for him to satisfy all his wives, and he had to make rules,—rules directly coming from God to keep his wives in the right path, so that they should not disgrace the prophet of God.

There are two traits in his character which belong to sexually strong men, jealousy and "bullishness." And Mahomet *was* jealous! We can see it by the rules he imposed on his wives, and on those males who would have to speak with his wives. Of course all these rules came directly from God: "Oh, wives of the prophet, whosoever of you shall commit a manifest wickedness, the punishment thereof shall be doubled. But whosoever of you shall be obedient unto God and his Prophet, and shall do what is right, we will give her her reward twice; and we have prepared for her an honorable provision in paradise. Oh, wives of the prophet, ye are not as other women: if ye fear God, be not too complacent in speech, lest *he* should covet, in whose heart there is a disease of incontinence. And sit still in your houses; and set not out yourselves with the ostentation of the former time of ignorance." (Koran.)

"And when ye ask the prophet's wives that ye may have occasion for, ask it of them from behind a curtain. This will be more pure for your hearts and for their hearts. Neither is it fit for you to give any uneasiness to the apostle of God, or to marry his wives after him." (Ibid.).

Notwithstanding he took such pains to prevent his wives, being untrue to him, to himself he allowed privileges above those of any other man: "Oh, prophet, we have allowed thee thy wives, unto whom thou hast given their dower, and also the slaves which thy right hand possesseth, and the daughters of thy uncle, and the daughters of thy aunts, both on thy father's side and on thy mother's side, and any other believing woman if she give herself unto the prophet, in case the prophet desireth to take her to wife. This is the peculiar privilege granted unto thee, above the rest of the true believers." (Ibid.).

It is plain enough from this that he made all possible attempts to satisfy his own sexual cravings, regardless of whether the sexual cravings of his wives were satisfied or not. Another passage from the Koran reads: "Thou mayest postpone the turn to such of thy wives, as thou shalt please, being called to thy bed; and thou mayest take unto thee her whom thou shalt please, and her whom thou shalt desire of those whom thou shalt have before rejected. And it shall be no crime unto thee. This will be more easy, that they may be entirely content, and may not be grieved, but may be well pleased with what thou shalt give every of them. God knoweth whatever is in your heart, and God is gracious."

We see that just as the sexually weak male makes of his absent sexual instinct something divine, so the sexually strong man makes of his own sexual functioning a divine act also; this can be seen all through the Koran.

A virile man acts like a bull at the head of the herd, because he is a "vir." A sexually weak man, on the contrary, has absolutely no courage; he acts like a woman; he gives in at every point, granting that the authorities may enforce the law: "Give unto Cæsar that which is Cæsar's." Mohammed is the fighting prophet. He fights and fights, conquering by his bullish tenacity and manly courage. As one of his biographers writes: "It will not bear dispute that his ambition was ungovernable, since every action of his life tended either directly or indirectly to the acquisition of supreme authority. No man ever hazarded so much to obtain fuel for his appetites, and absolute dominion over his fellow creatures; and he shines conspicuous above the whole human race for unmingled wickedness as to the means he adopted." (Introduction to "The Koran" by G. Sale.)

The instructions he gives to his soldiers are exact: "Fight in God's cause, with those who fight with you, but transgress not." Or, "Kill them where ye find them, and drive them out from whence they have driven you out"; again, "Verily, those who believe, and those who wage war in God's cause, those may hope for God's mercy. Fight them in God's cause, for God hears and knows."

The whole history of Mohammed's life, may be summed up in these words: *a jealous woman-and-fight lover.*

By analogy we know what to expect from a Mohammed in regard to rules of marriage, sexual morality, and a future life,—an exact copy of his own life and desires.

Here are his rules for marriage: "Then marry what it seems

good to you of women, by twos or threes or fours; and if ye fear that ye cannot be equitable, then only one or their female slaves." (Koran, Chapter IV.)

"But whosoever of you cannot go the length of marrying marriageable women who believe, then take of what your right hand possesses of female slaves who believe,—God knows best about your faith. Then marry them with the permission of their people, and give them their hire in season; they being chaste, and not fornicating and not receivers of paramours." (Koran, Chapter IV.)

"Wed not with idolators." (Ibid.).

Then come the different forbidden degrees of marriage: "And do not marry women your fathers married, for it is abominable and hateful."

Man-servants are to marry maid-servants.

Wives may be exchanged.

Then Mohammed, to insure to every man plenty of sexual relations gives a set of appropriate rules: "It is lawful for you on the night of the fast (Ramadhan) to commerce with your wives; they are a garment unto you, and you unto them. God knows that you did defraud yourself (in day time) wherefore he has turned towards you and forgiven you; so now, go in unto them *and crave what God has prescribed for you*, and eat and drink until a white thread can be distinguished from a black one at the dawn. Then fulfill the fast until the night, and go not unto them while at your prayers. These are the bounds that God has set, so draw not near thereto. (Koran, Chap. 11.)

Intercourse during menstruation is forbidden in the following expression: "They will ask thee about menstruation: say 'It is a hurt,' so keep apart from women in their menstruation, and go not near them, till they be cleansed; but when they are cleansed, come into them by where God has ordered you. Verily, God loves those who turn to them, and those who keep themselves clean." (Koran, Chap. II.)

All through the Koran there is not one word against sexual relations per se, and everywhere the approval of God on it. It seems that he considered sexual relations as ordained by God, for God's own pleasure, and as he expresses it: "Your women are your till, so come into your tillage how you choose, but do a previous good act for yourself." (Koran, Chap. II.)

Another of the rules of the Mohammed shows that a man who

was weak enough to swear off and afterward found that he could not keep his oath, has a right to break his promise. He says, "Those who swear off from their women, they must wait four months; but if they break their vow, God is forgiving and merciful." (Koran, Chap. II.)

Of course, all through the Koran, the man has absolutely full liberty in regard to women; but there is no liberty given to women. At the same time the Koran requests the husband to divide his affection equally among his wives. "Ye are not able, it may be, to act equitably to your wives, even though you covet it. Do not, however, be quite partial, and leave one, as it were in suspension." (Koran, Chap. IV.)

So far we see the analogy between Mohammed's sexual life and his marriage system and rules for sex-relations. But this is not all. Mohammed, who knows what love and jealousy are, knows also what it means to dislike a woman. He divorced some of his wives, and therefore he gives rules for divorce. "And if they intend to divorce, verily God hears and knows."—he has absolutely nothing against divorce, and he knows that God has nothing against it.

The rules are as follows: "If the women are pregnant, it is better that husband and wife should reconcile. Divorce may happen twice; then keep them in reason, or let them go with kindness. But if she is divorced a third time, they cannot come together again until she has profited by the experience of another marriage." If the next husband divorces her, she may remarry her previous spouse. A divorced woman can remarry after three months. A divorced woman should get an allowance for one year, as it is understood she will remarry within that time. A widow can remarry after four months and ten days. A man may propose to them before the expiration of that time, but he may not marry her earlier. A widow has to be supported until she herself leaves her home.

His ideas as to the standing of women do not differ from the ideas of the rest of mankind, even those of the learned of to-day; and he says that men stand superior to women because God preferred the men to the women. If a woman does not behave, you may give her a beating; but if she submits, leave her alone. His jealousy is manifested even in rules laid down for other men's wives: "And speak unto the believing women that they restrain their eyes, and preserve their modesty and discover not their orna-

ments; and let them throw their veils over their bosoms, and not show their ornaments unless to their husbands or fathers. And let them not make noise with their feet" (in the street).

Against the adulterous man, he says nothing except that God is knowing and gracious; but against the adulterous woman he is very severe: "Against those of your women who commit adultery, call four witnesses among yourselves, and if these bear witness, then keep them in the house till death release them." (Koran, Chap. IV.)

The man, on the contrary, gets no punishment: "And who abstain from the carnal knowledge of women other than their wives, or the slave-girls (for as to the girls, they shall be blameless), these shall dwell amidst gardens, highly honored, but whoever coveteth any woman besides these, they are transgressors." (Chap. IV.)

A man, according to Mohammed, may go to a prostitute; there is no crime in that: "But lawful for you is all besides this (sex-relations), for you to seek them with your wealth, marrying them but not fornicating; but such of them as ye have enjoyed, give them their hire as a lawful due; for there is no crime in you about what ye agreed between you, after such lawful due. Verily God is knowing and wise." (Koran, Chap. IV.)

Slaves are fully at the disposal of their masters. What the master does with his slave, does not make any difference; he is always blameless. For instance: "And compel not your maid-servants to prostitute themselves, if they be willing to live chastely; and ye may seek the *casual advantage of this present life*; but whoever shall compel them thereto, verily God will be gracious and merciful *unto such women*, after their compulsion." (Koran, Chap. XXIV.)

The man has committed no crime by using the slave-girl for himself, or compelling her to be a prostitute; but God will be gracious to the woman,—as if she had committed a crime!

As a reward in the future life, Mohammed does not promise a sexless bliss in heaven; to him life without a female is as colorless and useless as a continuous night. He cannot understand happiness without a woman, and therefore he promises the faithful a paradise full of beautiful women, where jealousy is absent, and where there is an abundance of good food and drink: "But those of you who believe and do aright, we will make them enter gardens beneath which rivers flow; and they shall dwell therein forever and aye, for them therein are pure wives." (Koran, Chap. IV.)



This assertion he repeats as often as Jesus repeats the statement that in heaven there is neither marrying nor giving in marriage. Here is still a better description of paradise: "But as for the sincere servants of God, they shall have a certain provision in paradise; namely, delicious fruits: and they shall be honored; they shall be placed in gardens of pleasure, leaning on couches opposite to one another; a cup shall be carried round unto them, filled from a limpid fountain, for the delight of those who drink; it shall not oppress the understanding, neither shall they be inebriated therewith. And near them shall lie the virgins of paradise, refraining their looks from beholding any besides their spouses, having large black eyes, and resembling the eggs of an ostrich covered with feathers from the dust."

Quite a difference from the paradise of Jesus. The first is the paradise of a sexually strong man; the second is a sexless paradise, where none but virgins, men who had never been defiled by a woman, will live forever and ever.

We see that the marriage system founded by Mohammed gives the man all possible sexual freedom; he can marry as many women as his wealth permits, he can have all the slave girls as concubines; he can go to prostitutes and pay; he can divorce his wives; he can exchange them. To prevent any possibility of their being untrue to him, he can lock them in his harem, and keep them as modern ladies keep their jewels. He can punish them for unfaithfulness by beating, or even by lingering death.

What of the woman? Her sexual instinct is not consulted. She must obey and suffer. But there is always a way out. Just as in many other countries, it is the man who is untruthful to his marriage vows, in Mohammedan countries it is the female who breaks them. First of all, prostitution in large Mohammedan cities is chiefly male. Then the women often have lovers, so often that there is a system established for eluding watchful eyes. And they find a means just in the very system which is organized to prevent women from being unfaithful. The woman must be covered from head to foot. She makes use of the cover to slip out of the house; and so well disguised is she that her own husband could not tell her from any other female. It is considered a disgrace, even a crime, to look at a female, except she is one's wife; so she slips through unmolested and visits her lover or a house of male prostitutes. If she wants her lover to visit her in her own rooms, it is easily arranged. He procures a female garb, which disguises him

completely; and on entering his mistress's room leaves his female slippers at the threshold of her bedroom; and no Mussulman will enter his wife's room when a pair of female slippers are at the door; no lock and key, or even curtains are required. So we see that the Mohammedan marriage system more than satisfies the requirements of husbands; but not satisfying those of the wives, it produces prostitution in the opposite direction. For prostitution it is. Still more: it permits prostitution to the male, and creates prostitution for the female. Such are the results of extremes.

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### DIFFICULTIES IN THE PREVENTION OF VENEREAL DISEASES.

By DR. A. COURTADE.

Dr. A. Courtaud (*Annales Mal. Vén.*, Oct., 1917) calls attention to the frightful recrudescence of venereal diseases during the present war, and points to the obvious causes of this alarming phenomenon, as, e. g., the long absence of the men from home, insufficient activity or sudden temporary leisure, booze, the meeting with women of easy virtue, whether professional prostitutes or not, the difficult, if not impossible, task of getting these women under control, and so forth. The author got the following story from a sergeant: One of his men having heard that a certain woman was syphilitic went to cohabit with her in the hope of getting infected and then to be sent home from the trenches. His hope was realized: he got infected, was treated and then sent back to his civil employment at the railroad. The author complains that all the measures hitherto employed to impede the spread of the disease were not sufficient to stem the tide, and points out that this difficult problem must be attacked from more than one angle in order to find means by which this scourge may be checked, if not stamped out entirely. Looking over the matter from a moral, or subjective point of view, the author divides the spreader of the disease into four groups: (a) The individual who has an exact knowledge of his disease and is well aware of the possibility of transmission. (b) The individual who knows that he has a venereal disease, but believes that his small lesion is not contagious, or, at least, that it has ceased to be so. (3) The individual who does not know that he is the carrier of a contagious, transmissible disease. (4) The healthy individual who is the unknowing instrument by which the disease is transmitted from an infected to a well person.

Dr. Courtade points to the medical literature and daily experience which furnishes instances from each one of these groups. As to the reasons by which individuals belonging to the first group are actuated to spread the disease he finds them in the lust for lucre, in an imperious sexual desire, or in a feeling of revenge against persons of the other sex from whom one got the disease. The following case, reported by Gailleton, is typical. A man with a soft chancre of two weeks standing gave himself up to alcoholic excesses and then passed the night in a brothel. The following morning his penis was frightfully swollen and there was an abundant hemorrhage which could only be arrested by the employment of the actual cautery; half of the glans penis was destroyed. Dr. Courtade remarks that there are women in brothels who know their business and repudiate the embraces of infected clients, but, many dare not do it, and others are unable to establish the soundness of male genitals. From the standpoint of the public interest it is more serious to get infected by a professional prostitute than by a respectable lady, for the former one disseminates the disease among a large number of men before she is rendered harmless, while the latter tries to get cured without spreading the disease in the meantime. The author avers that if to-day all those afflicted with venereal diseases would have the moral courage to abstain from sexual intercourse as long as the disease is contagious, or if they would employ prophylactic measures by which inoculation was rendered impossible, the scourge would disappear from the face of the globe in one generation, or at least in twenty years.

The following history is typical for the second group: Recently the writer asked a hospital patient with a gumma in the roof of his palate how long ago he had had a chancre. The answer was: "I never had a chancre, but ten years ago I had an insignificant pimple on my penis about which I didn't bother much." People like him who are absolutely ignorant about the nature of their trouble are numerous, and such a patient with an indolent lesion which doesn't look bad does not dream of depriving himself of sexual enjoyments and, consequently, spreads the disease with all the means at his disposal. Many men with chancre spread the disease because they think it is herpes, or others imagine that their gonorrhoea has ceased being contagious because it doesn't give them any more trouble, or because the discharge is not abundant, and others again have not the slightest idea that the patches in their mouths are dangerous, and all act in good faith, ignorant of the harm they are doing.

As to the third group one really must wonder that a person can have a virulent inoculable disease without knowing it, but this is the case, at least, with women. In a man the infection of the genitals is easy and even a slight lesion produces an abnormal sensation so that an infection is bound to be detected. But a small **painless chancre** may be located on the labia minora or the fourchette without exciting the suspicion of the woman, at least not for some time; still more excusable is this state of affairs when the ulceration is limited to the uterine neck which is only discoverable by a medical examination.

The author cites the following characteristic observation from Dr. Combat: Towards the end of the year 1840 an officer and several other men accused a certain woman of having infected them. Professor Lallemand was unable to discover anything abnormal; the woman was sent to the police station and examined by Dr. Delmas who first thought the uterine neck was healthy, but on pressure with the speculum a muco-purulent liquid escaped. Four inoculations with the pus on the thigh resulted in four characteristic soft chancres.

One frequently comes across paptients, chiefly women, with secondary or tertiary syphilitic symptoms who declare they never had an initial lesion, or, at least, that they could not remember of ever having had one.—The following case, reported by Ricord, is typical of spreaders belonging to the fourth group: A young man, perfectly healthy but with quite a long prepuce, having had connections with a woman suffering from chancre, infected his mistress on the self same day while he himself remained immune. A similar case is reported by Dr. Pucha: On his wedding day a young man had intercourse with his former mistress and then with his bride who, a few days later, showed the symptoms of chancre while he remained well. Like in the first case, the man's prepuce was quite long; as he had not washed his genitals after the first coitus the chancrous pus from the first woman had settled between the prepuce and the glans, and thus the young woman got infected by her healthy groom. The immunity of certain individuals against venereal diseases is admitted by numerous syphilographers; in the case of syphilis, according to Robert Lee, the immune or susceptible subject is already immunized by virtue of the fact that his ancestors were already infected; this, however, does not hold good in gonorrhoea nor soft chancre, because these are not general nor hereditary diseases.

Looking at the venereal diseases from a clinical, objective point of view, the author divides them into those which are obvious, about the nature of which no doubt can exist and which, therefore, need no further description, and those which are hidden, doubtful, or of an intermittent character.

As to prophylactic measures the writer points out that they never will amount to much if they are not taken up in a systematic manner and are not executed with the co-operation of the men as well as the women. The men are the chief offenders, for a single man who infects a prostitute may be the cause of ten, twenty, or thirty other men who come after him, becoming contaminated. We must appeal to their sense of honor. By means of posters and leaflets the men must be told that in the presence of an excoriation, an apparently insignificant pimple on the penis or the slightest discharge they should abstain from intercourse and consult a physician. The public prostitutes must be instructed in how to detect whether a visitor is infected, and explained that it is in their own interest to refrain from having intercourse with men of whose health they are not absolutely certain. To married men having caught a disease from a strange woman and being unable to abstain from intercourse with the wife without causing her suspicion, the author recommends the use of a condom, and adds that if the condom had been employed by all infected men during the last hundred years we would have no more venereal diseases to-day. But at once impotent old moralists will hurl their anathema upon the condom, and, when asked whether it is more moral to infect a woman than to use a preventive contrivance, their answer will be that one should rather abstain from sexual intercourse than to employ such a diabolical thing. This argument might carry some weight if the foolish old moralist had formulated it and lived up to it when he was a passionate youth of 20 or 30; and the patient might tell him that when being of his age he would need neither a preventive nor anything else. To check the spread of the venereal diseases, the author concludes, it is necessary to make use of all suitable means on hand, for only then can appreciable results be obtained.

# ABSTRACTS

## MECHANICAL RESTRAINT OF MASTURBATION IN A YOUNG GIRL.

Dr. C. D. W. Colby (*Med. Rec. N. Y.*, Aug. 7, 1897) describes the case of a young girl, aged 7, unusually precocious, who had been taught the practice of masturbation by vicious children at a "county house," from which she was adopted in the summer of 1895. The foster mother said the parts had been kept thoroughly clean; the child had been made to sleep in sheepskin pants and jacket made into one garment, with her hands tied to a collar about her neck; her feet were tied to the foot board, and by a strap about her waist she was fastened to the headboard, so that she couldn't slide down in bed and use her heels; she had been reasoned with, scolded and whipped, and in spite of it all she managed to keep up the habit. On making an examination the writer found an adherent clitoris, retained smegma, and a redundant prepuce. He broke up the adhesions, cleansed the parts thoroly and removed the redundant preputial tissue, thinking this would remove the irritation and stop the habit. She was not made to wear the jacket after the operation (the foster-parents objected to a clitoridectomy). The first night she tore off the dressings and opened the wound with her fingers, starting up quite a hemorrhage. From that on she was watched till the wound healed and then sent home to wait two weeks while the writer could devise some scheme to break her of the habit. The result was an appliance built of No. 8 coppered iron wire, the legs and armpits being protected with sheep's wool, and over the whole thing was fitted a stout canvas jacket. At bedtime the child was slid into the "harness" from the top and the canvas jacket was laced up the back and strapped over the shoulders. The writer succeeded in breaking the habit for a year when she was returned for a new one, having outgrown the old one. She had gained six inches in height and nearly two pounds in weight. The habit was resumed as soon as the "harness" was left off. The writer built a new one which worked as well as the first.

[Nowadays—only 20 years later—such treatment would be looked upon as barbarous and as worse than the disease.]

## TREATMENT OF GONORRHEA.

In the treatment of gonorrhœa, Dr. Lucius Felix Herz (*Med. Rev. of Rev.*, Nov., 1917) has obtained excellent results with the methods advocated by Bierhoff. They consist in irrigating the urethra with 1-300-protargol, anteriorly in anterior cases, posteriorly and retained until after a prostatic massage in posterior cases. Injections by the patient of  $\frac{1}{4}$  to  $\frac{1}{2}\%$  protargol are made with a hand syringe four times daily, and retained ten minutes. It is claimed that the discharge diminishes appreciably in less than a week, and that the average case is cured in six to eight weeks. The case is not discharged as cured until irrigation with silver nitrate and drinking beer fail to produce a discharge, and an endoscopic examination is negative.

## SYPHILIS AND THE BABY.

In a paper concerning lues in the baby (*South. M. J.*) Dr. L. R. De Buys, while emphasizing the necessity for noting and interpreting objective symptoms, warns against a precipitate diagnosis of lues without sufficient corroborative evidence, and, on the other hand, against a too hasty exclusion of the disease without a decisive investigation. After the diagnosis is firmly established, the proper treatment should be instituted as promptly as possible. The chief aim must be the destruction of the spirochetæ pallidæ in the circulation by the administration of mercury, arsenic and iodine. It has been the writer's custom for many years to bathe the baby with soap and water, rinse the skin, dry it well, rub in the mercurial ointment over the belly, in doses of from 10 to 30 grains daily, increasing to the point of tolerance, and to put on a flannel binder, which is changed at the end of a week's time. If medication has to be discontinued, owing to the overaction of the mercury because of gastro-intestinal troubles or loss of weight, the treatment is resumed after subsidence of the symptoms. If salvarsan or neosalvarsan should be given, the writer advises intravenous introduction, and without an anesthetic, if possible. The doses of salvarsan employed beneath the skin should be 0.01 gram for each kilogram of body weight; or neosalvarsan 0.015 for the same weight. The drugs given by mouth are calomel in doses of gr.  $\frac{1}{20}$ — $\frac{1}{10}$  three times daily; gray powder  $\frac{1}{2}$  gr. at the same intervals; or bichlorid of mercury  $\frac{1}{200}$ — $\frac{1}{100}$  gr., and the biniodid of mercury in the same dosage. The iodids, always well diluted, 1 to 2 grains from

6 months to 1 year, three times a day, and the syrup of the iodid of iron from 3 to 6 drops three times a day for the same age. While the acquired type of the disease is rare in infancy, its course, symptoms and diagnosis are the same as in the adult, and must be treated accordingly. As congenital lues in the child is always of maternal origin, the writer urges prompt institution of vigorous treatment with the hope of developing in the pregnant mother a diminution of the virulence of the spirochetæ, or of introducing the antitoxin into the baby through the milk of the nursing mother.

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### PREVENTING VENEREAL DISEASES IN THE ARMY.

In *The Practitioner* Dr. Otto May describes the principal means to be employed in the fight against the spread of venereal diseases in the army.

Among the educational means the writer proposes instruction of the soldier as to the nature, dangers and effects of syphilis and gonorrhœa; insistence on the need of early and efficient treatment; exposure of the fallacy that only professional prostitutes are dangerous; calling attention to the contributory effect of alcoholic indulgence.

For the avoidance of temptation the writer proposes provision of suitable means of recreation, drink restrictions, control of loose women.

As a supplement to those efforts Dr. May proposes mechanical and chemical means of prophylaxis: provision that every soldier have an outfit of two collapsible tubes fitted with 25 per cent. calomen ointment for inunction as an antisiphilitic agent, and 10 per cent. protargol jelly respectively for urethral injection as a preventive of gonorrhœa.

As a scheme specially suitable for the army the writer advises *preventive treatment under medical control*. As regards gonorrhœa a practically certain preventive if applied at any interval after exposure up to 24 hours, is the *irrigation* of the anterior urethra with two or three pints of 1 in 2,000 *permanganate*, at a pressure of about 4 feet.

The writer thinks that a "voluntary" opportunity for this "early treatment" combined with sound instruction would offer the best solution of the problem.



## A FEW POINTS ABOUT GONORRHEA.

In describing the dangerous possibilities of gonorrhoeal infection, Prof. Charles M. Whitney (*Med. and Surg.*, May, 1917) calls first attention to the fact that gonorrhoea is not a disease of uniform severity. Depending upon the type of the infecting gonococcus of which twelve distinct strains have been discovered, the disease may be mild or severe. A second factor is the resistance of the urethra which varies widely in different patients and in the same individual at different times. Furthermore, within forty-eight hours after infection has occurred, the organisms have penetrated the epithelial layers and invaded the urethral follicles where the antiseptic infections cannot reach the gonococci. A characteristic symptom of the disease is the tendency to relapse when treatment is suspended, which calls for an early examination of the urethra for the discovery of any local point of infection. The following case illustrates the intractability of an infection of the juxta-urethral glands after it had become chronic. A man of 28 with a history of gonorrhoea ten years before, had no urethral discharge for several years. Examination showed a clear urine without shreds; prostate and vesicles normal. The meatus was contracted, by passing a bougie-à-boule, a small drop of blood was discovered on the right side at the exit of the juxta-urethral gland. A slide showed the presence of gonococci. The patient absolutely denied the possibility of a more recent infection. Another case shows how an apparently well individual has been reinfected from concealed foci of gonorrhoea situated in the urethral follicles. Several years ago the writer was consulted by a man of 32 with the following history. Gonorrhoea two years before apparently cured. Eight months later, without any previous exposure whatever, there was a small swelling on the under surface of the penis, about an inch from the meatus and rapidly increasing in size; at the third day a profuse, purulent discharge, followed in 2 hours by a subsidence of the swelling. Six months later the same thing occurred. At the time of his visit a third attack was beginning and in the discharge many gonococci were found. Treatment was advised, but nothing was seen of him for a year, when he presented himself with his fourth attack, in all respects similar to the former ones. The treatment of such cases exists in the destruction of the follicle. A severe case with involvement of the prostate came under the writer's care in 1892. A man of 34 had previously been treated for chronic gonorrhoea which had existed five years before he had

seen the patient who was cured in eight months. In 1895 he had a fresh infection of gonorrhoea of a severe type. In two months symptoms of prostatic abscess ensued and he was sent to the hospital where he remained for eleven months, and during that time he was operated upon twice, and on two occasions had severe hemorrhages from the rectum. Soon after his leaving the hospital, owing to the extent of the incisions needed to evacuate the pus, the sphincters of the anus had been divided and incontinence of feces was present. The urine was thick and cloudy and contained much pus. At examination, ten years later, the urine was still very cloudy and urination was more frequent than normal and considerable burning was felt at the neck of the bladder and in the perineum. The rectal incontinence had disappeared after a year. Parenchymatous prostatitis is very rare. It requires prostatectomy, which is followed by sterility. Many cases of severe gonorrhoeal arthritis have their origin in infected seminal vesicles. A cure may be effected by vesicular stripping and prostatic massage. Serious attention must be given to extragenital gonorrhoea. By direct transference of gonorrhoeal pus other organs may be affected. The conjunctiva of the eye is especially susceptible to the gonococcus, and ophthalmia may follow its infection. Early treatment is imperative to prevent disastrous results. Ophthalmia of the new-born is a well-known result of ocular infection during birth.

In about one case in a hundred the gonococci enter the general circulation and cause pathologic changes in the body. In chronic cases of systemic infection actual treatment must be applied to remove the source of the disease. In intractable cases incision or removal of the vesicles is necessary. Gonorrhoea in women often requires the removal of the diseased tubes. If both tubes are removed, sterility follows. Gonorrhoeal infection in women may produce chronic invalidism.

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#### HOMICIDE BY A FEMALE HOMOSEXUAL.

Dr. T. Griswold Comstock (*Med. Times*, Sept., 1892) describes a case of sexual perversion in a girl which led to homicide. Suddenly, in a fit of jealousy, Alice Mitchell, of Memphis, cut the throat of her dearest friend, Freda Ward, a young lady of excellent family. There had been an unnatural affection existing between Alice and Freda. Alice seems to have been the ardent one; in her passion for Freda she exhibited all the impulses of the male

sex for a female. She was to have been dressed as a man and to take the bridegroom's part in the marriage ceremony. She had already arranged with a clergyman to perform the ceremony, but Miss Ward's friends interfered and they were separated. This made Alice furious. When riding out with a friend and meeting Freda she alighted from the carriage and deliberately cut Freda's throat with a razor which she had carried for this purpose. She declared she had murdered her best friend because she loved her. For six months while in prison she did not exhibit any remorse but showed great devotion for the photograph of Freda. During the trial her conduct was scarcely altered. She was indicted for murder. On looking into her family history it was learned that Alice's mother, in her first confinement, had childbed fever and puerperal insanity and was confined in an asylum; moreover, before the birth of Alice, the mother was deranged and this aberration continued until sometime after labor. The writer, who had attended the mother in her first confinement, made an affidavit, stating that from the antecedents of the mother, Alice was a sexual pervert, affected with emotional monomania, without doubt hereditary, and that her condition was one of paranoia, resulting in homicidal mania. The jury unanimously decided that Alice was insane. Among sexual perverses jealousy is always a prominent passion. Insanity in such cases is more liable to be transmitted from mother to offspring of the same sex than to any male issue.

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#### HOMOSEXUALITY IN A JUDGE.

Dr. W. J. Robie (*Rational Sex Ethics*) relates the following case of homosexuality: A judge of high repute took interest in a young lawyer, threw business his way, sent invitations and gifts, which, if not accepted, were followed by love letters, insanely jealous. He offered him a large salary if he would become his assistant. The young lawyer was six feet tall and very handsome. The judge had a wife and grown up children. In his offer to the young man he stipulated that the two should travel and sleep together. When the youth refused the offer, the judge became furious, then patted him and said, "I love you." He knelt before him and started to take penem juvenis in os suum. The young man repulsed him, gave him a severe talking, and dropped his acquaintance.

## ULTIMATE ERADICATION OF SYPHILIS BY GENERAL SYPHILIZATION.

Dr. Douglas Symmers (*Social Hygiene*, April, 1917) points to the past when syphilis was an exceedingly vicious disease attended by extensive destructive changes in various organs resulting in rapid death, and then shows that latter-day syphilis, on the contrary, is essentially a disease of slow evolution, marking its progress by years rather than by weeks and months, and is attended by changes in the body that are comparatively mild and limited in extent. The writer calls attention to post-mortem statistics which affirm that less than 7% of bodies reveal anatomical indications of syphilis, while in the living patient the Wassermann reaction is positive in over 25% of all persons investigated. From this striking difference he infers that many individuals become infected by syphilis without sustaining bodily injuries of a detectable nature. Moreover, of all syphilitic lesions encountered at autopsy, a large percentage involves organs of negligible importance as far as life is concerned, and even syphilitic changes in such tissues as the heart, brain, and lungs, are often compatible with life. In the writer's opinion, the relative mildness of latter-day syphilis is ascribable largely to widespread contamination of mankind through centuries, and syphilization must continue in order that humanity may ultimately be purified, since eradication of the disease by artificial means alone is obviously impossible.

[The statement that the Wassermann is positive in over 25 per cent of all persons investigated is ridiculous, as we have stated many times before. Two per cent. would be nearer the truth. Nor can the statement be taken seriously that eradication in syphilis by artificial means is impossible. Of course it is possible, if we only go about it in the right way.]

## A CASE OF MASTURBATIONAL INSANITY.

Dr. T. C. Clouston (*Clin. Lect. on Mental Diseases*, 1897) describes the case of a young man of a naturally cheerful and frank disposition and with a good family history. When an infant he was delicate and supposed to have been threatened with hydrocephalus. During his first dentition he had convulsions. The writer believes that these symptoms indicated a neurotic heredity. Several years after puberty the patient indulged in the habit of masturbation to a great excess. He gradually fell off in looks and bodily vigor, and mentally he became changed. He got

hypochondriacal and changeable in his resolutions. He thought his sexual organs were "all gone," and complained of pains in the back and the head. When he was 22 years old, he made several feeble ineffectual attempts to commit suicide. He was then sent to the asylum. On admission he was pale, his expression depressed and furtive. His muscles were flabby, his skin moist and clammy, his tongue coated, his bowels costive. His genital organs were loose, his testicles tender. He said he suffered from spermatorrhea, but he had no natural sexual desire, yet his mind ran on the subject. One of the great sources of his mental depression was that he imagined he had lost his virility. He was ordered compound cod-liver oil emulsion with hypophosphites, strychnine, much milk diet, fresh air, cold sponging and a little garden work. His whole tone improved. But he could not be prevented from talking about himself and his ailments, imaginary and real. He ate and slept well, and if he continued his evil habit he did not do so to any great extent. In six months he had gained in weight and was much more cheerful. He was sent home on the theory that he would then have more motives to rouse himself and go to work. That he did, and after a year, he was quite well.

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#### EXCESSIVE VENERY.

Dr. Charles S. Hill (*Maryland M. J. XXIX*, p. 111) observed cases in which excesses in venery were carried to an inordinate degree without producing any definite lesions. A blacksmith was troubled with sensitive condition of the sexual organs; in the presence of women an emission would take place. He had cohabited excessively with his wife as well as with other women. With one woman he had eleven coitions in one night. This excessive venery had continued for about 20 years. Another man was sent to the writer for inordinate masturbation. He had masturbated twice the night before Dr. Hill saw him, and the night before that he had cohabited with a nymphomaniac; how often, he did not know. He had learned the habit of masturbation at eight years of age and was 37 years old when first seen by the writer. To cure him, smoking, chewing and cohabitation had been tried unsuccessfully. This patient was a monstrosity. His penis on account of friction had become greatly enlarged and insensible with callosities upon it. He was a good business man and sought treatment to get cured of the habit. Bromides, camphor, low diet and physical exercise kept the habit in abeyance, but his health became impaired. Tonic

treatment improved his health, but restored the habit. Dr. Hill then advised hard living in the West. The writer says that some cases of this kind produce no manifest disability. He believes that in paresis, sexual excess is one of the etiological factors, but it is generally associated with alcoholism, syphilis, etc. Some cases of nervous and mental troubles are wrongly attributed to excessive venery. Melancholic patients are apt to attribute their troubles to indiscretions of youth. The writer relates the case of a melancholic girl who told a long story of secret vice and cohabitations with many boys and men. Investigation proved the whole story to be a fabrication. She recovered entirely under treatment. Her trouble had been brought on by study and worry about examination at school.

## Psycho-Sexual Gleanings

### THE SEX INSTINCT AND LOVE.

Like every other instinct, that of sex consists in a fixed relation between internal sensations coming from the genital organs, or tactile, visual or olfactory perceptions on the one hand, and movements adopted to an end on the other. So far as it is an instinct, it is that and nothing but that. In the immense majority of animals, and frequently in men, it does not rise above this level; in plainer words, it is not accompanied by any tender emotion. The act once accomplished, there is separation and oblivion... Sexual love corresponds to a higher form of evolution. Over and above instinct, it implies the addition of a certain degree of tender feeling. It is not therefore a simple motion, even in the tolerably numerous species of animals in which it can be studied. In man, especially in civilized man, its complexity becomes extreme.—RIBOT: *Psychology of Emotions*.

### INSANITY IN OLD MAIDS.

Sexual hallucinations, betraying an ovarian or uterine excitement might almost be described as the characteristic feature of the insanity of old maids, the false visions of unreal indulgence being engendered probably in the same way as visions of banquets occur in the dreams of a starving person, or as visions of cooling streams to one who is perishing of thirst.—HENRY MAUDSLEY: *Body and Mind*.

## WHAT'S THE DIFFERENCE?

A lady missionary was trying to impress the folly of foot-binding on a Chinese girl. The girl said: "Me squeezey feet; you squeezey waist; all same what for? Get husband."—Quoted by FRANK P. DAVIS.

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## THE MUJERADOS.

Dr. Hammond (*Am. Jour. of Neurol. and Psych.*, 1882) narrates that in New Mexico, among the Pueblo Indians, there exist what are called Mujerados, which means literally "feminized." The Mujerados have protuberant abdomens, well developed mammary glands, rounded and soft limbs, shrunken genital organs, high, thin, cracked voices, and pubes devoid of hair. A Mujerado is found in every Pueblo tribe and is an important person in the religious ceremonies, which are conducted very secretly. In order to make a Mujerado, a very strong man is selected; masturbation is performed upon him many times a day; he has to ride almost continuously on horseback without a saddle. This causes seminal losses and a weakening of the sexual organs and a change in character. Courage and manhood are lost. The Mujerado desires to dress like a woman and to engage in feminine occupations, but, nevertheless, is held in honor, although men do not associate with him—only women.

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## THE DIVINE ACT.

Among many of the ancients it was taught that sexual indulgence was the true and only aim in life, and that it was a religious duty every man and woman owed to God, the Creator. This doctrine was not peculiar alone to the people of antiquity, for we find that in the Middle Ages certain sects of Christians held that true blessedness on earth consisted in the full and unstinted enjoyment of venereal pleasures which were ordained by the Lord as divine means of fulfilling his glorious purpose. According to one of those sects, known as the Gnostics, the greatest of all sins consisted in opposing the appetites and passions. A custom adopted by them and religiously carried out, was that which required the host to offer his wife to any stranger or friend who was entertained at the house. To them genuine hospitality consisted in placing at the disposal of the visitor all that the host possessed, at the same time affording the guest an opportunity of indulging in the rite prescribed by the sect. At the present day, this custom is to be found among many of the uncivilized peoples of the world. Among the coast tribes of British Columbia the present of a wife is one of the greatest honors that can be shown to a

guest. The savage offers a visitor his wife as we offer him a seat at the table. It is not always the wife, however, that is offered, it is sometimes a daughter, a sister, or a servant.—CLIFFORD HOWARD: *Sex Worship*.

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#### LOSS OF VIRILITY BEFORE OLD AGE.

In the Caucasus there are individuals who lose the attributes of virility before old age; their beards fall off; their genital organs atrophy; their amorous desires disappear; the voice becomes feeble; the body loses its force and energy, and at last they come to a condition where they partake of feminine costume, and assimilate to women in many of their occupations. According to some writers, the disease is caused by seminal emissions produced by horseback riding.—GEORGE M. BEARD: "*Sexual Neurasthenia*."

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#### UNUSUAL INDULGENCE.

Dr. W. F. Robie (*Rational Sex Ethics*) writes of a man who had the ordinary early sex experiences, but at the age of 18 he discovered that the injecting of warm water into the bladder and then ejecting it gave him great sexual pleasure. The writer adds that this man has never been able to overcome this fascination in spite of having more than the ordinary sex knowledge and of indulging somewhat in masturbation.

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#### HAND FASTING.

Before the Reformation there existed in Scotland a singular custom called handfasting by which young men had the right to choose a companion for a year at the end of which time they could either separate or become married according to their inclinations.

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#### IMPOSSIBLE WITHOUT.

"Alexander Severus who, of all the emperors, was probably the most energetic in legislating against vice, when appointing a provincial governor, was accustomed to provide him with horses and servants, and, if he was unmarried, with a concubine, "because," as the historian gravely observes, "it was impossible that he could exist without one."—LECKY: *History of European Morals*.

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#### THE LAW OF CROSSED TRANSMISSION.

Rosa Mayreder (*A Survey of the Woman Problem*) points to the fact that daughters more frequently resemble their father, sons



more frequently their mother, so that in all probability a father might sooner expect to find his own peculiarities in his daughters than in his sons. This is an illustration of the capacity of the germ-cell to produce its sexual opposite. The authoress cites Janke who has founded on this observation a scheme of heredity by which the true heir and copy of the father is the daughter's son, while a woman lives on in her son's daughters. Accordingly, the true male descent of a family does not, as at present accepted, proceed from father to son, but in a crossline from father to daughter and daughter to grandson. From this fact of crossed transmission the authoress draws the conclusion that the single individual unites in himself masculine and feminine qualities, and, therefore, cannot, even in the lowest degree of development, be considered as a homologous sexual being.

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#### PSYCHO-SEXUAL DEVELOPMENT.

Rosa Mayreder (*A Survey of the Woman Problem*) pointing to the phenomenon of contrary sexual emotions, thinks that this remarkable abnormality, which is not yet clear in its causes, may suggest that not only the brain in its entirety, but the cerebral center which brings the sex impulse into consciousness, is independent in its development of the sexual glands. She refers to the investigations of Möbius ("*Castration*") which show that the castration of men by no means achieves the thorough change in sex characteristics that is commonly presupposed, and asks: "Is it really possible by means of such simple things as the formation of the germ-cells or the processes of nutrition and assimilation to explain the conscious powers of an organism so complicated as that of man?"

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SAD, BUT TRUE!—"If you ask whether mankind is to be regarded as a good species or as a bad, I must confess that it has not much to boast about."—KANT.

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LUNACY.—"Babylon in ruins is not so affecting a spectacle or so solemn as a human mind overthrown by lunacy."—ADDISON.

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PASSION.—"It is by its capacity for releasing unsuspected forms of energy that passion justifies itself, even though no children come of it. It is a natural, automatic method of raising men to their highest plane of activity."—MARY AUSTIN.

AN IDEAL—NOT A DUTY.—“Couples would continue to love if not compelled to live together. . . . Life-long love is an ideal, but not a duty. . . . Divorce should be absolutely free.”—ELLEN KEY.

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### DIFFICULTIES IN THE PSYCHOLOGY OF SEX.

“While we are trying to explain masculinity and femininity in their contemporary aspects by means of original and primitive organic conditions, we are liable to overlook the fact that in many essential respects they are products of civilization, and in no sense permanent, conclusive or generally significant. Among most savage peoples the division of labor between man and woman is quite different from that among civilized nations. Nearly everywhere it is the women who are the first burden bearers, the first tillers of the soil, the first builders, and the first potters. . . . Presumably the physiological observation of these primitive women would yield results in many respects differing from those of civilized women. But if we limit ourselves to psycho-sexual phenomena within the limits of European civilization, we must bear in mind one fact of the utmost importance in many ways, namely, the relatively greater degree of individual differentiation. It is a distinguishing peculiarity of man that his sexual bent varies according to the individual and is not uniform, as among the animals. . . . Among human races it is only among the most primitive that the sexes are divided into comparatively homogeneous groups.”—ROSA MAYREDER: *A Survey of the Woman Problem*.

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### TOTA FEMINA OVARIUM EST.

“Woman is woman only through her genital glands: all the peculiarities of her body and mind, of her nutrition and nervous activity, the tender delicacy and roundness of the limbs, with the peculiar enlargement of the pelvis, the development of the breasts when the voice has attained its fullness, the beautiful head of hair, together with the scarce perceptible down on the rest of the skin, and then, in addition to all this, the depth of feeling, truth of intuition, gentleness, devotion and faithfulness—in short, everything which we admire and honor in woman as truly womanly, is merely a dependence of the ovary.”—VIRCHOW: *Das Weib und die Zelle*.

[Virchow was right as far as he went. But he did not go far enough. Now, we say woman is woman because of her endocrine glands, and not because of her ovaries only.—W. J. R.]

## FEMININE MASCULINITY.

"...The sex vices of women have become those of men; our culture is predominantly romantic and feminine, educating the man to be the tender mate of the woman, not the woman to be the strong, masculine companion of the man. Where mannishness cannot be eradicated, it must come to be regarded as undesirable and exceptional, and degenerate into sheer brutality; and inasmuch as men have become women, what are women to do, crowded out of their natural sphere by this sexual exodus?...What remains to those women who either are unable to have children or desire none, but to conquer the field which men have deserted in order to take possession of that domain which formerly belonged to them?"—OTTO LUDWIG: *Shakespeare Studien*.

## FEMININITY.

Rosa Mayreder (*A Survey of the Woman Problem*) points to racial differences to demonstrate the extent to which the idea of femininity is influenced by formal considerations. For example, among Latin women the specifically feminine qualities are much more marked than among their northern sisters. This goes so far that the womankind of certain districts of North Germany, where the prevailing type is lean, sinewy and big-boned, and of a serious and untractable nature, are often reproached by Frenchmen and by South Germans, with the saying that they are "not women at all"—although the men of their own race consider them worthy representatives of femininity. The writer believes that the difference between a Parisienne and one of these North German women is perhaps greater than between the latter and men of small, trim build and gentle, gay, amiable nature, such, for example, as are not infrequently found in the Austrian army.

## NEW FEATURES IN PROSTITUTION.

Dr. H. M. Wilson points to certain changes in the aspect and character of prostitution, and declares that the number of large sporting establishments has greatly diminished of late years. ("The Prostitute," in "*Human Derelicts*." Edited by Dr. T. N. Kelynack.) Even where these institutions were countenanced by the police, the women and their clients show a growing dislike for these houses. They are being replaced by assignation houses where appointments are made, by telephone or otherwise. If in the modern world the brothel-keeper is tending to disappear, another

figure, no less sinister, is coming into increasing prominence. This is the *souteneur*, who lives on the immoral earnings of his wife or his concubine. In some cases the woman has selected him because she likes to have such an ally—part lover, part protector, and part tyrant. In other cases the man compels his wife or mistress to earn money in this way. In either case, the *souteneur*, or pimp, represents a lawless and dangerous element in the population. Another feature in modern prostitution is the increasing youth of the women; this is said to be noticeable in all countries.—[With this point we entirely disagree. In former years young girls of 10 to 14 were often sacrificed to the Moloch prostitution. Now, one finds such young prostitutes but very seldom.]

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#### AGAINST STATE REGULATION OF MARRIAGE.

As early as 1792, the state regulation of marriage was condemned by Wilhelm von Humboldt, in his essay "On the Limitation of the Functions of the State." He declares: "A union so closely allied with the very nature of the respective individuals must be attended with the most hurtful consequences when the State attempts to regulate it by law, or, through the force of its institutions, to make it repose on anything save simple inclination." To Humboldt the radical error lies in the fact that the law commands, whereas such a relation cannot mould itself according to external arrangements, but depends wholly on inclination, and wherever coercion or guidance comes into collision with inclination, they divert it still further from the proper path. Humboldt says that the State should not only loosen the bonds and leave ampler freedom to the citizen, but that it should entirely withdraw its active solicitude from the institution of marriage and should leave it wholly to the free choice of the individuals. "Experience frequently convinces us that just where law has imposed no fetters, morality most surely binds; the idea of external coercion is one entirely foreign to an institution which, like marriage, reposes only on inclination and inward sense of duty; and the results of such coercive institutions do not at all correspond to the intentions in which they originate."

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## THE PSYCHOLOGY OF KLEPTOMANIA.\*

By WILHELM STEKEL, M.D., Vienna.

*Translation with Additions*

By SAMUEL A. TANNENBAUM, M.D., New York.

**K**LEPTOMANIA has long puzzled physicians, [as well as sociologists, jurists and criminologists]. In many instances it was difficult to say whether one was dealing with downright theft or with kleptomania, with crime or with disease. The cases were labelled kleptomania if a motive for the stealing could not be discovered, [if the offender had no need for the article stolen and did not convert it into money,] and if it could be shown that the theft was the result of an uncontrollable compulsion. [Cynics have maintained that theft is kleptomania if the offender is rich and has political influence.]

It has long been noted as a peculiar circumstance that it is usually wealthy or at least well-to-do women visiting the large modern department stores who are guilty of inexplicable thefts. Duboisson has only recently described this monomania as *magasin-itis*. Even before him Bontemps (*Du vol dans les grands magasins*), Lasegue (*Le vol aux étalages*), and Letulle (*Voleuses honnetes*) reported a series of interesting cases, every one of which showed almost the identical psychic mechanism. Women of this type say that an unknown power suddenly compels them to touch some particular object and thrust it into their pockets [or other receptacles]. Afterwards some forget all about it; others are overcome by intense shame and regret; many never touch [or even look at] the stolen object again.

\* The original of the following essay was published in the "*Zeitschrift für Sexualwissenschaft*," 1918, pp. 588-600, under the title "Die sexuelle Wurzel der Kleptomanie," and is here translated from a corrected copy sent to the translator by the author. The translator's additions are printed in brackets.—S. A. T.

The choice of objects stolen is very interesting. Usually they are trifles: lace, gloves, a small note-book, pencils, etc. In some cases a superficial motive for the theft may be discovered: a well-to-do lady whose child is sick may steal a doll. She is more comprehensible than the countess (reported by Letulle) who stole laces. Let us hear what the latter says: "It is impossible to describe what was going on within me; the temptation was stronger than I. I do not know what caused me to do it. I just took the object and hid it."

We are dealing therefore with a temptation to commit a sin [or crime]. Some of my psychoanalytic patients have proved to me that ungratified sexuality was at the root of all these cases of kleptomania. These women are struggling with temptation. They are in perpetual conflict with their desires. They would love to do what is forbidden them. But they haven't the courage. The theft is a symbolic act for them. It is always only a case of doing something forbidden and touching something that does not belong to them. Even the objects stolen have a secret symbolic significance for them, the meaning of which we know from the Freudian analysis of dreams. In the case of the countess above referred to, 'lace' [a word which in German also means 'point'] was [probably] a symbol for another pointed object, viz.: the phallus. (This symbolism is in all probability at the root of all neurotic fears of pointed objects,—*äichmophobia*.)

Prior to the publication of my discovery of the sexual basis of kleptomania Professor Freud drew my attention to the clever work of Dr. Otto Gross (*Das Freudsche Ideogenitätsmoment und seine Bedeutung im manisch-depressiven Irresein Kraepelins*, Leipzig, 1907) in which a case of kleptomania in a manic depressive woman is carefully analysed. The patient was a young girl, born of healthy parents, free from hereditary taint, who in her seventh year had received an injury on the head and who subsequently suffered from fainting spells and periodical attacks of depression or excitement. Later she became afflicted with intense kleptomaniac compulsions. "At such a time I could not bear to see anything lying before me without being overcome by an incomprehensible impulse to take it. It was small objects that I was particularly fond of; I just had to take it; I had no rest till I took it." [The small objects are probably symbols for a baby.—S. A. T.]

For the four years prior to her coming under Dr. Gross's observation, the patient had a liaison with an impotent man. ("She

could not bear to see anything *lying* before her.") When his sexual potency returned and she thought herself pregnant the impulse to steal disappeared. (She no longer needed to take what belonged to someone else.) She had been peculiarly impressed by a question put to her by a confessor who asked her about her sexual experiences. Among other questions, she said, he had asked her whether she had taken the phallus in her hand and inserted it.

The number of objects she had stolen was very large. There were stockings, a muff, gloves, purses, bracelets, rings, umbrellas, etc. One who has had a practical knowledge of psychoanalysis at once knows that these objects have great emotional significance as symbols. (Purses, rings, bracelets, muff, stockings, gloves, etc., are all objects into which something is inserted; an umbrella is a common symbol for phallus owing to a remote resemblance between the mechanism of opening it and an erection.)

Gross recognized without any difficulty the sexual basis of this case of kleptomania. The patient was ruled by a desire "secretly to do something of a forbidden nature" or, more clearly expressed, "to take secretly something that was forbidden." (An allusion to the question whether she had taken the phallus in her hand.) Gross aptly says: "In this way the genesis of the kleptomaniac symptom is quite complete; the connecting link, "secretly to take something forbidden" is common to both motives, the sexual desire and the impulse to steal; by means of this connecting link the affective energy pertaining to the sexual motive that is not admissible to consciousness is transferred upon the motive to steal which, characteristically enough, encounters much less psychic resistance. And once this transferred thought has become definitely fixed, the impulse to steal remains definitely the symbol for every desire for sexual gratification and attracts to itself all the affective significance, the whole impulsive energy of the individual's sexuality; it becomes as irresistible as the sexual impulse. And this displaced affective emphasis determines the pathological compulsion to steal.

Gross is therefore of exactly the same opinion as Freud and myself. But the matter may be expressed somewhat more simply. We are dealing with a "repressed" sexual desire which is translated into deeds by means of a symbol or a symbolic act. Every compulsion in the psychic domain originates in repression. [For the definition of "repression" cf. *THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY*, November 1916, a paper by the *Translator*.]

A connection between theft and an abnormal sexual life had

been noticed by earlier observers. They could not help noticing it. Thefts from fetichistic motives have been described with especial frequency. Zippe (*Wiener Med. Wochenschrift*, 1879, No. 23) reports a baker's assistant who, from the time he was nineteen years of age, masturbated to excess and stole handkerchiefs. Eighty to ninety handkerchiefs were discovered among his belongings. The symbolic significance may perhaps lie in the fact that a handkerchief is inserted into one's pocket. [It seems more probable that the handkerchief derived a sexual significance from the practice of some boys to wrap it about the phallus while masturbating, so that the kerchief is a kind of vagina substitute.—S. A. T.]

In Krafft-Ebing's "Psychopathia Sexualis" (13th edition, 1907) we find a series of pertinent observations. It is a truly remarkable assemblage. Here we have (Observation 79) a laborer who, from his fourteenth year, steals shoes. Then a shoemaker (Obs. 108) who stole women's night-caps, garters, and lingerie. A fellow (Obs. 111) who stole aprons and who dreamt of aprons. A manufacturer (Obs. 127) who illegally annexed leather gloves. A day laborer (Obs. 235) who had stolen about a hundred ladies handkerchiefs. And similarly a servant (Obs. 236).

These thefts betray their sexual etiology without more ado. The stolen object derives its significance from being a sexual fetich, which is nothing but a symbol which owes its significance to a combination of peculiar circumstances. Kersten (*Archiv f. Kriminal-Anthropologie*, 1906, XXV) recounts the story of a laborer in a quarry who stole a lady's dress, put it on and then cohabited with his wife. He could never cohabit successfully if he did not first put on a woman's petticoat.

In women we often find another factor, the direct opposite of this. They hide the stolen object and dare not touch [or even look at] it, as in the case reported by Ladame (*Korrespondenzblatt f. Schweizer Ärzte*, 1902, p. 102, "Observations de soi-disant kleptomaine d'un cas de Psychoneurasthenique"). A castrated woman who subsequently was left a widow and who was comfortably situated, became afflicted with apprehension neurosis (great fatigue, sleeplessness, etc.). Before she stole anything she suffered great anxiety. Regrets and remorse afterwards. She dared not touch the stolen objects. She acted for all the world as if it were a matter of touching a man's genitals.

In the cases that follow we are dealing not with fetichists but with neurotics who, simply because of the non-gratification of their



sexual impulses, commit a symbolic (forbidden) act. [A word of caution will not be out of place here: a person may be married and indulge in coitus and yet not gratify his sexual impulses. Men and women who, as a result of financial, social, or other considerations, practice coitus condomatus or coitus interruptus, rarely get that relief which is the essence of freedom from sex hunger or sexual toxemia. These unnatural, tho almost universal, practices usually beget an almost overwhelming and ever-present craving for adequate relief. So too persons who are consciously or unconsciously inverted or perverted, or who for other reasons, do not enjoy 'normal' coitus, do not gratify their libido by heterosexual intercourse.—S. A. T.]

A woman about 45 years old, well built, still handsome and attractive, is about to escort her four daughters to a ball. Just before leaving the house she is subjected to great excitement. Her husband carelessly holds his burning cigar against her petticoat. It burns a hole into the thin material which begins to glow. She reproaches him severely.

She goes to the ball, toward midnight a lady accuses her of having stolen her costly point-lace handkerchief. She insists that she found it; but this assertion is contradicted by several guests. Finally the matter is amicably disposed of. Following this occurrence, the subject is afflicted with profound depression during which she is obstinately haunted by the following reproach: "I reproach myself for not having given my daughter away four years ago." The reason for her reproach lies in the fact that she could have given her daughter in marriage to a very wealthy man some four years before and that she had withheld her consent because "the child was too young."

If this were all, the matter would be quite logical. But behind this reproach there lurked another which our psycho-analysis brought to light.

The daughter, i.e., the little one, is a common symbol for the vagina. The subject is therefore reproaching herself for not having given herself, her body, away sooner, for having hitherto resisted temptation. For ten years past her husband had been impotent. She had always been very passionate. She did not lack woovers but did lack the courage to sin. Being very religious, she looked upon marriage as a sacred institution.

The day on which she committed the theft she had been very libidinous, as she usually was during her menstrual periods. The

burning cigar that had burnt a hole into her garment reminded her of the days when her husband was young and fiery. (Compare this with Krafft-Ebing's Observation 35, in which we are told of a young man, aged 29, who had an orgasm every time he scorched with his cigar the clothes of women who passed him in the street.)

She manifested great resistances to the analysis. In such cases I resort to a technical procedure that I have described in detail in my book "Nervöse Angstzustände und deren Behandlung" (1908). I ask the patient to rattle off the first series of words that come into her mind.

Complying with my request, she produced the following words: cigar—candle—confectionery store—rebirth—bootjack—electric car—Stein—lamp—flowers—box—violin—artist. I then asked her to tell me the first thought that occurred to her in connection with each one of these words. She produced the following sentences, the hidden significance of which I herewith indicate in parentheses. "The cigar is extinguished." (Her husband is impotent.) "The candle is burnt out." (Id.) "At the confectioner's one buys sweets." (She loves sweets and would like to experience forbidden sexual delights. 'Store' a frequent symbol for 'vagina.') "I would like to experience a rebirth." (She explained this as meaning that if she were reborn she'd be wiser than she had been in the past. This, it may be remarked, is a typical thought in elderly women most of whom mean thereby that if there is any one thing that they especially regret it is the fact that they had not been sufficiently frivolous.) "The bootjack is a disgusting instrument." (Her husband used a bootjack!) "I love to ride in an electric car; it consists of two cars." "Criminals are sent to Stein." (Stein is the name of a prison near Vienna.) "The lamp is still burning." (Lamp is a common symbol for vagina.) "I love to pluck flowers." "No one pays any attention to an old box." [Box is one of the commonest symbols for the female genitalia.] "I love to hear the violin." [Playing the violin=coitus.] "But it must be played by an artist." And then I learned that her last admirer had been a violinist and that there had been a little flirtation; but she had been sensible enough not to be inveigled into an indiscretion.

There was one symptom during her depression that deserves further elucidation. She thought herself impoverished and became very economical although there was but very little justification

for this in fact. And she never stopped speaking of opening a "new business" and earning money. Even this [neurotic] desire had a secret sexual significance. She wanted to make money out of her good looks. It was the typical "prostitution fantasy" that is so common among neurotic women. In this way all of her symptoms easily proved to be the expression of subterranean, repressed motives. The theft was a trivial crime to the commission of which there were only slight resistances. It was a symbolic equivalent of a fall, and yet a fall of such a nature that notwithstanding it she retained her sexual purity.

Knowledge of sexual symbolism furnishes the key to an understanding of kleptomania,—perhaps, it may be said, of all monomanias. Before I communicate other examples from my own experience I shall analyse a few of the observations of others.

Didier (*Kleptomanie und Hypnotherapie*, Halle a. S. 1896) reports a boy who up to his fifteenth year had been a fine and studious pupil. Then he suddenly became lazy, apathetic and stupid. (Such a transformation usually occurs when the sexual impulses become overpowering but find no relief.) The boy committed several thefts. Even at the age of four (the first period of sexual excitation) he had stolen some things. Recently he had broken into the teacher's closet. He was completely cured by hypnotherapy. Didier correctly enough attributes the kleptomania to a hysterical condition. The understanding of these hysterical symptoms we owe to the genius of Freud. We know now the intimate connection existing between these symptoms and the unconscious psychic life. The symptom is a hysterical, symbolic action. 'Breaking into a closet' was the symbolic equivalent of a defloration. ['Closet' often means 'vagina.']

A married woman, aged 36, lives in almost permanent sexual abstinence owing to her husband's business which often takes him away from her. For several years she has suffered from nightly crises. She is seized with a vague unrest and becomes very irritable. She has attacks of *pavor nocturnus* [night terrors], jumps out of bed, opens and locks the doors, screams, runs as if she were being pursued—and does not fall asleep again till it is almost morning. For the last two years she has suffered from dizziness [giddiness]. (The significance of dizziness ["Schwindel" in German] and of locking the door is fully set forth in my book, "Nervöse Angstzustände," 1912) [Hysterical dizziness is often the neurotic's way of saying to himself that he is in danger of falling into dishonesty

or disrespectability. It is perhaps because of the element of self-deception implied in one's struggle with the temptation to "go wrong" and thus betray the marital partner's confidence that the German word for 'dizziness' is the same as for 'cheating.' Something like this is probably behind our use of the word 'giddy' for 'frivolous' and 'dizzy,' and it is not uninteresting to note in this connection that the word 'dizzy' is still occasionally used for 'giddy.' The dizziness is a conversion symptom and expresses the subject's vacillation, inclination to 'fall.' I have frequently noted that in hysterical dizziness the tendency is to fall to the left side or that the head seems to whirl from right to left. 'Left' is symbolic of 'wrong,' 'sinful.'—In a woman a neurotic impulse to lock the door is the symbolic expression of her desire to secure herself against temptation, 'door' being an obvious symbol for 'vagina.'—S. A. T.] One day she was caught in a store stealing some trifles, among them two pieces of point-lace, a pair of gloves and a little notebook. The 'book' clearly betrays a prostitution instinct. (In certain countries a woman "takes out a book" when she joins the ranks of licensed prostitutes.)

A twenty-six year old girl, living in abstinence, steals lead pencils in a store. Her mind is not clear and she is wholly unfit for any work. Her excuse is that her father has 'kept her too strictly.' This girl too is symbolically pursuing the phallus (pencil).

Most of these cases of kleptomania, like all neurotics, show evidence of a strongly repressed homosexual component. This homosexual trait is strikingly in evidence in the following case (reported by Dr. Chlumsky, *Vierteljahrsschrift f. gerichtliche Medizin*, 1892, vol. 4) of "theft in a case of acquired feeble-mindedness."

A servantgirl who suffers from violent excitement during her menstrual periods is compelled to sleep in the same room with the housekeeper. She importunes the mistress to let her sleep alone in the anteroom because she gets 'so hot' in the other room. On two different nights she had such very exciting dreams that she fell (!) out of bed. She stole a small musical box (!) from a chest belonging to her mistress and played with it in secret. (A clear homosexual desire to play with her mistress's genitalia!) She laid her own skirts, jackets, and waists in an unused bed belonging to the housekeeper. She is extremely forgetful, dazed and always lost in daydreams. One night she took the key from

under her mistress's pillow, opened a drawer, broke a pane of glass and then said that two men had broken into the house and choked her. [The feigned assault symbolises coitus.]—Not long ago the Viennese newspapers reported the strange history of a wealthy lady who had to defend herself before the bar against the charge of having stolen several linen sheets in a public bath. She had been caught in the act of concealing a sheet in a pair of drawers specially improvised for the purpose. Numerous stolen sheets were found in her home. On all of these a new patch marked the site where the original owner's monogram had been. The sexual significance of these thefts is clear from the manner and location of the concealment of the stolen objects.

In all these cases we are dealing with sexually excited and ungratified women who lacked either the courage or the opportunity for sexual gratification. The theft is the forbidden act which they finally had to commit. The misdeed is the result of the displacement of the affect from the sexual sphere into the criminal.

The very frequent occurrence of thievery in childhood has a striking explanation. As is well known, many children steal. All the cases known to me were children who had been sexually aroused very early in life and whose desires were too early directed upon forbidden matters. Unfortunately, all too little is generally known about the sexual life of children. Physicians and pedagogues ought to be instructed on the subject. In the first years of childhood the sexual excitation of the little ones manifests itself in sudden bashfulness, blushing, stuttering, night terrors, various apprehensions, vomiting, diarrhea, sucking [the tongue, thumb, etc.], blinking, facial grimaces, bed-wetting, outbursts of temper, sleeplessness, endless questioning, brooding, and irritability and restlessness which may take the shape of mild choreic twitchings.

Older children about the age of puberty become strikingly confused, incapable of mental concentration, inattentive at school and at home and sheepish; their schoolwork suddenly becomes very poor. They are very apt to shun society, become timid and blush easily.

At this stage there is very likely to occur now and then a symbolic action of such a nature as to give the adolescent a bad character. More than one child that has been expelled from school for stealing was driven to the crime by an unconscious sexual motive,—and was not hindered from developing subsequently a spotless character. And there can't be much doubt that a harsh judgment at this

time has driven some children into a career of crime. It is high time that physicians and teachers paid more attention to these manifestations of infantile sexuality. (Interesting observations on this subject will be found in my book, "*Nervöse Angstzustände*, 2d edition, 1912, Chapter XVI, "Apprehension Neurosis in Childhood.")

The impulse to steal is exceedingly common in children. Many of these children grow into men who are distinguished for their painful scrupulousness. So many of our virtues owe their origin to an overcompensation for a repressed forbidden impulse! All children guilty of compulsive larceny are sexually precocious and most of these thefts betray a sub-conscious sexual symbolism.

A highly intellectual and extremely moral painter who is now under my professional care had been guilty of larceny several times in his life. On the first occasion he stole the servantgirl's gold watch, sold it and hilariously squandered the proceeds in one day. Our psycho-analysis proved that he had been very unwisely brought up by his parents. For years he had been in a position whence he could observe his parents in coitu and even witness certain sexual perversions. One evening he noticed that his father kissed the housemaid. He was then only twelve years old but already passionately addicted to masturbation [which fortunately did not harm his mental development]. Once his attention had been drawn to this clandestine affair in his home, he did not fail to notice that his father availed himself of every opportunity to be alone with the beautiful and charming maid. One evening, after they had locked themselves in the father's room, the youngster made a hurried search in the girl's trunk, found there the gold watch and quickly ran out of the house with it. The motives for his theft were several. He was in a rage with the girl and jealous of his father—and he took possession of her watch (a symbol for the female genitalia).

The girl was in despair when she discovered her loss. The sight of her pain caused him some regret, but at the same time he felt a sadistic pleasure at the thought that he was in a position to make her feel his power and cause her to suffer.

After he had reached maturity he had occasion to visit a married friend whose wife made a very favorable impression on him. On his departure he noticed in the anteroom a sea-shell. Hurriedly he thrust it in his pocket and hastened away. At home he looked at it for hours, touched it, handled it lovingly—and then gave it

to a little girl in the street. (The sea-shell has the same symbolic significance as the watch and the leather case which was the object of his third theft.) Under similar circumstances he stole an opera-glass because of its very fascinating leather case. The lady, whose husband was a pupil of his, had such wonderful opera-glasses [also eyes]!

The stealing of watches so often has a pathological, monomaniacal character that it is a matter of great wonder to me that psychiatrists did not long ago hit upon the almost self-evident connection between the wrongdoing and the sexual life.

Sommer, for example, reports an interesting case of a boy suffering from "moderate general feeble-mindedness" (*Diagnostik der Geistesschwachheiten*, Vienna, 1901) who ever since childhood showed a striking predilection for watches. The patient was afflicted with various obsessive actions, one of which frequently brought him in conflict with the law: he loved to steal watches. All his thoughts seemed to centre around watches, which he loved to handle, look at from different angles, put to his ear, etc.

Another one of my patients who had been guilty of kleptomania was a very estimable man of fine intellect and very philanthropic. Often during his childhood he had stolen all sorts of wholly worthless objects, not because he wanted them but because of an irresistible impulse, e.g., a piece of soap, because of the picture of a beautiful female on the paper wrapper; a glove belonging to a lady who visited his mother; out of his father's pocket money which he presented to a boy; books from his sister's library; a loaf of bread which he stole from a bakery and which he gave to a beggar. All these thefts occurred between his sixth and tenth years. Then came a period of great piety. He regretted his sins and resolved to become a good, honest and upright man,—a resolution which, with the exception of a few erotic slips, he carried out.

But once he had a serious relapse and it was this that brought him to me for treatment. He had made the acquaintance of a servantgirl and had fallen passionately in love with her. But he had had such disappointing experiences that he was afraid to trust his instincts again. Besides, he had made his wife a sacred promise—never again to break his bed-vow. One Sunday he made a rendezvous with the girl. He was to meet her at an appointed place and then they were to go off on a little trip. After a long conflict with temptation he suddenly decided not to keep his appointment

and instead to hasten to his wife at her country-place. Accordingly he went to the railway station. There was no one in the ticket-office, but on the window-shelf lay a small purse. An irresistible impulse seized him; he snatched the purse and quickly thrust it in his pocket. Then he hurried into the privy, transferred the contents of the purse into his pocketbook and threw the purse into the toilet. From a slip of paper in the purse he learned that it was the property of a servantgirl. In a dazed condition he wandered back into the waiting-room and saw a servantgirl speaking to a policeman and apparently searching for something. He was wholly unmoved. Next day, however, he regretted the occurrence, felt himself greatly humiliated and was anxious to make amends for the wickedness he had been guilty of. He scanned the 'lost and found' columns in the papers and even advertised in various newspapers as having found a purse. In vain! He could not find the girl. This experience ushered in a bad attack of depression. It surely is unnecessary now to translate the occurrence as a symbolic expression of his repressed desires and ideas. It seems to me that the meaning ought to be evident even to those readers who have not the pleasure of an acquaintance with Freud's brilliant elucidation of the workings of the unconscious mind.

From these cases we see the tremendous significance of the sexual impulses in the development of kleptomania. I could easily adduce observations of similar import to explain the occurrence of *pyromania*, the passion to kindle fires, and of *hydromania*, the delight in playing with water. [Vesical erotism, as Sadger has shown, probably plays an important rôle in the latter neurosis, if not also in the former.—S. A. T.]

I regard it as one of my most important duties at some future time to find an avenue to the psychology of the criminal from this mode of approach. [As a striking confirmation of Stekel's generalisation, Mr. A. Albrecht reports ("Zur Psychologie der Kleptomanie," Zentralblatt f. Psychoanalyse, etc., May, 1913) the case of a Methodist minister, of Westfield, Mass., who had been arrested for stealing a 'manicuring box' (!) in a store. In his defence he said that the night before the theft he could not sleep and had taken five sleeping powders and that as a result of this he was in a dazed condition when he entered the store. Albrecht points out that the man was 50 years old and his wife much older; relative sexual abstinence may therefore safely be predicated in this case. It is unquestionably also of interest to note that the minister was



very active in the temperance movement,—probably as a protection against his own repressed wishes which might break out if he permitted himself to indulge in spirituous drinks (which, as we know, have the effect of destroying the inhibitions).

Dr. F. Riklin (*Zentralblatt f. Psychoanalyse*, 1911) also confirms Stekel's deduction and cites a case that came under his own observation. A married woman suffering from dementia precox stole a sausage, cigars and a baby's drawers. From her associations it was certain that sausages and cigars were phallic symbols. She was very anxious to have a child but her husband would not hear of it. One night she dreamt of sexual relations with another man. In the morning she reproached herself for having had such a wicked dream and resolved she would never indulge in forbidden pleasures. That day she stole the above objects and masturbated with their aid; so that, notwithstanding her resolution, she was indulging in forbidden pleasures and that too with symbolic substitutes for the phallus. The children's pantalets are a symbol for a child and their theft momentarily satisfies her longing for a baby.

We cannot refrain from quoting the following very interesting paragraph from Riklin (*id.*, p. 199): "I knew a young neurotic kleptomaniac who, every time he felt an imperative desire to indulge in forbidden love, stole money from his relatives. He was sure that they would discover the theft and not prosecute him. The substituted wrong satisfied the desire to have something happen, that was forbidden and as a result of its discovery he was protected against temptation for some time thereafter. He could now make himself all sorts of reproaches, humble himself before his father, and castigate himself by forswearing pleasures and bad company for a time. He thus withdrew from the danger of frequenting cafés at night with frivolous companions and of having his desire for women aroused."

In full accord with the foregoing observers, Oscar Pfister (*Die psychanalytische Methode*, 1913, pp. 71-72) epitomises the analysis of two cases of kleptomania, one of which we reproduce because it shows that the purloined object is not merely a phallic symbol but that it may be put to a symbolic use: A 17 year old lad, apprenticed in a bicycle shop, feels an irresistible impulse to steal a rubber tire although he is not the owner of a bicycle and must know that his offence will be discovered. After a long struggle he succumbs. He steals the tube, plays with it for a

few minutes in great excitement—and then loses interest in it and presents it to a comrade. He was discharged for what he had done. He overwhelms himself with reproaches and looks upon himself as a born criminal because he could not resist the impulse to commit a crime and because he had once caught his father in a dishonest action. The young offender had repressed the habit of masturbation; having stolen the tube, the symbolic phantom, he gratified his repressed impulse with its aid.

That these observations do not exhaust the subject of kleptomania is evident from the following incident: A patient of mine, M. L., almost completely cured of a mixed neurosis, sitting in my office, suddenly felt an overpowering desire to steal from my desk a pamphlet that has no money value and deals with a literary subject he has no interest in. In tears he explains his compulsive act: "I have no friends, no one to talk to: at home they are afraid to talk to me and think me queer: you are the only one I could call a friend but you are so much above me (Transference! he identifies me with his father.) that friendship between us is out of the question; if you didn't have your books and your learning we'd be more nearly on the same level; that's why I wanted to steal your pamphlet." His impulse to steal the pamphlet was the expression of his hatred and jealousy of me as well as of his (homosexual) love. If he could bring me down to his level he could have my love,—the lover's customary overvaluation of the beloved.

In conclusion it may be mentioned that though the kleptomaniac is not insane, it is as unjust to punish him for his misdeed as it is to punish the lunatic for a crime he may commit. So too there is no greater absurdity than to inflict corporal punishment on a child for doing something against his will, as is the case in kleptomania, pyromania, pseudologia, etc. The proper thing to do in all these cases of compulsive misdeeds is to free the culprit from the thrall of his unconscious by submitting him to psycho-analytic treatment.—S. A. T.]

3681 Broadway.

## PHALLIC SYMBOLISM.

By the Rev. A. E. WHATHAM.

### INTRODUCTION.

PERHAPS no subject has received more inadequate treatment, or has been more misunderstood when treated, than Phallicism, otherwise the worship of the male and female organs of generation as together representing the divine principle of creation—sex. Says Dr. Peters:—"The world over the penis and vulva appear as religious emblems" (*Nippur*, Vol. II, p. 349). To treat this subject, Phallicism, in its various ramifications, as it is the origin of a multitude of symbols whose real significance seems to be entirely unknown even to those students of religion who might be thought to understand something about it, is the object of this present thesis.

Phallicism (G-Phallos, Kteis; L-Penis, vulva; H-Lingam; Yoni) seems to have been the earliest of all systemized religions. With the Egyptians, Min, the god of life in its fullest sense of reproduction, is shown ithyphallic (*Petrie—His. of Egypt*, Vol. III, p. 333). With the Babylonians, while no definite ithyphallic god, such as Min, has as yet been discovered, there is abundant evidence to show, as will be seen presently, that these people were phallic worshippers. As for the Hebrews, the very fact that there existed among them an "oath of god," that is, an oath taken, as it were, in the very presence of god by the swearer laying his hand on the phallus of the one to whom the oath was taken (*Gen. 24. 2, 3; I Chron. 29. 24; cf. Eccle. 8. 2.; Thigh-HDB*), is ample evidence in itself to show that they were phallic worshippers. With the Greeks, as with the Babylonians, the phallus was the symbol of the resurrection; while with the Romans it was actually pictured as an object of worship.

Notwithstanding that in the brief intimation just given we see how important is the study of phallicism, it is, nevertheless, strange to say, a subject practically entirely lacking any special recognition even amongst scholars. The *Ency. Brit.* (XIth ed.), dismisses it with half a column; a much longer article (*Phallicism*), in the *Ency. Relig. and Ethics* might just as well not have been written, as it gives no help to the understanding of the numerous phallic symbols, or indeed to the full understanding of the world-wide phallic worship. When we turn to the latest of the modern Biblical Commentaries on Genesis (*Skinner-ICC*),

we not only find an absence of any definite treatment of phallic worship, but in specific cases such treatment was absolutely demanded by the undoubted phallic significance intimated in the record, it is absolutely denied that there is any such significance (p.71). In a letter written to us on this subject in Dec., 1910, Dr. Skinner, replying to our assertion previously made that the serpent was a phallic symbol, asked,—“What proof have you that . . . the serpent is especially associated with sex-worship? All I know is that the serpent is almost universally a sacred animal; and if there is any phase of primitive religion with which it is more closely associated than another, I should have said it is the worship of dead.”

When we read the foregoing we were simply amazed, since the very fact that the serpent in primitive religion is associated with the worship of the dead proves that it is a symbol. Prof. G. Murray tells us that the stone symbolical of Hermes which was set over a tomb, “is the power which generates new lives” (*Four Stages of Greek Religion*, p. 74), and Prof. Jeremias reminds us that Bacchus planted a phallus at the door of Hades (*The OT in the Light of the Ancient East*, Vol. I, p. 122). When, therefore, we read in the Egyptian Book of the Dead, that the deceased shall rise as the phallus of Osiris rose, this member being actually depicted as the first part of the dead Osiris to come to life (pp. 95, 182; *The Gods of the Egyptians*, Vol. II, pp. 131-138), we see that the phallus was a well-known symbol of life, especially of renewed life, as this appears in the resurrection of the dead.

Now exactly as the phallus was associated with the dead as the symbol of resurrection, equally so was the serpent similarly associated. But why? Was it because the serpent “throws off his old skin and renews himself,” as the old scholastic assumed? This is the explanation accepted by modern writers (*Murray-ib*, p. 33), and this, indeed, may have been one reason, since in the Book of the Dead the serpent goddess is made to say, “I am the Serpent Sata . . . I am born again, I renew myself, and I grow young each day” (*ib*, p. 278). We venture to think, however, even if this was a reason, which may be doubtful, it certainly is not the primary reason why the serpent was chosen as a symbol of life.

In the anonymous work, *Ophiolatrea*, a brief but extremely

valuable treatise on the subject of the title, we are told that serpent-worship, "next to the adoration of the phallus, is one of the most remarkable, and, at first sight, unaccountable forms of religion the world has ever known" (p. i).

Notwithstanding that many eminent writers adopt the same view of the origin of serpent-worship, it nevertheless seems to us to be one of the most easy to solve of all the problems connected with primitive religion.

There exists a Babylonian-Assyrian seal cylinder which exhibits a female palm-tree on either side of which is seated a person whose exact character it is difficult to tell. Behind the one on the left there is a serpent standing erect on its tail. Prof. Skinner rejects the picture as representing the temptation recorded in Gen. III, but he fails to explain its significance. Dr. Peters, in his "*Early Hebrew Story*," mentions this seal, and while he too rejects it as a Babylonian description of the Biblical temptation, he also fails to explain it. Unfortunately he added: "Whether there is any relation to Babylonian thought in the part which the serpent plays in the Eden story, is not clear" (p. 228f). We use the expression *unfortunately* because it appears to us *perfectly* clear that there *is* a direct reference to Babylonian thought in the part the serpent plays in the Eden story. In other words, we see a definite connection between this said seal and the story of the temptation narrated in Gen. III, a connection, however, which can only be explained on the basis of phallic worship.

This Babylonian seal depicts a god showing a mortal the principle venerated by the Babylonian-Assyrians in their tree worship, the principle of fertility. By these people the religious ceremony of fertilizing the palm-tree, a scene depicted on numerous seals, was regarded as "illustrating fertility and blessings in general" (*Jastrow, Bab.-Assyr. Relig.*, p. 662). Now, the serpent on the said seal is the male symbol of fertility, the tree being the female symbol. In the Eden story, therefore, the serpent bears the same relation to fertility as this serpent on the seal we are considering. Of course our explanation depends for its accuracy upon whether a serpent *was* a phallic symbol, and as such recognized by the Babylonian-Assyrians. This we are about to prove in the following thesis, where we intend to discuss the origin of numerous other symbols which we shall endeavor to show have as clear a phallic origin as the serpent itself.

## I.

## THE PHALLUS.

That the phallus or male organ of generation, living or imaged, was once revered as an object of worship has already been definitely shown in the example given in our Introduction where we cited the "oath of God" as made to Abraham and Solomon. Strange to say there still exist people who "swear by God's phallus" (S. I. Curtiss, *Primitive Semitic Religion To-day*, p. 113), for God was once viewed by all Israelites as possessing a human body with human organs and functions. Indeed, God was so viewed by the Hebrews down to and including the reign of Solomon if not to a much later period (*Israel*, HDBs, p. 412, sec. 4). In Rome until Constantine enforced Christianity as the state religion, the phallus was drawn on a cart surrounded by women and in this manner taken to the temple of Venus and presented to the symbolized sex parts of this goddess (Westropp, *Primitive Symbolism*, p. 30). When we add the foregoing to what we have already said in our Introduction, there is surely no room left for doubt that the image of the phallus was of itself used as an object of worship: there is no need, therefore, to produce further evidence to this end.

## II.

## THE SERPENT.

The well known student of sex-worship, Mr. C. S. Wake, wrote:—"So far as I can make out, the serpent symbol has not a direct phallic reference. . . . The idea most intimately connected with this animal was that of life, not present merely, but continued, and probably everlasting" (*Ophiolatrea*, p. 10). This opinion is that adopted by most modern scholars, the view of Cox, that "The symbol of the phallus suggested the form of the serpent, which thus becomes the emblem of life and healing" (*The Mythology of the Aryan Nations*, p. 353), finding few advocates. Despite, however, the fact that the consensus of modern scholarship, so far as it treats this subject, favors the view of Wake, we shall endeavor to prove that Cox was right, and the said scholars wrong.

We said that the serpent on the so-called Babylonian "Adam and Eve" seal cylinder represents the male symbol of fertility. This we shall clearly show, but first we must call attention to the strange comment of Prof. Skinner on the appearance of the form of the serpent on this seal. He says: "The crooked line on the

left of the picture is supposed to exhibit the serpent" (ib. p. 91). Now had Dr. Skinner made a special study of the serpent as it appears on Babylonian seals, he would never have written that sentence, since, even if on the seal in question his "crooked line" does not seem to him to sufficiently determine whether it represents a serpent or not, this same "crooked line" as it appears on other seals is so palpably significant of a serpent that by these the serpent on the "Adam and Eve" seal would have been established as a fact beyond question.

On a seal reproduced by Jeremias we see the Babylonian-Assyrian mother-goddess Ishtar standing before the moon-god, Sin. She holds in her hand her star-crowned staff, while in front of her, facing Sin, is a serpent, and between the serpent and the goddess two signs of life, that is, reproductive life (*The OT in the Light of the Ancient East*, Vol. I, p. 109; Maspero, *The Dawn of Civilization*, p. 659). Jeremias explains the said two signs, with another similar sign behind Sin, as "the symbol of Marduk repeated three times." But these signs have nothing whatever to do with Marduk, being, as Dr. Barton shows, significant of life in its reproductive character. He thinks that the sign originated in "the distorted picture of a tent, and so came to possess the idea of living, as naturally springing from the tent itself." He adds, however, that other scholars see in this sign the serpent "as a symbol of the sexual passion (*Babylonian Writing*, Pt. I, p. 18; Pt. II, 39f). Unfortunately Barton rejects this last for his first explanation. We say, *unfortunately*, because there is abundant evidence to show that Jastrow's acceptance of the view of the Rabbis that the serpent in the Eden story signified sexual passion was fully warranted (*AJSL*, July, 1899, Vol. XV, p. 209; *Semitic Origins*, p. 93). However, the main point is that Barton rightly sees in the sign we are considering the symbol of life in its fulness, that is to say, as we have interpreted it, *reproductive* life. Other seals which show this serpent form may be similarly interpreted, but we feel that we have said enough to prove that on the seal in question the so-called "crooked line" is a good representation of a serpent.

With the above evidence in mind we now turn to the consideration of the serpent as the symbol of "sexual passion," or, in other words, as significant of the phallus as the symbol of reproductive life.

On the dragon Tiamat, as shown on a Babylonian tablet, the head of the phallus is drawn to represent a serpent (Ward,

*Seal Cylinders of Western Asia*, pp. 197, 199; Maspero, *The Dawn of Civilization*, p. 541; Davis, *Genesis and Semitic Tradition*, p. 4). Ward notes the presence of the phallus with the head of a serpent, but offers no explanation; Maspero and Davis show the serpent-phallus in their reproductions of Tiamat but make no reference to it. Trumbull says:—"In the representation of Nergal, the lord of the under world, in the Ancient Babylonian mythology, the phallus and the serpent were identical." In a note at the bottom of the page he refers to Perrot and Chipiez's *History of Art in Chaldea and Assyria*, Vol. I, p. 349f, and to Layard's *Monuments*, Series ii, pl. 5, adding:—"The serpent is there shown on the feminine Tiamat, where it appears on the masculine Nergal" (*The Threshold Covenant*, p. 235).

All authorities are agreed, therefore, that a serpent-penis does appear on the figure of what is accepted as the female dragon Tiamat, and the question has to be settled—why? Its appearance on Nergal is, of course, more natural, singular as even this is, but why should it appear on a female animal?

Writing some years ago to Dr. Ward on this point, we mentioned the possibility that Tiamat is here represented as invaginated by a serpent, only, however, to doubt that this was the correct explanation. It is true that female idols from New Guinea, where local traditions connect woman and the serpent sexually, show a female invaginated by a serpent-like creature (Havelock Ellis, *The Psychology of Sex*, Vol. II, p. 234), yet, as intimated, we doubted and still doubt that this is the explanation in the present instance. Ward, as stated, equally rejecting this assumption, added:—"I think it more likely that the Dragon was also, in some versions, regarded as masculine."

We believe that this last is the true explanation, and yet Ward did not enter into particulars beyond what we have quoted from his communication, it is, therefore, left to us to give this. An earlier combat than that between Marduk and Tiamat shows a god fighting with a mighty serpent which endeavors to crawl rapidly away. The Babylonian story of creation is, therefore, of a mixed character, finally representing a serpent-dragon as the animal defeated by Marduk, the dragon represents Tiamat, and her phallus the serpent (Jeremias, *ib.* Vol. I, p. 151, fig. 57).

It is important here to bear in mind that the Babylonian creation story begins with the existence of two beings, Apsu and Tiamat, male and female, representing the primeval waters massed



together as in an embrace, according to the manner of thinking natural to the Babylonians. For the Babylonian theologians, says Jastrow, "This massing together of the primeval waters. . . . this embrace of Apsu and Tiamat becomes a symbol of sexual union" (*BAR*, p. 412).

Here, then, is the explanation of the representation of the female dragon Tiamat with the serpent-penis, it is in these features a combination of Tiamat and Apsu. But why this combination in the manner represented? The same question exactly with little difference may be asked in the case of the serpent-penis on Nergal (Maspero, *ib.*, pp. 690, 691). Why should a serpent-penis appear on either of these animals? The answer is of course, only and solely, that given by Trumbull, that in the ancient Babylonian mythology, the phallus and the serpent were identical.

The explanation just given, as it confirms Jastrow's remark concerning the idea of sexual union as seen by the Babylonian priests in the supposed embrace of the primeval waters, entirely does away with Ward's statement that in Babylonian art, "we never see any display of phallicism." The fact is that we practically see nothing else than phallicism in Babylonian art, as will be fully confirmed presently. The evidence now given is of course the most direct that can be offered for the contention that the Babylonian-Assyrians were phallic worshippers, but even should it ever be proved, which is hardly likely, that the supposed serpent-penis as it appears both on Tiamat and Nergal is not a serpent-penis, there is yet ample indirect evidence that the Egyptians, Babylonian-Assyrians, Hebrews, Greeks and Romans, phallicism was, and continued to the last to be, the national religion of these respective peoples.

### III.

#### THE SERPENT AND THE WOMAN.

Trumbull tells us that the goddess, Beltis-Allat, the consort of Nergal, is shown holding a serpent in either hand (*ib.*, p. 235). In describing this goddess in the figure referred to by Trumbull, Jastrow says that she "has her two arms extended, in the act of strangling a serpent (*ib.*, p. 580). But this is a mistake, since first she holds not one, but two serpents, nor is she engaged in strangling them, for, to quote Maspero,—“She brandishes in each hand a large serpent.” When, however, he adds, “a real animated javelin, whose poisonous bite inflicts a fatal wound upon the enemy” (*ib.*, pp. 690, 692), it seems to us that in this bald

statement he somewhat overstates the actual truth of the matter, for, unless we are very much mistaken, Allat holds the serpents for two reasons, the neglect to mention both destroying the actual significance of either.

From the first man viewed the serpent from two standpoints, one of dread, and one of delight, for to him the serpent had originally been and continued to be viewed as a creature which could both destroy and impart life. There are many examples which might be given of both of these views, such as the serpent made by Isis to destroy the aged-god Ra, and the statement in the Book of the Dead of the serpent goddess Sata, supposed to be uttered by the deceased in proof of his resurrection:—"I am the serpent Sata whose years are many. I die and am born again each day. . . . I die, and am born again, and I renew myself, and I grow young each day" (Budge, *BD.*, p. 278). But perhaps the best illustration is the well known incident of the death of the Israelites by the bite of a serpent and the restoration of the dying to health by their gazing at the brazen serpent, recorded as having been put on a pole and placed in their sight by Moses (*Num.* 21, 4-9). The usual explanation of this incident is that we here have an example of "a wide-spread belief that the image of a hurtful thing drives the evil away (*Brazen Serpent*, HDBs, p. 837).

This last is the explanation offered by Frazer in discussing the belief in "the relation between wounded man and agent of the wound" (*The Golden Bough*, Vol. I, p. 56; cf. III, p. 427; Davies, *Magic, Divination, and Demonology*, p. 39). Now we do not for one moment desire to deny that in this "Brazen Serpent" episode the well understood principle of "sympathetic magic" played its part, but we do positively affirm that here also was another principle playing *its* part, the principle of sex which formed the basis of phallic worship.

We have seen, under the discussion of the serpent as a phallic symbol, that there is abundant evidence for viewing the ritual use of the serpent as expressing just such phallic significance, a significance which we are attempting to prove as the principal reason for the worship of the serpent.

Sayce tells us that "The symbol of royalty adopted by the earliest Pharaohs was the cobra, it symbolized the irresistible might and deadly power of the conquering chieftain, which, like the dreaded cobra of the desert, overcame inhabitants of the

country" (*Gifford Lectures*, p. 210). That the serpent worn by the Pharaohs, and other dignitaries, such as queens and princesses, on the headgear just above the face (Petrie, *History of Egypt*, Vol. II, pp. 63, 77, 80), signified power is true, yet not merely the power of death, but also of life, phallic life, which, indeed, was the prime significance of the serpent as worn by Egyptian royalty. So far as the Egyptian kings are concerned we shall deal with them under their own section, here we must confine ourselves to the serpent as associated with women.

The earliest form of a foreign mother-goddess as worshipped by the Egyptians was the tutelary goddess of Kadesh, the capital of Cheta, otherwise northern Syria. She is shown standing on a lion and carrying in the right hand three lotus buds which she holds by a coil of their long stems, in her left hand she holds sometimes two serpents, at other times only one. Some of her representations show her nude, and it is here that she holds one serpent (Ohnefalsch Richter, *Text*, pp. 74, 75; Maspero, *Struggle of the Nations*, p. 158), although sometimes she holds two serpents when nude (Layrd, *Nineveh and its Remains*, Vol. II, p. 168f). As clothed with a skin-tight garment and wearing the head-dress of Hathor, she carries two serpents in the left hand (Budge, *GE*, Vol. II, p. 276f). Budge says:—"Qetesh must have been worshipped as a nature goddess," and he cites Gen. 38.211, 22; Deu. 23.18; Num. 25.1 and Hos. 4.14, where the Hebrew of the Anglicised prostitute and harlot (RV) is kadeshah, which means a sacred prostitute. Qetesh or Kadesh was not the original Syrian or Hittite name of this goddess, but Atargatis, whose chief center of worship in Syria was Kadesh on the river Orentes, the word Kadesh meaning "the holy city" where sacred prostitution formed the chief feature of the worship as here practised (Wright, *The Empire of the Hittites*, pp. 73, 75).

Now the symbols as held by Qetesh illustrate her character as a mother-goddess of fertility for the lotus is a well known symbol of female fertility, to be hereafter fully proved; while the serpent is naturally the corresponding male symbol of fertility. The Cretan mother-goddess, older than Qetesh, is shown carrying a serpent in either hand (*Aegean Civilization*, Ency. Brit.); while in pre-Israelite Canaan, the Egyptianized mother-goddess carries a lotus bud and stem in either hand (Bliss and Macalister, *Excavations in Palastine*, pls. 67, 70). As carried by mother-goddesses the serpent or serpents could in no sense whatever be viewed

as symbols of death, but rather exclusively as symbols of life.

Havelock Ellis quotes Ploss and Max Bartels as pointing out that the phenomenon of a woman's menstrual function has by many primitive peoples been ascribed to the fact that a snake "had bitten the sexual organs of a woman and so caused the phenomenon" (*Man and Woman*, p. 14).

In his later work already quoted Ellis asks:—"How has it happened that in all parts of the world the snake, or his congeners, the lizard and the crocodile, have been credited with some design sinister or erotic, on women" (Vol. II, p. 236). Now, Ellis never attempted to answer this question, although to us the answer is simple, since it appears to us quite obvious that, as Cox said long ago, the symbol of the phallus suggested the form of the serpent, which thus becomes the emblem of life and healing. After giving from all parts of the world many examples showing the universal association of a snake and a woman in sexual matters, Crawley says:—"The explanation has several times been hinted at, and is obvious when one considers the likeness in shape of the serpent, lizard, eel, and similar animals, to the male organ of generation" (*The Mystic Rose*, p. 193).

Now of course this explanation is *obvious* if one will only possess himself of the necessary information on the fact in question and give it full consideration. Indeed, so obvious was this explanation to the Jews that "In Rabbinical tradition the serpent is the symbol of sexual desire," and this led the Rabbis to think that in the Eden story "the serpent here represented the sexual passion" (Barton, *SO*, p. 93; *Midrash Rabba to Genesis*, sec. 20).

With all the evidence before us on the serpent and woman we can see why "at Rome the serpent was the symbol of fecundation, and often figures at Pompeii as the *genius patrisfamilias*, the generative power of the family" (Ellis, *ib.*, p. 238). It was the symbol of fecundation because of its likeness to the phallus, a conclusion irresistible in view of the overwhelming proof offered by us.

In our Introduction to this thesis we expressed our surprise at Prof. Skinner's limited knowledge of the Phallic symbolism of the serpent, and we did so because the information given here by us was just as accessible to him as to us. The same thing, however, may be said in the case of other eminent scholars who have denied that the Eden story is a sex story told in euphemistic language. Trumbull, Ellis, Crawley, and other scholars in similar work,

strict scientists as compared with biblical exegetes, recognise that the narrative in *Gen. III*, is a sex story euphemistically told, but not so these said exegetes, who, as in the case of Toy and Cheyne, including Skinner, deny that it is a sex story (*Traditions and Beliefs in Ancient Israel*, p. 81; *Genesis-ICC*, p. 71f).

We have elsewhere given what at the time appeared to us ample evidence that *Gen. III*, is a sex story (*The Amer. Jour. of Rel. Psy. and Ed.*, Aug., 1905, p. 295f), and it yet appears to us fully sufficient. Nevertheless, so eminent a scholar as Cheyne failed to be convinced by it. This scholar has now passed to "the great beyond," and we can only hope that before another of the eminent exegetes named lays down his pen for good, the evidence produced here by us that the serpent *was* a well understood phallic symbol, will be the cause of these scholars revising their opinion so that we may gain their help in maintaining the view that Genesis is a sex story euphemistically told. To this story we now directly turn our attention under the following two sections.

(To be continued.)

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Translated for THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY.

### THREE CASES OF PSEUDO-HERMAPHRODISM WITH REMARKS ON THE SOCIAL VIEWPOINT OF THE QUESTION.

BY LOUIS LE CONTELLEC, M.D.

MONTPELLIER, FRANCE.

**I**N each of the three cases of pseudo-hermaphrodisism here reported a mistaken diagnosis of the sex had been made. In the first, the subject was a female presenting an arrested development in the evolution of Müller's ducts. The remaining two cases are examples of typical perineal hypospadias.

CASE 1.—An individual, 30 years of age, exhibited himself in fairs, etc. Considered as belonging to the masculine sex he had been a mason in Spain, but at the time of his military service he had to submit to a medical examination, when his abnormal sexual state was revealed.

The subject was short, stout and muscular, of rather low intelligence. Face beardless, neck short and very muscular. Thorax broad and breasts well developed. Upper and lower limbs very muscular.

The mons veneris is not very hairy. Below it there were two well developed labia majora, thick and covered with hair on their external aspect. At their anterior commissure is a large clitoris covered by a distinct hood plainly similar to the glans covered by the prepuce and presenting a frænum on its lower aspect.

If the labia majora are spread apart a sinuous urethral groove is seen starting from behind the clitoris extending into the perineum and ending in a perineal cloaca from which urine comes. The borders of the groove are thin and projecting, and by uniting on the lower surface of the clitoris and continue with the hood.

The subject sits to urinate by the perineal orifice. A little blood also comes away monthly by this same orifice. Menstruation began at the age of thirteen years.

No evidence of testicles can be found either in the labia or inguinal folds. Nothing found per rectum.

CASE 2.—Subject 25 years old, applied for a certificate of hermaphroditism in order to exhibit himself at a fair. Certificate refused but an examination was made.

The subject was of medium height and dressed as a woman. Hair long, no beard, masculine voice. Neck short and thick. Chest well developed; breasts atrophied. Upper and lower limbs muscular.

Two lateral folds are seen, similar to two labia majora and both testicles can be felt at the inguinal rings. Penis and glans very large. Behind there is a urethral groove ending in a perineal meatus.

CASE 3.—Miss M., 24 years old, came for certificate to change her civil status. Quite tall and thin, the person wore a feminine costume in accordance with her civil status. Voice strong, gestures masculine. No beard. Upper limbs muscular. Chest broad, no development of breasts, only two rudimentary nipples. Pelvis high and narrow masculine type. Lower limbs have a feminine type.

Mons hairy; below a penis and on each side two cutaneous folds simulating labia majora. Penis has a well developed glans and presents on its under aspect the commencement of a urethral groove. It is partially covered by a long prepuce.

The urethral groove ends at the perineum in a cul-de-sac at the bottom of which is the meatus. The borders of the groove

are thin and broad and continue with the prepuce in its lowered part. Behind they are lost insensibly in the pseudo-labia majora. The passage of a bougie does not reveal any diverticulum.

On each side of the penis is a cutaneous fold extending behind to the perineum and covered with hair on the external aspect.

The testicles, situated at the inguinal rings fall into the cutaneous folds when the subject is erect.

Per rectum on each side of the urethra an oblongated body 3 centimeters long and about one centimeter broad can be felt, which we assumed to be the prostatic lobes. The patient can urinate in the erect posture. His sexual appetite is for women and he has both erection and ejaculation. The patient states that he has a young brother presenting the same anomalous condition which is an interesting fact. A certificate was given.

Pseudo-hermaphrodisism has frequently given rise to errors of sex and androgyni are not infrequently mistaken for females. Such mistakes may have serious consequences. A boy considered a female was placed in a boarding-school for girls where his conduct would have had serious consequences had he not been expelled.

Numerous also are cases in which a mistake in the sex due to pseudo-hermaphrodisism has resulted in nullifying marriage. And lastly, the psychism of these hermaphrodites must be seriously considered, particularly of those whose civil status carries an inexact sex.

Too often the pseudo-hermaphrodite is obliged to exercise the profession of a "what-is-it" in various shows. From infancy he is the butt of his little play-fellows who look upon him a curiosity and a subject for jokes. Later on for the same reason he can not procure work and at length he is engaged by some Barnum.

Are these beings who present these abnormal physical states normal from the moral viewpoint? The majority are weak-minded, others are mentally unbalanced, melancholy impulsives or maniacs. The majority of alienists have insisted on the part played by genital malformations in the development of mental disease. Rassegeau even goes so far as to consider hermaphrodites and all subjects having genital malformations as degenerates and believes they should be treated as such. Therefore, if they are degenerates they may become irresponsible impulsives.

Are there any certain signs by which one may determine to which sex a pseudo-hermaphrodite belongs? The development of

the breasts is a sign not to be neglected but still more important is menstruation although it is only a relative indication because a male pseudo-hermaphrodite may have a sufficiently developed uterus to give rise to slight menstrual hemorrhage. On the other hand, some females with or without genital malformations never offer a trace of menstrual flux. The only certain sign is the presence of spermatazooids.

However, by a careful examination of the genital malformation most physicians are sufficiently enlightened to make a correct diagnosis of the sex and in cases of doubt the physician should inform the family and very carefully explain the exact situation.

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### SYPHILIS TWO YEARS AFTER THE COMMENCEMENT OF THE WAR.

BY PROF. GAUTHER.

(*Ann. d. Mal. Vén., Jan. 1917*)

Before the war there were, in round numbers: 300 fresh syphilitic cases amongst 3,000 patients treated in the clinic, *i. e.*, 1 out of 10.

During the first sixteen months of the war we had 800 syphilitics amongst 5,000 patients, *i. e.*, 1 out of 6.

During the following eight months our statistics showed a total of 600 syphilitics amongst 2,300 patients, *i. e.*, 1 out of 4.

Accordingly, whilst during the sixteen first months of the war (from August, 1914, to December, 1915) syphilis had increased more than a third, or nearly a half, in the eight following months (from January to August, 1916) it increased more than a half, or nearly two thirds.

Our actual statistics cover two years of the war and comprise a period extending from August 23rd, 1914, to August 23rd, 1916; during the first three weeks after the mobilization the wards of the clinic were closed by an arbitrary act of the hospital official and in spite of the protestations of the professor of the clinic. The progression of syphilis, ascertained in our service, and, besides in conformity with the observations which could be made by the consultation of the outpatients of the hospital of St. Louis, the importance and the form of which are known, were from 300 to 400 patients that were handled there every morning; the afternoon consultation, which before the war had been held daily, was suspended, which was very wrong, according to my



opinion. Whilst before the war there were, on the average, from 4 to 5 syphilitic chancres observed at the consultation of St. Louis, the actual proportion reaching every day about a dozen primary cases.

Now this is everywhere the same proportion and one comes to the really alarming conclusion to see that syphilis, in a general way, has increased more than a half, or almost two-thirds.

In this communication I do not want to reconsider all the details which one finds treated in my previous works where I dwelled particularly on the actual development of venereal diseases. I am going to discuss fresh cases of syphilis amongst civilians which we find continually in this class of patients, an unusual proportion of very young or aged men. It seems, indeed, that the very young and the very old fared very badly since the men of military age went to the front.

Age of civilians affected with fresh syphilis:

|                          |     |
|--------------------------|-----|
| Under 20 years.....      | 37  |
| From 20 to 30.....       | 138 |
| “ 40 “ 49 .....          | 28  |
| “ 50 “ 59 .....          | 14  |
| Over 60 (64 and 66)..... | 2   |

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I also observed something what I have never seen before: two cases of chancre of the vulva of little girls of  $3\frac{1}{2}$  years.

Amongst military persons—less numerous in our wards since—for clinical instruction—we had to hospitalize a certain number of civilians, men and women—amongst the military persons, I say, the youngest classes seemed to be proportionately less affected. The men between 25 and 35 furnish two-thirds of all the syphilitics.

Of 120 military patients showing primary or secondary symptoms of fresh syphilis, 42 were married and 78 single.

This large proportion of married men amongst our military syphilitics gives us an explanation of our saddening findings amongst our female patients. In fact, of 222 freshly infected women that were treated in our clinic, (from January 1st to August 31st, 1916, *i. e.*, for a period of hardly 8 months) 120 were lawfully married and 16 lived in a state which can be regarded as a regular marriage. Now then, nearly two-thirds of our female patients were married women. Granted that some of them caught the disease as the result of an escapade, which, however, is rarely admitted, 59 affirmed that they had been infected

by their husbands, 32 of the latter noticing the first symptoms of syphilis a few weeks after the departure of their husbands, who had been on furlough. Another, still more melancholy circumstance: 7 of our patients were pregnant!

Examining the age of our female patients, we find that nearly a third of them were past 30, which is contrary to all statistics relating to the age of syphilitic infection which, amongst the irregulars, takes place, as a rule, between 18 and 21.

Age of the women infected with fresh syphilis and treated in the clinic:

|                            |     |
|----------------------------|-----|
| Under 20 years of age..... | 46  |
| From 20 to 29 .....        | 108 |
| “ 30 “ 39 .....            | 43  |
| “ 40 “ 49 .....            | 21  |
| “ 50 “ 55 .....            | 4   |

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Of course, I do not want to repeat here what I have said already before about the prevention of venereal diseases, of gonorrhoea as well as of syphilis. If I treat nothing else than syphilis in this discussion, it is likewise necessary to emphasize the extraordinary actual frequency of gonorrhoea, amongst men as well as women; the seriousness of a gonorrhoeal infection in a woman is well known and is aggravated by the fact that very few physicians know how to treat it.

I want to emphasize two points: firstly, the instruction to the public, particularly of military persons; secondly, the instruction of the physicians.

Venereal diseases are still considered as shameful diseases, which must not be recognized and of which one must not speak; it is necessary to combat this dangerous hypocrisy. The instruction of military persons as well as of civilians must be instituted. In regard to military persons an important step has been made during the last year. Nearly everywhere lectures on venereal diseases were given by hospital physicians as well as military doctors and even by private practitioners. Following my advice and in accordance with the instructions of Inspector Sieur, Director of the Health Department of the Military Government of Paris, Dr. Bizard, chief of the Clinic of St. Louis, has given 22 illustrated lectures which were attended by 8,000 men, belonging to the different army corps which are intrenched in the camp outside of Paris, and 5 lectures at the College of St. Cyr, before 1,500 cadets, that is to say, 27 lectures.

We certainly do not exaggerate when we say that we expect important results from these lectures. By questioning our military patients, we often find them completely ignorant about venereal diseases, the younger men as well as the older ones, but now, after they are well informed, we may hope, that in the future they will be able to protect themselves.

On the other hand, it is lamentable to find so many diagnostic errors which show that a great number of physicians are insufficiently informed in regard to syphilis and skin diseases. I will give only a few instances: A military man was treated four months, in several hospitals, for psoriasis which in reality was a papulous syphilitic eruption. In 15 days the patient was cured by the mercurial treatment.

Some months ago another military person presented an ulceration of the penis which was diagnosed as herpes and not treated. Four months afterwards, he was sent to us for alopecia pelada. The herpes was a syphilitic chancre which is still demonstrated by the scar and the characteristic adenopathy, and the alleged pelada was a secondary alopecia areata. During these four months the patient has had "herpes" again, he repeatedly suffered from the throat; this, however, did not prevent him from having intercourse with several women, for he did not know that he was sick.

A third military man was affected with a trouble of the throat the origin of which seemed so doubtful that six injections of biniodide of mercury were made. After the first injections the angina disappeared. The patient was told a continuation of the treatment was unnecessary, for, according to medical opinion, it was certain that he was not syphilitic. Sent on furlough and continuing to suffer from the throat he did not want to have intercourse with his wife before he had consulted a private practitioner. Also the latter denied the existence of syphilis. Subsequently the patient was for a whole week with his wife. On his return he consulted me at the hospital. I discovered mucous patches by which the whole throat was covered.

A fourth military man, discharged because of an ulcer on the leg, had been treated unsuccessfully with several local applications and finally was declared to be incurable. He came under our care as a civilian; in three weeks his ulcers were cured by the mixed treatment.

I could quote many more similar cases amongst our military

patients, but I will emphasize also the diagnostic errors, so serious in their consequences, which are committed in regard to female inmates of disorderly houses.

One day, while an inmate of a house in the province, one of these women noticed a small pimple on her upper lip which she showed to the visiting physician who declared that it was a fever pimple. The pimple enlarged accompanied by a big gland; yet, in spite of all that she continued in her "service" receiving daily from ten to fifteen visitors, most of them being military men. Feeling uneasy she came to Paris to consult me. Diagnosis: syphilitic chancre of the upper lip with the characteristic adenopathy and an incipient roseola.

Another woman was treated by me for secondary symptoms. After the disappearance of the symptoms she left the hospital and entered a "house" in a large city of the province. Of course, she did not treat herself any more but drank and smoked to excess. One day she told the visiting physician that she was suffering from an inflammation of the tonsils. He advised her to submit to an operation. Of course, the patient denied everything about the preceding syphilis. So she remained for ten days, receiving daily a large number of visitors. Beginning to suffer more and more she returned to consult me. I found the right tonsil hypertrophied and the pillars covered with mucous patches!

I could quote many more of such cases that came under my observation in which patients that were affected with syphilitic chancre, were sent to us for herpes or soft chancre.

For a long time I teach and repeat again and again that many of the allegedly herpetic lesions, particularly in women, are nothing else than mucous patches, and the majority of soft chancres are in reality mixed chancres as has been proven by the clinical evolution and the seroreaction.

You see, I quote only errors which were made in easy cases in which the diagnosis could be established upon a simple examination and where it was hardly necessary to interrogate the patients; indeed, every physician ought to know that in the matter of syphilis he should not trust the affirmation of the patients for in nine cases out of ten they have but one aim, namely, to cheat the physician and to mislead his diagnosis. Chiefly nowadays, it is necessary that every physician should know that syphilis is spreading more and more, and cannot more be regarded as a disease which is only to be found in large cities. We must fear that soon we shall have syphilitics in the smallest villages and all the

dangers of a further propagation resulting from infection and heredity.

Moreover, the insufficiency of many physicians in the matter of syphilis has struck me for a long time. Twelve years ago I asked the Council of the Medical Faculty to make it obligatory for all the students of medicine to attend a course of two or three months at the Clinic for Cutaneous and Syphilitic diseases. I reckoned that after a course of this duration all the students could pass in my service during the fourth year of their curriculum. They did not say that I was wrong, but the decision was postponed, and nothing was done. It is customary in France to make no provisions for the prevention of an evil the remedies for which are sought always after its arrival.

In spite of the alarming increase of syphilis since the beginning of the war, it is not only the war which is to be held responsible for this state of affairs which was only precipitated by the war. Don't you believe that the syphilitic peril was created solely by the war; its cause has to be found in antebellum conditions the development of which were only furthered and accelerated by the war. For a long time competent men recognized the danger.

More than once I pointed out the danger of syphilis, as in my Report to the Academy, in 1912. This report which was never published but carefully preserved in the archives of the Ministry of the Interior, made some noise at that time. Being obliged to call attention to the deficiencies of the service of the Board of Public Health, in regard to syphilis, leprosy and tuberculosis, I declared as follows: "I wish we were visited from time to time by the cholera, malta fever, and even the plague. There is a contagious and infectious disease of an epidemic as well as an endemic character which affects one-third of the population but does not disturb a bit those higher up. I mean syphilis. Indeed, I am astonished that this permanent endemic disease has not yet aroused the attention of the public authorities. I believe, that some persons could be found who would devote themselves to the study of means and ways by which the propagation of syphilis and venereal diseases could be hindered." I wrote this four years ago. My warning was not heeded. In spite of my report which was not taken into consideration and which brought me nothing but abuse, they continued doing nothing. To-day you see the results. I say this without any acrimony but with sadness. That report contained useful information of how to combat the venereal peril.

SOCIAL AND SEXUAL BEHAVIOR OF MONKEYS WITH  
SOME COMPARABLE FACTS IN HUMAN  
SEXUAL BEHAVIOR.

**E.** J. KEMPF (*Psychoanalytic Review*, April, 1917) states that we can no longer hold that the individual is solely responsible for his tendencies to homosexuality, auto-eroticism or perverseness in his sexual life. His progenitors developed, perhaps needed, such interests and we must bring about an enlightened course of sublimation of the abnormal sexual tendencies. In order to obtain more insight into the phylogenetic determination of man's social and sexual life and some knowledge of the infra-human primates' social and sexual life, the author carried out certain experiments. Six macacus rhesus monkeys were observed for a period of 8 months. The personalities of the six monkeys were as distinctly different as so many people. For convenience the monkeys were named A, B, C, D, E and F. A, B, and C were about six months old when acquired. C was a female. D, E and F were males who had reached sexual maturity and were capable of the complete sexual act.

A was very timid and shy. He gave way to the demands of all the others and adapted himself as best he could by any other means but the use of force. Despite the oppression of the others he was a happy, fastidious little monkey.

B was very different in his reaction tendencies and disposition. He was courageous and aggressive. He dominated A and C, taking food from them at will.

C was very much like B in aggressiveness and inquisitiveness. A, B and C were more fond of each other than of the large monkeys, probably because of fear of punishment by them.

D was apparently a matured male. He dominated all of the group except E, who alone consistently tried to take food from him.

E was the largest and strongest monkey of the six and recognized as the leader of the band. His wishes were never disputed. He forced any of the others to submit as his sexual object when it was his pleasure.

F, a quick, alert monkey, was very different in many of his reaction tendencies from any of the others. He was more cruel than the rest. He often tried to force A, B and C to submit as sexual objects, but never D or E. On the contrary, he submitted

to either D or E as the sexual object, until either had gratified his sexual hunger. Occasionally, then, D or E submitted as sexual objects for him. F's sexual position was different from that of the rest in that although he occasionally assumed the characteristic sexual position (elevated buttocks and lowered chest and head) he rarely maintained it longer than necessary to induce a sexual approach from another monkey. Almost invariably he raised his shoulders and head to a full height by resting on his extended forearms and exposed his teeth as if to bite. He never stopped watching his sexual patron. He was never observed to touch the lips of his sexual patron or object.

A and B or D and E when paired off in separate cages usually assumed the sexual position for one another upon the slightest expression of desire for it by the other and usually responded to the wishes of the one in the sexual position whenever that position was assumed. The individual's method of expressing his desire that the other monkey should assume the sexual position was shown by a characteristic smacking of the lips, pulling upward on the hind-quarters of the sexual object, touching, looking at and often smelling of the genitalia and anus of the object. If the affective-motive (desire) was slight this was all that happened. If the exposure of the visual, olfactory and tactile receptors generated more sexual affect it was manifested in the more vigorous play of the aggressor and more animated smacking of the lips. Its intensification was often further expressed by soft voice sounds. This usually aroused like responses in the sexual object and the play continued until the summation of affect had generated a very active sexual craving. Insertion of the penis into the anus was finally made, followed by rapid strokes and kissing of the lips until mild general convulsive movements resulted.

The following observations illustrate the usual sexual and social behavior of the monkeys: A, B and C were in a cage together. E was admitted. E mounted A immediately. B tried to punch E's genitalia while E was mounted on A, who had assumed the sexual position for him. E struck at B's hand and B moved behind E. B tried to mount E while E was still mounted upon A. E pushed B away. Then B pulled A away from E and assumed the sexual position before E. E then mounted B. After a few seconds E again mounted A. B pulled A away a second time and substituted himself, backing up to E. A then pulled at E's scrotum while E was mounted on B and B barked threateningly at A for interfering.

All of this time C isolated herself by sitting in a corner and chewed food. When E pulled her out of the corner to play with her she joined in the play as long as necessary.

D and F, who had previously been indifferent towards one another, became very active. D mounted F and vigorously attempted to copulate.

Sadistic forms of play, such as the persecution of C by B or A by C, as shown by the sexual reactions of the other monkeys, had a distinct erotic influence and *may be compared to the erotic influence of bull fights, cock fights, dog fights and prize fights so popular with men.*

When D and F were admitted to A, B, C and E, F renewed his assault upon B which was so vicious that B screamed with terror. B's defense was to seek the protection of E by getting behind E and even crawling under him. E struck at F. F finally caught B, who became catatonic and passively allowed F to manipulate him.

Monkeys will often protect their favorites from persecution by other monkeys even at the risk of severe punishment. The monkey whose protection is sought is usually the sexual favorite.

*The catatonic attitude as a reflex defensive adaptation.*—The following observations will illustrate the nature of such adaptations: D and F were caged together. C, whose genitalia were swollen and bleeding, probably menstruating, was admitted. F began to pet and examine her. D scratched at her and growled threateningly. C promptly fled into a corner. Then D reached down and pulled her out of the corner by her head. She allowed him to pull her head far to one side and passively held it in this awkward position for nearly a minute after D had abandoned her. F now approached and pulled her head around. She was perfectly plastic. He pulled her lips apart and examined her teeth. She continued plastic. He studied her face with much interest. Then he bit gently at her throat. Then he slapped her several times. Finally he left her. There was apparently a certain amount of sexual satisfaction in this for her, because now she raised her buttocks and held herself for further examination. D and F did not respond to this.

Catatonic experience sensory images (hallucinations) of being examined, manipulated, being sexually assaulted and frequently reveal afterwards that mingled fear and eroticism deter-



mined this reflex unconscious type of adjustment to the fearful yet pleasant sensations.

*Sexual favors offered to retain food and protection.*—Sexual favors were frequently offered so as to retain possession of food. Food was occasionally shared with a sexual favorite by a stronger monkey, who at the same time refused some of it to another monkey towards whom he was sexually indifferent. Sexual favorites also obtained protection from assault by other monkeys and frequently sought this protection.

*Mechanism of erotogenesis.*—The sensorimotor sexual reflex stimuli do not work unless the appropriate stimuli are applied. The appropriate stimuli which cause reactions of a frank sexual nature, in one sense, constitute quite a variety and they vary both with the individual and his affective state. Their stimulating values shade from the subliminal to those causing maximal reactions, which latter are apparently selected when obtainable. Stimuli which tend to cause maximal reactions apparently fluctuate in value depending upon the state of sexual fatigue or affective craving and the newness of the stimuli.

A patient, physically normal, was in an anxiety state because when he attempted sexual intercourse with a woman who was otherwise personally attractive to him, he always had to visualize the face of a man (a former sexual object) to replace the face of the woman.

Another patient always visualized the face of a certain type of woman whenever he attempted sexual intercourse with any woman.

Still another woman, sexually indifferent at the time, resorted to oral erotic acts to arouse himself sufficiently to have sexual relations.

A young soldier was in a serious anxiety state because he had lost his heterosexual potency after oral sexual relations with a woman. The normal act after this experience was disagreeable.

Like an isolated band of male monkeys who revert to homosexual relations, groups of isolated men also normally revert to forms of homosexual relations whenever esthetic, athletic and refined interests are strongly discouraged. This frequently occurs in prisons, asylums, and among soldiers and sailors. Too severe moral restrictions of heterosexual interests in such men is an extremely serious innovation and one that must be given the gravest

consideration before the misconception of certain types of moralists are applied.

Sexual indifference may result from either the inappropriateness of the sexual object or from fatigue of the sexual sensorimotor system through excessive stimulation by a too constant object, or when other affective disturbances are present, such as anger, fear, hunger, etc.

Sexual reinvigoration may promptly occur upon the presentation of a new sexual object. For example, when the monkeys D and E had been caged together for several days they became sexually indifferent to one another, for little or no sexual play occurred. When B was admitted, almost immediately E began to play with B, mingling overt sexual acts with playful wrestling until the affective state was one of marked eroticism, as manifested by persistent attempts at copulation. Similar behavior occurs in man, such as the frequent sexual interest between business and social companions, the married man and his mistress, the married woman and her lover, and the affective indifference between many married couples. Perhaps no other features of the constitution of man has caused so much social turmoil and self-imposed distress as this phylogenetic predisposition of his affective-sensorimotor system. He likes to think of it as an impersonal thing and calls it the work of the devil, immorality, the wickedness of the flesh and threatens his unruly neurons with the pains of hell fire. Hatred, anxiety, divorces, insanity, suicides, murders and social ruination commonly result from the conflicts with this phylogenetic predisposition of erotogenesis.

## A B S T R A C T S

### HOMOSEXUAL AND HETEROSEXUAL TENDENCIES.

Studies of animal behavior have shown that probably all animals must learn how to manipulate themselves. The tadpole and fish learn to swim, the frog to jump, the chick to peck, the bird to fly, the babe to nurse. Objective learning (manipulation of environment) and subjective learning (manipulation of self) occur through conditioning of reflexes, as well as imitation of acquired methods of other for the development of novel sensorimotor associations, etc.

Upon the differences in inherent sexual selective tendencies McDougall says that Freud "would explain the direction of the

sex impulse of man towards woman by the assumption that the male infant derives sexual pleasure from the act of suckling at his mother's breast. How, then, does the sex instinct of woman become directed towards man? How explain the fact that homosexuality is not the rule in women?"

If men are similar in their phylogenetic constitution to the male monkeys, as studied by the author as well as Hamilton, where the tendency towards homosexuality precedes and predominates the tendency towards heterosexuality, then McDougall's question may be answered by the observation that males and females apparently do not begin with the same selective tendencies. In males there is apparently a predisposition to particular sexual interests which include those of homosexual nature, as well as a predisposing selective tendency to acquire the female which has a secondary value to the homosexual interests for a certain period of years during which time the homosexual tendencies may become fixed.

In man the universal precedence of overt or disguised homosexual interests during the growth of the individual is recognized as normal. The gradual transfer to heterosexual interests has been found, through the analysis of a large series of men and women, to be a delicate functional procedure with a constant liability to regression to homosexual interests until a thorough heterosexual transfer is made. Homosexual fixation and heterosexual failure is in a large group of individuals determined by the organic constitution of the individual, but a still larger functional group of males and females, who are organically normal, have had their sexual reflexes so "conditioned" by pleasant and unpleasant experiences that, despite all conscious wishes to regulate them, they have become fixed homosexual types.

Some of the most profound and irrevocable tendencies to chronic dissociations of the personality are based upon the fearful anxiety caused by complete sexual inversion. Why it is universally considered to be more "effeminate," "weak" or "unmanly" to be the homosexual object than the homosexual patron seems to have its foundation farther back in the phylogenetic scale than the influence of social culture.

Probably the irrepressible craving to assume the female rôle in the sexual act causes so much distress because the individual's other wishes, namely, to be "manly," "strong," biologically as potent as others, are so seriously conflicted with and belied. Hamilton observed that eunuchs, although they attempted copulation with females, would assume the sexual position for smaller and weaker males.

## SEXUAL DESIRE AND ACQUISITIVENESS.

Man has found it necessary to protect himself from himself (his sexual tendencies) in his social relations. It is found necessary to have chaperoned most forms of social relations, which implies that practically all such social relations are habitually associated with the sex problem and are inherently a part of acquisitive tendencies. A soldier, stationed for four months with several companions far out in the wilderness among snow-covered mountains, complained that the terrible loneliness was responsible for the excessive masturbation among the men. Apparently the men became instances of the reversion to autoeroticism, in which the individual becomes a self-sufficient erotogenic mechanism and his own sexual object in order to avoid suffering depression from the loss of an object for his affections.

A very intelligent woman adopted a puppy to suckle her breasts after she had weaned her baby. She told her physician that she felt very affectionate towards the puppy. So also, shepherds, cowboys, hostlers and farmers have been known to adopt their animals for sexual purposes.

Children adopt pets and become strongly attached to them, personify them, substitute them as companions and have a marked sexual interest in them. Polymorphous perverse reactions are quite common in children and adults of poorly sublimated types and in some instances of otherwise highly sublimated types. By sublimation is meant the natural substitution of useful, artistic or abstract objects for the actual objects required by the affect. For example, an unmarried sculptress who desires a child and cannot marry, creates bronze and marble babies. The creative affect is satisfied to a comfortable degree and civilization is the gainer by her artistic creations. But if she were not trained to satisfy her affective cravings through her art or some other form of creative work, her persistent affective needs would eventually either have forced a socially censured motherhood or burdened society with a neurotic woman.—*Urol. and Cut. Review.*

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#### HEREDITARY SYPHILIS IN THE THIRD GENERATION.

In the *Annales des Maladies Vénériennes*, of November, 1916, Dr. E. Gaucher discusses three cases in which the descendants of the same great-grandfather were luetic, suffering from dental

and cerebral dystrophies, adenoid vegetations, idiocy, strabismus and enterocolitis. This man who transmitted such a fateful inheritance even unto the third generation, was affected with paraplegia of syphilitic origin. He died young. His family spoke always with a certain reserve of him. The first of his great-grandchildren, a girl, 9½ years old, well developed and of good appearance, presenting a dystrophy of the upper median incisors, a slight scoliosis of the left side which was under treatment and improving. She had been operated upon for adenoid vegetations. Her serum reaction was weakly positive. The second patient, a girl, 6 years old, of retarded mental development, almost idiotic, not yet able to speak and hardly to walk, had a pale and somewhat tumid skin, convergent strabismus, a flat nose and very poor and almost decayed teeth of the primary dentition. Altho her serum reaction was only suspicious, of the three patients this child was the worst afflicted with hereditary syphilis. In the writer's opinion, even a completely negative Wassermann proves nothing and cannot invalidate a diagnosis for syphilis, certainly not hereditary syphilis. The third patient, a boy, 3 years old, suffering from enterocolitis since birth, had been operated upon for adenoid vegetations. His Wassermann was strongly positive. The father of these three children affirmed that he had never had sexual intercourse before marriage. The writer told him to test his and his wife's blood. His wife was in the eighth month of pregnancy. At the end of the same month the man returned. His wife's Wassermann was negative, his distinctly positive, which in the writer's opinion, could be only explained by his heredity. Prof. Gaucher taking up his mental notes, made a retrospective inquest of the pathologic antecedents of this family. About 18 years ago, he had treated the paternal grandfather of the three infected children for a slight attack of cerebral hemorrhage and prescribed iodide of potassium which was followed by recovery. Interrogated as to his past, he affirmed that he had never had syphilis. This same man, without acquired syphilis, was affected with divergent strabismus, and presented a dystrophy of the mucous lining of the tongue, which, however, was not very pronounced, and is described under the name of fissured tongue. The writer learned that several years later this grand-father succumbed to a second attack of cerebral hemorrhage. He died at Vichy whither he had been sent because of diabetes from which he was suffering. He was a victim of hereditary syphilis which in the writer's opinion must be retraced to the initial infection of the great-grandfather.

## GONOCOCCUS CARRIERS.

In treating of carriers of the gonococcus, Dr. Eugene Holt Eastman (*Ill. M. J.*) points to the disproportion in the number of gonorrhoea existing in the male and the female. He quotes an authority who tells us that six women suffer from it to one male. Yet the women are much in the minority in the number of cases which report for treatment. The greatest number of women terminate their cases on the operating table. It has been estimated that from 70 to 90 per cent. of all operations in the female pelvis are due to gonorrhoea. Yet many a woman who has been accused of having contributed this disease, has submitted to examination without receiving a positive diagnosis. This is because the infection of the vagina is not frequent. The secretion from the vagina is acid in reaction which with the squamous pavement of this canal makes an unsuitable site for the establishment of infection. (The vagina of the adult is paved with squamous cells. In children, infection of the vulva and introitus is the rule). Columnar epithelia are present in the urethra. The female urethra is frequently the site of infection. But urethritis is so painful that the patient will not be a willing partner to coitus while enduring this suffering. The most common source of infection from the female is the cervix uteri with the columnar epithelium of the internal os. It is also the most difficult field for determining a diagnosis. The difficulty lies in the fact that the gonococci penetrate deeply into the interstices of the columnar epithelium lining the os, and remain there, seldom making themselves evident in the discharge. During and just following menstruation the gonococcus is most active and the field for its proliferation at this time eminently fertile because during this period the membranes are congested and copiously supplied with blood. If the mucous discharge from the os be examined microscopically during or just following a menstruation, the gonococcus, if present, will usually be found. This accounts for the popular belief that intercourse at this time will invariably result in gonorrhoea. The gonococcus once having installed itself within the external os, proceeds in time to become chronic. There may be little or no discharge and practically no discomfort. It is in these chronic cases that examination per speculum fails to establish a diagnosis. If not arrested in this locality, infection passes upward involving the tubes and ovaries, and pus from a discharging pyosalpinx is a dangerous source of infection to the male. It

has been estimated that 95 per cent. [Baseless exaggeration!] of chronic endocervicitis is gonorrhoeal. In the male, the urethra is usually bathed in an acid urine which militates against infection to some degree, but following intercourse the urethra is bathed in an alkaline semen which neutralizes the field and renders it temporarily more susceptible to infection. The appearance of a discharge within 24 hours after intercourse is usually the re-establishment of an old case. This is what is popularly called a "strain." Gonorrhoeics carry the diplococci in their glands or mucous cells in chronic form until their resistance is lowered when there will follow a more or less severe exacerbation of the disease. Under artificial cultivation the gonococcus will decline in virulence after the thirtieth generation. The patient who has been its carrier for years, acquires a tolerance for it, or the strain becomes too attenuated to produce any visible effect, but let this same strain be passed to a second person and in its virulence is at once revived. The writer mentions the experiments Wertheim made with the gonococcus. Making culture from a case of two years' standing, he attempted to infect the original urethra and met with failure. However, a healthy urethra was readily infected with this culture, and when pus from the latter was introduced into the original urethra there resulted a severe gonorrhoea.

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#### USEFUL INSTABILITY OF A MENTAL STOCK.

Observation of the hereditary transmission of qualities in families shows that a bad line of descent sometimes tends to die out naturally thru deepening mental and physical degeneration. Yet there may be at the same time in the same family a good line of ascent in one or another person of the tainted stock. Indeed a degree of mobile instability of the mental stock which in excess or in unpropitious circumstances issues in insanity seems positively to favor occurrence of the variation which develops sometimes into special talent or genius; a too hardened and fixed constitution of the stock being unapt to change and put forth a promising variation. Eugenic rules of breeding, if put into force, might therefore not turn out to be entirely eugenic in their consequences; to get rid of all the qualities in the species which are thought bad might be to pluck up the very taproots of its vitality and eventually emasculate it.—DR. HENRY MAUDSLEY: *Organic to Human.*

# Psycho-Sexual Gleanings

## AN INTERESTING CASE OF CLAUSTROPHOBIA.

W. H. B. Rivers (*Lancet*, August 18, 1917) records the case of a medical man thirty-one years old who was of a very nervous temperament and who suffered from some stammering and a very pronounced form of claustrophobia. The latter condition took the form of being afraid of closed spaces chiefly on account of the possibility of not being able to get out of them should anything happen. This phobia seemed to date from the time when he was six years old and was forced to sleep on the inside of a "box bed." Various attempts to cure the condition by psychoanalysis, in which he was told that his trouble was connected with some sexual experience, failed to disclose the true cause of the condition and did not relieve him. Finally by means of a plan of psychoanalysis carried out by the author and the patient, in which he was told to remember and study his dreams and recall any events which they suggested, and which did not even mention the possibility of a sexual element, the cause was brought out and much relief resulted. The cause was found to have dated from the time the patient was three or four years old when he was accidentally locked in a dark hallway with a growling dog at its further end. This was followed by several severe illnesses which probably gave occasion for the relegation of the memory to his subconscious. The absolutely free association practiced in the analysis carried out mainly by the patient himself was what was required to recall the memory. It is emphasized by the author that much harm can be done and many failures recorded when psychoanalysis is practised with the obsession that there must be some suppressed sexual element at the basis of the patient's trouble. The only scientific way to proceed is to encourage absolutely free association of ideas without suggestions as to the probable ultimate revelations which will emerge. The associations should be analyzed as they occur and the patient's thoughts then directed along the lines which seem the most promising.—*N. Y. Med. Jour.*

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## PRACTICAL RULES FOR THE "WOMAN QUESTION."

Let there be the freest scope given to all women with masculine dispositions who feel a psychic necessity to devote themselves to masculine occupations and are physically fit to undertake them.



But the idea of making an emancipation party, of aiming at a social revolution, must be abandoned. Away with the whole "woman's movement," with its unnaturalness and artificiality and its fundamental errors."—WEININGER. [How funny it sounds now!]

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### IS WOMAN SUPERIOR TO MAN?

It is absurd to make comparisons between the few really intellectual women and one's average experience of men, and to deduce the superiority of the female sex. As Darwin pointed out, the proper comparison is between the most highly developed individuals of two stocks. "If two lists were made of the most eminent men and women in poetry, painting, sculpture, music, history, science, and philosophy with half a dozen names under each subject, the two lists would not bear comparison."—WEININGER: "*Descent of Man*."

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### THERE IS NOTHING NEW UNDER THE SUN.

"Emancipation," "woman's rights movements," are no new things in history. As has been the case with every other movement, so also it has been with the contemporary woman's movement. Its originators were convinced that it was being put forward for the first time, and that such a thing had never been thought of before. They maintained that women had hitherto been held in bondage and enveloped in darkness by man, and that it was high time for her to assert herself and claim her natural rights. The prototype of this movement occurred in the earliest times. Ancient history and medieval times alike give us instances of women who, in social relations and intellectual matters, fought for such emancipation, and of male and female apologists of the female sex. Sir Thomas Moore claimed for it full equality with the male sex, and Agrippa von Nettesheim goes so far as to represent women as superior to men. And yet this was all lost for the fair sex, and the whole question sank into oblivion from which the nineteenth century recalled it.—WEININGER.

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### "MALES" AND "FEMALES."

Living beings cannot be described bluntly as of one sex or the other. The real world from the point of view of sex, may be regarded as swaying between two points, no actual individual being at either point, but somewhere between the two. The task

of science is to define the position of any individual between these two points. The absolute conditions at the two extremes are not metaphysical abstractions above or outside the world of experience, but their construction is necessary as a philosophical and practical mode of describing the actual world.

A presentiment of this bisexuality of life (derived from the actual absence of complete sexual differentiation) is very old. Traces of it may be found in Chinese myths, but it became active in Greek thought. We may recall the mythical personification of bisexuality in the Hermaphroditos, the narrative of Aristophanes in the Platonic dialogue, or in later times the suggestion of a Gnostic sect (Theophites) that primitive man was a "man—woman."—WEININGER.

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#### THE LAW OF SEXUAL ATTRACTION.

Everyone possesses a definite, individual taste of his own with regard to the other sex. . . . Sexual attraction is nearly always reciprocal. . . . The circumstance that fertilisation has the best results when it occurs between parents with maximum sexual affinity, supplies a strong corroboration to the law of sexual affinity (for special purposes the breeder, whose object frequently is to modify natural tendencies, will often disregard this tendency). Consideration of sexual aversion affords the readiest proof that the law holds good thruout the animal kingdom. . . . Men, when quite young, are attracted by much older women, whilst men of thirty-five are attracted by women much younger than themselves. So also on the other hand, quite young girls generally prefer much older men, but, later in life, marry striplings. . . . The law of sexual affinity is analogous in another respect to a well-known law of theoretical chemistry.

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#### THE WOMAN QUESTION FROM WEININGER'S VIEWPOINT.

Woman's demand for emancipation and her qualification for it are in direct proportion to the amount of maleness in her. Emancipation is not the wish for an outward equality with man, but the deep-seated craving to acquire man's character, to attain his mental and moral freedom, to reach his real interests and his creative power. All those who are striving for this real emancipation, all women who are truly famous and are of conspicuous mental ability, reveal some of the anatomical characters of the male, some external

bodily resemblance to man. All those so-called "women" who have been held up to admiration, by the advocates of woman's rights, as examples of what women can do, have almost invariably been intermediate forms.

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#### INTERCOURSE DURING PREGNANCY.

Dr. W. F. Robie writes of a man and a woman who had fallen in love with each other at first sight. He was a very considerate husband; both were moderately passionate. Intercourse was usually from two to four times a week. Oftener than this did not give her complete satisfaction, so he was not insistent. During pregnancy, intercourse was kept up, but with somewhat less frequency than before, and continued until a day or two before the children were born. She said: "If a woman ever wants her husband it is when she is pregnant. I certainly have stronger sexual feeling for mine than at any other time. I know people say that having desire and intercourse in pregnancy is likely to make the child sexually minded, but if this is so, the very act which results in conception being the same thing, should also make it so." The author adds that this woman of 26 has two beautiful and healthy children, and, tho never very robust, has improved very much in health since marrying and beginning to bear children.

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#### GEROKOMY.

Readers of the Bible are acquainted with the history of King David to whom when he was old and decrepit a young virgin was brought and had to sleep with him, "that my lord the King may get heat." This device, afterwards called gerokomy, was employed by the Greeks and Romans, and has had followers in modern times. Boerhaave, the famous Dutch physician, "recommended an old burgomaster of Amsterdam to lie between two young girls, assuring him that he would thus recover strength and spirits." After quoting this, Hufeland (*Makrobiotik, or The Art of Prolonging Human Life*) made the following reflection: "If it be remembered how the exhalations from newly opened animals stimulate paralysed limbs [? Ed.] and how the application of living animals soothes a violent pain, we cannot refuse our approval to the method." Metchnikoff (*The Prolongation of Life*) refers to Cohausen, a doctor of the eighteenth century, who published a treatise on a Roman, Hermiphus, who had died aged a hundred and fifteen years. He

had been a master in a school for young girls, and his life, passed in their midst, was greatly prolonged. Hufeland comments thus: "Accordingly he gives the excellent advice to breathe the air of young girls night and morning, and gives his assurance that by so doing the vital forces will be strengthened and preserved, as adepts know well that the breath of young girls contains the vital principle in all its purity." Hufeland lived in the eighteenth century.

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#### WHERE MALTHUS WAS WRONG.

The check to overpopulation mainly advocated by Malthus is a prudential delay in the time of marriage; but the practice of such a doctrine would assuredly be limited, and if limited it would be most prejudicial to the race. The doctrine would only be followed by the prudent and self-denying; it would be neglected by the impulsive and self-seeking. Those whose race we especially want to have, would leave few descendants, while those whose race we especially want to be quit of, would crowd the vacant space with their progeny, and the strain of population would thenceforward be just as pressing as before. There would have been a little relief during one or two generations, but no permanent increase of the general happiness, while the race of the nation could have deteriorated. The practical application of the doctrine of deferred marriage would therefore lead indirectly to most mischievous results that were overlooked owing to the neglect of considerations bearing on race. . . . The misery check, as Malthus called all those influences that are not prudential, is an ugly phrase not fully justified . . . Population decays under conditions that cannot be charged to the presence or absence of misery in the common sense of the word. It is certainly not wholly due to misery, but rather to listlessness, due to discouragement, and acting adversely in many ways. One notable result of dulness and apathy is to make a person unattractive to the opposite sex and to be unattracted by them. It is antagonistic to sexual affection, and the result is a diminution of offspring. . . One cannot fairly apply the term "misery" to apathy. I should rather say that strong affections restrained from marriage by prudential considerations more truly deserved that name.—FRANCIS GALTON: "*Inquiries Into Human Faculty and Its Development.*"

# THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY

WILLIAM J. ROBINSON, M. D., EDITOR.

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## THE JANUARY AND FEBRUARY ISSUES.

We shall cheerfully pay 25 cents for each and every copy of the January and February 1918 issues of THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY. If cash is not desired, books or pamphlets may be selected. A complete list will be found on advertising page.

We also need a few copies of February, 1917.

\* \* \* \* \*

The publishers intend soon to raise the subscription price of THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY to five dollars per annum. At the present subscriptions will be accepted at the old rate of four dollars per annum (ten dollars for three years) and subscribers may renew at this rate for as many years as they wish.

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## SEX HISTORIES

Readers are requested to kindly send in *sex histories*, brief or detailed, their own or those of their patients and friends, for the pages of THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY. Of course, when so requested, the writer's name will not be published. Or the communication may be sent in anonymously.

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## DISTORTED VIEWS ON PSYCHOANALYSIS.

DEAR DR. ROBINSON:

I was considerably disappointed to find you quoting a *New York Medical Journal* abstract of a paper by W. H. B. Rivers on "an interesting case of claustrophobia" (originally published in the *Lancet*, Aug. 18, 1917) without calling your readers' attention to the author's errors and fallacies. I had fondly imagined that after my papers in THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY such absurdities would not find room therein without at least some word of criticism from you.

Rivers is quoted as saying that the patient was treated by psychoanalysis "in which he was told that his trouble was connected with some sexual experience." Who told the patient this? Rivers or a self styled psychoanalyst? Genuine psychoanalysis never says anything so leading or suggestive to a patient. Any one guilty of such bad technique is not a psychoanalyst.

Rivers pats himself on the back saying that his method of psychoanalysis discovered the cause. But you will please note that Rivers did not cure his patient. He claims only that "much relief resulted." Had he penetrated deeper into his patient's soul he would in all probability have discovered sexual roots for the neurosis, infantile fixations, and cured his patient.

Rivers' assumption that "several severe illnesses probably gave occasion for the relegation of the memory to his subconscious" is a bit of theorizing which does not at all appeal to me as being either probable or intelligible inasmuch as it is contrary to all experience. If Rivers is right in this Freud's whole dynamic theory goes by the board.

I shall also avail myself of this opportunity to say a few words of criticism with reference to an unchallenged quotation (p. 87 of *THE JOURNAL OF UROLOGY*, February, 1918), from McDougall's book on "*Social Psychology*." McDougall says: "Freud would explain the direction of the sex impulse of man towards woman by the assumption that the male infant derives sexual pleasure from the act of suckling at his mother's breast. How, then, does the sex instinct of woman become directed towards man? How explain the fact that homosexuality is not the rule in women?"

Permit me to say that McDougall does not understand Freud because he (McD.) is only a theoretical psychologist, having no experience in the analysis of the normal or abnormal soul. In the second place, Freud never made the statement attributed to him by McDougall. Freud is not an idiot and would have seen the absurdity pointed out by McDougall. Freud has never thought it necessary to explain why the sex instinct of man is directed towards woman. All that Freud says in connection with this is that in the suckling of the infant, male and female, there is a kind of sexual pleasure, and this, I may add, fosters the heterosexual impulse of the one and the homosexual impulse of the other.

Believe me,

Sincerely yours,

S. A. TANNENBAUM, M.D.

## SEXUAL GRATIFICATION AND INSOMNIA.

*He giveth his beloved sleep.*

BY MARIE CARMICHAEL STOPES, SC.D., PH.D., London.

**T**HE healing magic of sleep is known to all. Sleeplessness is a punishment for so many different violations of nature's laws, that it is perhaps one of the most prevalent of mankind's sufferings. While most of the aspects of sleep and sleeplessness have received much attention from specialists in human physiology, the relation between sleep and coitus appears to be but little realized.\* Yet there is an intimate, profound and quite direct relation between the power to sleep, naturally and refreshingly, and the harmonious relief of the whole system in the perfect sex-act.

We see this very clearly in the case of the ordinary healthy man. If, for some reason, he has to live unsatisfied for some time after the acute stirring of his longing for physical contact with his wife, he tends in the interval to be wakeful, restless, and his nerves are on edge.

Then, when the propitious hour arrives, and after the love-play, the growing passion expands, until the transports of rapture find their climax in the explosive completion of the act, at once the tension of his whole system relaxes, and his muscles fall into gentle, easy attitudes of languorous content, and in a few moments the man is sleeping like a child.

This excellent and refreshing sleep falls like a soft curtain of oblivion and saves the man's consciousness from the jar and disappointment of an anti-climax. But not only is this sleep a restorative after the strenuous efforts of the transport, it has peculiarly refreshing powers, and many men feel that after such a sleep their whole system seems rejuvenated.

But how fares the wife in this event? When she, too, has had a satisfactory orgasm, she similarly relaxes and slumbers.

But as things are to-day it is scarcely an exaggeration to say that the *majority* of wives are left wakeful and nerve-racked to watch with tender motherly brooding, or with bitter and jealous

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\* The Editor has called attention several times to the intimate relationship that exists between insomnia and lack of normal sex relations. In a public address delivered March 7, 1913, (see *CRITIC AND GUIDE*, April, 1913, p. 120), he stated that at least 75 per cent of all cases of insomnia were due to an improper or ill-satisfied sexual life.

envy, the slumber of the man who, through ignorance or carelessness, has neglected to see that she too had satisfaction.

Many married women have told me that after they have had relations with their husbands, they are restless, either for some hours or for the whole night; and I feel sure that the prevalent neglect on the part of men to see that their wives have an orgasm at each congress, must be a very common source of the sleeplessness and nervous diseases of so many married women.

The relation between the orgasm and sleep in woman is well indicated in the case of Mrs. A., who is typical of a large class of wives. She married a man with whom she was passionately in love. Neither she nor her husband had ever had connection with any one else, and while they were both keen and intelligent people with some knowledge of biology, neither knew anything of the details of human sexual union. For several years her husband had unions with her which gave him some satisfaction and left him ready at once to sleep. Neither he nor she knew that women should have an orgasm, and after every union she was left so "on edge" and sleepless, that never less than several hours would elapse before she could sleep at all, and often she remained sleepless the whole night.

After her husband's death her health improved, and in a year or two she entered into a new relation with a man who was aware of the woman's needs and gave sufficient time and attention to them to insure a successful orgasm for her as well as for himself. The result was that she soon became a good sleeper, with the attendant benefits of restored nerves and health.

Sleep is so complex a process, and sleeplessness the resultant of so many different mal-adjustments, that it is, of course, possible that the woman may sleep well enough, even if she be deprived of the relief and pleasure of the orgasm. But there are so many cases among married women in which sleeplessness and consequent nervous condition are coupled with a lack of the complete sexual relation, that one of the first questions a physician should put to those of his women patients who are worn and sleepless, is, whether her husband really fulfils his marital duty in their physical relation.

It appears that many medical men are almost unaware of the very existence of orgasm in women, or look upon it as a superfluous and accidental phenomenon.

Also, there is little doubt that the complete lack of sexual relations is one of the several factors which render many unmarried women nervous and sleepless.



In the case of the unmarried woman, however, the lack is not so acute nor so localized as in the case of the married woman who is thwarted in the natural completion of her sex-functions after they have been directly stimulated.

The unmarried woman, unless she be in love with some particular man, has no definite stimulus to her sex desires beyond the natural upwelling of the creative force. The married woman, however, is not only diffusely stirred by the presence of the man she loves, but is also acutely, locally and physically, stimulated by his relation with her. And if she is left in mid-air, without natural relief to her tension, she is in this respect far worse off than the unmarried woman.

Nevertheless, many unmarried women suffer from sleeplessness as a result of their celibacy, quite unconscious of its cause. The case of Miss B. might be quoted as an illustration. Miss B. was one of those girls (unsuspectedly numerous) who from her childhood had so manipulated herself that she had sexual indulgence in secret. Though her general health suffered in a variety of ways, she slept remarkably well. When she was over 26 she came in contact with a medical adviser who discovered her almost life-long habit, and under semi-religious influence she acquired sufficient self-control to break herself of it; but from that time onward her power of sleep was greatly reduced: the slightest noise wakes her, and she would be described by any medical man as a nervous subject. [Here we have to deal with a different factor. Giving up masturbation, unless replaced by normal sex relations, often gives rise to obstinate insomnia.—W. J. R.]

We are, however, only concerned here with the married woman. When she is left sleepless through the neglect of the mate who slumbers soundly by her side, it is not surprising if she spends the long hours reviewing their mutual position; and the review cannot yield her much pleasure or satisfaction. For, deprived of the physical delight of orgasm, (though perhaps, like so many wives, quite unconscious of all it can give) she sees in the sexual union an arrangement where pleasure, relief and subsequent sleep, are all on her husband's side, while she is merely the passive instrument of his enjoyment. Nay, more than that: if following every union she has long hours of wakefulness, she then sees clearly the encroachment on her own health in an arrangement in which she is not merely passive, but is actively abused.

Another of the consequences of the incomplete relation is that when stirred to a point of wakefulness and vivacity by the preliminary sex-stimulation (of the full meaning of which she may

be unconscious) a romantic and thoughtful woman is most able to talk intimately and tenderly—to speak of the things *most* near and sacred to her heart. And she may then be terribly wounded by the inattention of her husband, which, coming so soon after his ardent demonstrations of affection, appears peculiarly callous. It makes him appear to her to be indifferent to the highest side of marriage—the spiritual and romantic intercourse. Thus she may see in the man going off to sleep in the midst of her love-talk, a gross and inattentive brute—and all because she has never shared the climax of his physical tension, and does not know that its natural reaction is sleep.

These thoughts are so depressing even to the tenderest and most loving woman, and so bitter to one who has other causes of complaint, that in their turn they act on the whole system and increase the damage done by the mere sleeplessness.

The older school of physiologists dealt in methods too crude to realise the physiological results of our thoughts, but it is now well known that anger and bitterness have experimentally recognisable physiological effects, and are injurious to the whole system.

It requires little imagination to see that after months or years of such embittered sleeplessness, the woman tends not only to become neurasthenic but also resentful towards her husband. She is probably too ignorant and unobservant of her own physiology to realise the full meaning of what is taking place, but she feels vaguely that he is to blame, and that she is being sacrificed for what, in her still greater ignorance of *his physiology*, seems to her to be his mere pleasure and self-indulgence.

He, with his health maintained by the natural outlet followed by recuperative sleep, is not likely to be ready to look into the gloomy and shadowy land of vague reproach and inexplicable trivial wrongs which are all the expression she gives to her unformulated physical grievance. So he is likely to set down any resentment she may show to “nerves” or “captiousness”; and to be first solicitous, and then impatient, towards her whining complaints, or silent moroseness.

If he is, as many men are, tender and considerate, he may try to remedy matters by restricting to the extreme limit of what is absolutely necessary for him, the number of times they come together. Unconsciously he thus only makes matters worse; for as a general rule he is quite unaware of his wife’s rhythm, and does not arrange to coincide with it in his infrequent tender embraces. As he is now probably sleeping in another room and not

daring to come for the nightly talks and tenderness which are so sweet a privilege of marriage, here, as in other cases, his well-meaning but wrongly conceived efforts at restraint only tend to drive the pair still further apart.

What must be taking place in the female system as a result of the completed sexual act?

It is true that in coitus woman has but a slight external secretion, and that principally of mucus.

But we have no external signs of all the complex processes and reactions going on in digestion and during the production of digestive secretions. When, as is the case in orgasm, we have such intense and apparent nervous, vascular and muscular reactions, it seems inevitable that there must be correspondingly profound internal correlations.

Is it conceivable that organs so fundamental and whose mere existence we know affects the personal characters of women, could escape physiological results from the intense preliminary stimulus and acute sensations of an orgasm?

To ask this question is surely to answer it. It is to my mind inconceivable that the orgasm in woman as in man should not have profound physiological effects. Did we know enough about the subject, many of the "nervous breakdowns," and neurotic tendencies of the modern woman could be directly traced to the partial stimulation of sexual intercourse without its normal completion in the orgasm, which is so prevalent in modern marriage.

This subject, and its numerous ramifications, are well worth the careful research of the most highly trained physiologists. There is nothing more profound, or of more vital moment to modern humanity as a whole, than in the understanding of the sex nature and sex needs of women.

I may point out as a mere suggestion that the man's sex organs give rise to *external* and also to *internal* secretions. The former only leave the glands which secrete them as a result of definite stimulus: the latter appear to be perpetually secreted in small quantities and always to be entering and influencing the whole system. In woman we know there are corresponding perpetual internal secretions, and it seems evident to me that there must be some internal secretions which are only released under the definite stimulus of the whole sex-act.

The English and American peoples, who lead the world in so many ways, have an almost unprecedentedly high proportion of married women who get no satisfaction from physical union with

their husbands, though they bear children, and may in every other respect be happily married.

The modern civilized neurotic woman has become a by-word in the Western world. Why?

I am certain that much of this suffering is caused by the *ignorance* of both men and women regarding, not only the inner physiology, but even the obvious outward expression, of the complete sex-act.

Many medical men now recognize that numerous nervous and other diseases are associated with the lack of physiological relief for natural or stimulated sex feelings in women. Ellis quotes the opinion of an Austrian gynecologist who said that "of every hundred women who come to him with uterine troubles, seventy suffer from congestion of the womb, which he regarded as due to incomplete coitus." And Porosz published some cases in which quite serious nervous diseases in wives were put right when their husbands were cured of too hasty ejaculation.

Sleep, concerning which I began this chapter, is but one of innumerable indications of inner processes intimately bound up with the sex-reactions. When the sex-rite is, in every sense, rightly performed, the healing wings of sleep descend both on the man and on the woman in his arms. Every organ in their bodies is influenced and stimulated to play its part, while their spirits, after soaring in the dizzy heights of rapture, are wafted to oblivion, thence to return gently to the ordinary planes of daily consciousness.

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## IS PLATONIC LOVE A NORMAL SOCIAL RELATION?

By E. R. NASH, M.D.

**P**LATO depicted a kind of social relation between men and women in which there was passionate affection and attachment without sensual feeling. This conception of Platonic love does not admit of the existence of sexual desires between the lovers. If such desires exist, whether expressed or not, they destroy the character of the sentiment which Plato describes as the only true love. In view of Plato's celibacy and his advocacy of a community of wives and goods in place of domestic life and private property, we may assume that the sentiment he described as love, represented his own sentiment toward the opposite sex.

There is one fundamental difficulty in discussing matters in which love plays a part: the impossibility of harmonizing the many conceptions of the complex emotions included under the generic term, love. To the discriminating mind and to the one who studies the nuances in expressions and what they mean, the word itself covers many different sentiments. There are vastly different sentiments involved in the love of God, the love of a sweetheart, the love of a friend, the love of a parent or child, the love of children in general, the love of a horse, the love of war, the love of life, the love of nature, of a bungalow in the woods, of green apples, of abstract qualities, etc. As we have no words or expressions which will interpret each of these sentiments, in using the generic term we may make it apply to any one of the sentiments included in the term. In only one of these forms or kinds of love is there any association in thought of sensual feeling; namely, the love of a sweetheart. When such thought association arises in regard to a friend of the opposite sex, that friend becomes for the moment, in the mind of the lover, a sweetheart. The friend may not recognize or accept such relation, it exists nevertheless in the lover's mind, while the thought association lasts. Once accepted by the friend, the new relation takes the place of the other, tho there never be the consummation of the desire or a reciprocal thought association.

In love there is a longing for the individual, thing or quality, which may be absent in mere liking, and which is the essential feature of the emotion. In the love of a sweetheart there is a longing, not only for the companionship, but also for the closest mental, physical and spiritual association with the other. The closest physical association is in the sexual embrace. In Platonic love there is a complete absence of desire for the physical association and therefore there cannot be in this love the same sentiment that exists between lovers and sweethearts. In this kind of love the sentiment is such as exists between friends of the same sex, the strength and depth of the sentiment depending upon the temperament and the closeness of association between the two. In two normal, healthy, virile individuals of opposite sex, a close mental and spiritual association may exist for a time in the true Platonic sense, but if they are normal, healthy and virile and there is no mental or physical obstacle to sexual relations, their close association will spur the desire for physical association which they have subconsciously suppressed, until it is beyond their control. The sex urge is a natural, instinctive phenomenon which cannot be suppressed at will, the physical demand and its mental interpretation

in desire come unbidden, and while lovers may suppress the expression of such desire they cannot suppress the desire itself. We are speaking here of normal, healthy, virile individuals, not of frigid women and impotent men who lack both potentia and libido, or of those abnormal individuals whose sexual energies have been diverted into abnormal channels, or of those equally abnormal persons who have schooled themselves into a fear or disgust of the sexual act. Such abnormal persons can maintain social relations such as are depicted by Plato, indefinitely, and to such, Platonic love can exist as a normal social relation. But Platonic love does not contemplate or presuppose such relations between abnormal persons. It can exist between perfectly normal individuals for a time as has been explained, and more or less permanently under exceptional circumstances. In the vast majority of cases where such relations are said to exist it is not a pure Platonic love, devoid of sexual feeling, but a love in which the expression of desire is suppressed, or where obstacles to its consummation exist.

A few examples showing exceptional circumstances under which Platonic love between normal persons has been maintained, will be given. (1) A man of 30, whose wife has been in the lunatic asylum for the past five years, has as his housekeeper the younger sister of his wife. The man and his sister-in-law have become close associates and lovers, but he declares he has never had any desire for physical association with her, tho he does not deny that he has had such association with other women.

(2) A couple have been living together for several years as brother and sister. Tho living in closest intimacy together, his sexual desires are gratified by another woman for whom he has only a physical affection, which is reciprocated in kind by her. This woman is married, adores her husband, but for her sexual gratification she prefers her paramour.

(3) A music teacher, finding his wife unfaithful, left her and became a misogynist. He found delight in the progress made by an exceptionally bright pupil and with the sole thought that he would develop her into a great musician he adopted her as his ward. In their constant association he gradually lost his hatred for women, developed an intense desire for her companionship and a passionate love, devoid, however, of sensual feeling. She has reciprocated that love in kind, and altho she calls him daddy, their relations are those of lovers. I cannot give the ages of these two, as it might reveal their identity. Both are well known in musical circles.

(4) A machinist lost his leg through the carelessness of a young woman, a fellow employee. After he recovered she married him, but on the wedding night developed an uncontrollable repugnance to sexual congress with a maimed person. He has never insisted upon sexual relations and they live as happily as two lovers can live, without such relations.

(5) In a somewhat similar case the man has a physical defect which makes him an unacceptable mate. In this case husband and wife relations are maintained without the formality of a legal ceremony. The woman is masculine in type and manners and the two are like intimate chums of the same sex.

The first case presents the nearest approach to true Platonic love. Here the natural affection existing between relatives who are interested in the welfare of each other, has been strengthened through close association, a gradual sense of dependence upon each other, and finally a longing for each other's company. In the woman there is probably an inhibition of sexual desire for the man, caused by a moral regard for her sister's marital rights. He declares that he considers himself released from his conjugal obligations, but he is not attracted to his sister-in-law physically, has never kissed her or held her in his arms, yet he feels keenly her absence, and is unhappy when she is not around him. In the second case the woman is probably frigid and unemotional, as she does not object to her lover's sexual association with the other woman. She does not understand the sex urge, but believes that there exists on the part of the man a sex-need which must be relieved, and the gratification of the sexual desire can be accomplished without the sacrifice of his love for her. He says he has no regard for the other woman, visits her only under sexual stress, and when this is past he rarely thinks of her. In this case the underlying causes for the inhibition of sexual desires are probably her frigidity and his knowledge of this condition. In the third case, misogyny and the complete suppression of sexual desires following his experience with his unfaithful wife, will account for the absence of such desires on his part. His mate is abnormal in her sexual life. Her desires were formerly aroused and automatically gratified when reading erotic books. Now the same result is produced when playing or hearing certain musical compositions. At such times she experiences the turgescence, orgasm and reaction of normal intercourse, and this can be repeated several times if the same or similar compositions are played. She likes to be kissed and embraced but she cannot conceive of gratification of sexual desire through physical

contact. She says she does have such desires, but these are relieved by playing the compositions which, she knows from experience, will cause gratification. In the reaction there is a sense of satisfaction and a feeling of lassitude. Some compositions quieten her desire, but she will not play these when in an erotic mood unless she is tired or wants to avoid the fatigue following gratification. This case illustrates the diversion of sexual energies into abnormal channels. There are many such cases among so-called intellectuals. Some experience an orgasm when alone, engaged in certain mental work; others only when in the presence of the opposite sex. Occasionally the individual is so engrossed in the work that the orgasm passes unnoticed until the satisfaction and lassitude of the reaction is experienced or emission has occurred. Such barely conscious or unconscious orgasms may also occur when the mind is not wholly engrossed in work, even when at rest. They are then similar to nocturnal emissions.

The desire for the close association with a single individual having similar tastes, is much stronger among highly intellectual persons than among others. When such association occurs between persons of opposite sex intimate companionships are formed upon the basis of like tastes, ideals and purposes, and these may result in an intense attachment without sexual desires directed to each other. Such desires may exist in these cases as in any other, but their gratification does not require the association with any particular person, and it may be accomplished unconsciously, or subconsciously, through the merest touch, as of the fingers, ordinary conversation, or the presence alone of the associate, or of some other person. In these cases there is no thought of sexual congress, no desire for bodily contact, no sex need for any particular person. It is in such cases that true Platonic love is possible, and when it does occur it becomes a normal social relation. These persons are, however, abnormal in their sex life. Normal sex life demands normal sexual relations, tho love is not a necessary concomitant of such relations. Normal love between persons of opposite sex, not merely affection or friendship, but love, such as exists between lover and sweetheart, includes the physical as well as the mental and spiritual longing for each other. It is possible to conceive of an attachment between friends of opposite sex, so strong that there exists a longing for each other as urgent as for food or drink. And if they possess normal sexuality, the physical longing for each other will sooner or later arise, in spite of their efforts or subconscious determination to suppress it.



This has been the experience of many so-called intellectuals in whom the sex urge has been diverted or perverted. Some of these persons never experienced a longing for physical contact with a particular person of the opposite sex, not even a desire for normal sexual congress, until some incident occurred which instantly changed their sexual life. A woman writer who had maintained intimate Platonic relations with a journalist for years, in a moment of erotic ecstasy, threw her arms around him in a passionate embrace. She said she was unconscious of her act and might have done the same with anyone who would have been at her side at the moment, or even with any inanimate object. The man returned the embrace and developed a sudden longing for her physical association. The man had become accustomed to barely conscious orgasms without emission by day and nocturnal emissions without lascivious dreams at night and had not experienced a normal libido in many years. Her act aroused the libido and a longing for physical association with her. She declares that she had not the slightest sexual desire but submitted to him as she felt that she was responsible for his new longing. After this experience their platonic relations ceased and they maintain marital relations although both say they rarely indulge in sexual congress as the orgasms occur in the course of their work as often as before. The libido is aroused by physical contact as a kiss, embrace or handshake, but it does not occur without contact.

Most of the cases of Platonic love between healthy, virile individuals are really pseudo-Platonic, the physical longing being deliberately suppressed, or by tacit understanding, every expression of that longing, in word and action, being avoided. The term is also misapplied to cases in which every element of love, such as exists between lover and sweetheart, is present, but the gratification of desire is thwarted by circumstances. In true Platonic love the element of sexual desire is compatible with friendship but not with love. The distinction between the two relations, friendship and love, is clear. In friendship there is absent the yearning and longing for the object of his affections. In love the mere presence of the loved one produces a sense of contentment and happiness far different from the association derived from the association of a friend. Friendship may indeed be so strong that the friend will make every sacrifice that the lover would make, but the spiritual yearning is not there. Such friendships between persons of opposite sexes—called Platonic friendships—are not rare. It frequently happens that there is Platonic friendship on the one side and true

love or pseudo-Platonic love on the other. This relation passes for Platonic love, altho there is absent the essential element of love on the one side, and there is present the physical longing which deprives it of the character of Platonic love, on the other. Moreover, in Platonic love there must be a mutual attachment, a condition which need not prevail in the ordinary conception of love.

If we restrict the term Platonic love to cases in which there is complete absence of sexual desire, then such relations can exist normally only in abnormal persons; a frigid woman and an impotent man in whom both potentia and libido are lacking. If we include cases in which the desire exists but its gratification is diverted or perverted, the individuals in these cases are likewise abnormal. Platonic love may exist as a normal social relation between normal persons under exceptional circumstances, as when inhibiting influence prevents the normal gratification of sexual desires with each other, when the desires are directed toward some other person more acceptable sexually, or when there are strong intellectual and spiritual attachments but weak sexual desires. In most cases Platonic love, if it existed at all, soon loses its Platonic character for the sex need will arise at times in every healthy, normal, virile individual, and it will be naturally directed toward the person for whom there exists an intellectual and spiritual attachment, provided, of course, that person is acceptable sexually. The conclusion that can be drawn from this paper is, that Platonic love can be a normal social relation among abnormal persons or under abnormal circumstances; it can not be a normal social relation among normal persons under normal circumstances.

## PHALLIC SYMBOLISM.

By the Rev. A. E. WHATHAM.

(Continued)

### IV.

#### THE TREE.

In his said letter Prof. Skinner asked,—“What proof have you that trees are regarded very often as the residence of male deity, but ‘are universally viewed as the symbol of woman.’ ”

The above is another question in Prof. Skinner’s letter that filled us with amazement, for equalling the universality of the tree of life, is the universality of the thought that this tree is a fruit bearing tree, that is to say, a female tree.

Says Sayce “The palm was the sacred tree of Babylonia” (Hibbert Lectures, p. 238), and we know by the seals and tablets alone that it was the female palm which the Babylonian-Assyrians worshipped. Of these numerous representations Ohnefalsch-Richter produces an excellent example in the conventionalized female palm-tree showing its fertilization by a winged divinity with an eagle’s head (Text p. 92; Ward, *ib.* 231). Barton connects Ishtar with this palm tree (SO, p. 98), and we know that this mother-goddess was represented as dwelling within the tree of life, which was variously represented by the cedar, the palm, and the vine (Sayce-HL, p. 238; cf. 240).

In Egypt it was the same, the sky mother-goddess, Nut, was also a tree-goddess, and is so pictured, since, from the midst of a sycamore tree, she is shown giving out both the bread and the water of life, indeed, she is called, “Lady of the Sycamore (OR, p. 101, pl. 71, fig. 1; 72, fig. 3). Prof. Koenig says that “The word Ashera came in later times to be used mainly as the name for the symbol of this goddess, namely a tree, in allusion to the fruitfulness of the life of nature” (Symbol—HDB, Vol. V.).

It was the same with the Cretan mother-goddess who is shown on a signet ring discovered by Schliemann near Angora sitting under a female palm-tree and handing to an attendant a three-branched pomegranate stem with a pomegranate on each stem (*Myceane*, p. 354). These pomegranates themselves are a female phallic symbol, the palm on this seal being still further evidence that a tree was a universal symbol significant of woman.

We must not, however, leave this last incident without alluding to the custom of sitting under a sacred tree in order to derive

inspiration from its miraculous character. Trumbull reminds us of the "Booddha-drum (*"Tree of Knowledge"*), under which for six years sat Sakya Sinha, in meditation, before he attained to Booddhahood (*ib.*, p. 156). So also sat "Deborah, a prophetess . . . . . under the palm-tree of Deborah (*Jud.* 4.4, 5), the inference being, says Barton, "that the palm was sacred, and that it helped her inspiration to be near it" (*SO*, p. 89). Barton further thinks that there is reason to believe that the tree of knowledge in *Gen.* 3, was a date palm, and to this end he cites the *Book of Enoch*, where we are told that Enoch "visited Paradise and found the tree of life was a date palm" (*ib.* p. 91).

Trumbull says "The tree, or bush, is a universal symbol of the feminine in nature, but, unfortunately, the only proof of this fact he here offered was "in the tree or brush-topped pole as the symbol of Ashtaroth," which was worshipped in conjunction with "the pillar or obelisk as the symbol of Baal" (*ib.* p. 214), symbols he accepts as being respectively significant of wife and husband, otherwise the male and female principles of nature.

It would have been better had Trumbull omitted the words "or a brush-topped pole," in his explanation of the character of the Asherah. So far as we know there is no evidence whatever for assuming that the Asherah post, as representing the tree-goddess Asherah was "brush-topped." W. R. Smith, whom Trumbull refers to, quotes *Deu.* 16. 21, "Thou shalt not plant thee an ashera of any kind of wood," etc., on which he says that the Asherah must therefore have been "either a living tree or a tree-like post, and in all probability either form was admissible" (*RS*, p. 171 (1st ed., 187, 2nd ed). But Smith denied that the Asherah as worshipped by the Israelites was the symbol of a female deity, being nothing more than "a general symbol deity which might fittingly stand beside the altar of any god." He, however, admitted that if the Hebrews had worshipped a god and a goddess at the same sanctuary," and if the two sacred symbols at the sanctuary were a pole and a pillar of stone, it might naturally come about that the pole was identified with the goddess and the pillar with the god.' He asserted, however, that "There is no evidence of the worship of a divine pair among the older Hebrews," adding, "it is plain from *Jer.* II.27 that in ordinary Hebrew idolatry the tree or stock was the symbol not of a goddess but of a god."

In the course of this reasoning Smith admitted that it was not surprising that in one or two late interpolations at a time when "all the worship of the high places was regarded as entirely foreign

to the religion of Jehovah, the Asherim should be regarded as the female partners of the Baalim; that is, that the ashera is taken as a symbol of Astarte (Jud. iii. 7," p. 172, 1st ed., 189 2nd ed.).

Unfortunately all this argument of Smith is based upon his later view that "the opinion that there was a Canaanite goddess called Asherah, and that the trees or poles of the same name were her particular symbols, is not tenable." We say, *unfortunately*, because later research has established the fact of the existence of a definite goddess Asherah whose reality Smith himself had earlier conceded in his statement that at Canaanitish high places, "Baal, the male principle, was worshipped in association with the unchaste goddess Ashera, the female principle of nature." He added that the word Ashera, "sometimes denotes the goddess, sometimes the tree or post which was her symbol" (Baal—*Ency. Brit.*, vol. II, p. 175, IXth ed.).

Under "Asherah" (HDBs, p. 56), Prof. Kennedy tells us that in the last few years a variety of monumental evidence has come to light . . . showing that a goddess Ashirat or Asherah was worshipped from a remote antiquity by the Western Semites."

Prof. Kautzsch refers to the goddess Asherah as a deity "whose existence appears to be now placed beyond doubt by the Tel el Amara letters" (*Rel. of Israel*—HDB, Vol. V). Prof. Paton refers to the name of this goddess as met with in these letters, but he says that the phrase as there met with, "Abd-Ashirta, 'servant of Ashera,' as compared with 'Abd-Ash-ta-(ar)ti,' 'servant of Ashtart' also there met with, "shows the equivalence of the two names" (*Canaanites*—ERE, Vol. III, p. 186). He thinks, however, that the Ashera was one of the sacred posts which surrounded the sanctuary of Ashtart and that they were early identified with the original goddess Ashtart to whom subsequently the name Ashera was given equally with Ashtart (*ib.*; cf. Vol. II, p. 117).

In the Ma'sub inscription there might appear to be some justification for Paton's view, for here we read of "the Astarte in the Ashera" (Smith—RS, p. 188), and Barton claims that the last name "is equivalent to 'sacred enclosures'" (SO, p. 248). There was found in Cyprus a censer in the form of a conical dove-cote made to represent the trunk of a tree. On one side we see Astarte in a niche, and on the other side several doves (*Ohnefalsch*—Richter, *ib.* p. 165f; *Ezekiel*—Polychrome Ed., p. 110). Here is an example of the goddess Astarte in her Asherah symbol, otherwise, in her symbol called "the Asherah."

This example, however, does not show that there was no goddess termed "Asherah," it only shows that the object viewed as the abode of a female divinity was given the same name as a particular goddess, providing, of course, that there was such a goddess of this special name, a name, however, in this case different from the inhabiting goddess. In Jud. 3.7, we are told that Israel forgot Jehovah "and served the Baalim and the Asheroth," plural of Asherah. Many scholars have assumed that here Asheroth is a mistake for Ashtaroth, plural of Ashtoreth, the Phoenician Ash-tart and Greek Ashtarte, cf. Jud. 2.13, "they forsook Jehovah and served Baal and the Ashtaroth."

W. R. Smith assumed of the passages in the OT which refer to a goddess "Asherah," that they are of a late origin, and that the mention of this divinity as an actually existing deity arose from the confusing symbol of Ashtart, that is to say, the Asherah, with the goddess herself, that is, Astarte (RS, p. 189).

That Smith made a mistake in assuming that the symbol Asherah, as apart from a goddess Asherah, was in later times confused with the goddess Astarte, or rather Ashtart, so that Asherah became a proper name and was used in place of Ashtart or Ashtoreth, is shown in the fact that as early as the Egyptian XVIIIth Dynasty (1500 B.C.), a goddess Ashirat, otherwise Asherah (Jeremias, *ib.* Vol. I, p. 350), was worshipped in Canaan. A tablet from Taanack says, "If the finger of the goddess Ashirat shall indicate let one observe and obey (Paton, *ib.* II, 186). Further, the Babylonian Ishtar is herself called "ashirat ilani," that is, "Asherah, the musterer of the gods," if, as Kennedy, Paton, and others, tell us, Ashirta or Ashirat represents the Hebrew goddess Asherah. The conclusion of all this is that the "prophets of the Asherah" (I K. 18. 19), are not the "misty personages" Smith assumed them to be, since their goddess had vessels for use in her service, as much as Baal had vessels for his service (2 K, 5). Barton tells us that during the Tell el Amara period we constantly hear of a Canaanite chieftain, or King Ebed-Ashera, or, as Paton puts it, Abd-Ashirta," servant of Ashera" (SO, p. 246; *Archaeology and the Bible*, p. 113; ERE, Vol. III, p. 186). We cannot but think that the evidence now produced confirms the conclusion of Prof. Kennedy, that in the earliest period of the Semitic occupation of Canaan the goddess Asherah, or Ashirat, only later but still early Asherah, shared with Baal the chief worship of the immigrants, the place of Asherah being "later usurped by Astarte" (*ib.*, HDBs), or perhaps more correctly, Asheroth, the Phoenician

Ashtart, and the Greek Astarte. Asheroth, however, as we have shown, only partially usurped the place of Asherah, for, as the evidence has shown, this goddess still retained her identity amongst the Hebrews as a personal deity as well as the mere name of the symbol of another mother-goddess, Asheroth or Astarte. It seems to us that the difficulty of this whole problem which we have here attempted to settle originated from the fact that the term Asherah was not only employed to designate a goddess of this name, as well as the symbol of this goddess, but also from the further fact that the symbol or habitation of other goddesses, such for instance as Astarte, was also designated by the name Asherah. Notwithstanding, however, that these facts have tended to make the problem somewhat involved, we feel that our examination of this point just concluded has so far straightened out this matter that it can now be clearly seen that there was from the earliest time amongst the Semitic inhabitants of Canaan a goddess of the name of Asherah with her wooden symbol bearing the same name, a symbol, however, which sometimes took the form of an anthropomorphic image of the goddess (I K.15.13; 2 K.21.7; 23.6).

The Asherah symbol was never represented by a living tree, but rather, when it was intended for a tree and not an anthropomorphic image of the goddess, it was a tree-trunk or wooden post indicative of a tree, the upright position of which was accomplished by sticking it into the ground like a flagpole or Maypole. In the passage quoted by Smith (Deu. 16.21), there is, therefore, no reference to any *planting* of a live tree. When Micah 5.14, says, "I will pluck up thine Asherim," this passage explains that quoted from Deuteronomy, showing that it means no more than the erecting of tree-trunks, or wooden posts or poles indicative of a tree, that is to say, of the tree-goddess Asherah or Asheroth, a kind of planting frequently seen on Babylonian seals (OR-Kypros).

In his "*Short Studies in the Science of Comparative Religions*" (1897), Forlong quotes from Cheyne's letter to the Academy, May 13th, 1893, "the question of the Asherah being a pole or post—the conventionalized form of a the sacred tree, is finally settled by O. Richter, in his great work on Cyprus. . . . though a post, it is also applied to a goddess, a man being called, "servant of Asherah" (p. 365). In his last work published in 1907, "*Traditions and Beliefs of Ancient Israel*," Cheyne refers to Baal's "divine companion, who is often called Asherah" (p. 24, 378).

It has taken long for scholars to recognize that the Hebrew Asherah was a tree-goddess, and that her representative symbol,

a tree-trunk or a wooden post or pole indicative of a tree, was known by the same name as the goddess herself. Both of these points, however, are fully recognized to-day, and we can but trust that what we have here said will add to the confirmation of this conclusion.

Prof. Skinner doubted our ability to prove that a tree was universally recognized as the symbol of woman. We cannot but think that what we have now said about the tree as a feminine symbol so recognized in Babylonia, Canaan, and Egypt, will be accepted by him and others as having fully met his doubt to the establishing of our contention, and we now close this section with a few further comments and one or two brief illustrations, which we present under another sectional heading.

[*To be continued.*]

## SEXUAL PRECOCITY IN THE MALE. \*

BY AUGUST STRAUCH, M.D.

Attending Physician at the Cook County Hospital, Children's Department; Instructor in Pediatrics, Rush Medical College, Chicago.

### SYMPTOMS.

In sexual precocity of the male we observe as the most striking feature a premature, disproportionate and excessive development of the genitals to the size of those of the full grown man, and also an early development of the secondary sexual characteristics, such as the growth of hairs ad genitalia, ad anum, in the axillæ, on the face, and, to a lesser degree, on the remainder of the body, particularly on the extremities; the voice deepens, and in the majority of the cases an increased development of the whole body in length and width with a voluminous musculature (herculean type) and certain psychic features have been noted. This excessive growth, however, is only temporary and the final size of body is not abnormally large, but generally subnormal, since the ossification of the epiphyseal cartilages often occurs prematurely. Thus we observe somatically the ordinary signs of puberty, but at an abnormally early age. In a number of cases this or that symptom was wanting; occasionally there existed obesity.

Whilst in the female at the normal, as well as at the premature age, the time of the gradual onset of the new secretory functions of the sexual glands, that is, the expulsion of a mature ovulum can be determined more or less accurately, due to the accompanying

\* From a paper published in *Am. Jour. Dis. Child.*



process of menstruation, in the boy the time of the beginning of the secretory function of the sexual glands as manifested in the nocturnal pollutions, ejaculations and spermatogenesis, remains as a rule unnoticed. However, the growth of the testes and the penis as a local sign of sexual ripening and the rapid development of the secondary sexual characteristics serve as a more or less reliable symptom of the approaching germinative secretion, the functional capacity.

According to Neurath's publication, only a few cases of precocity in boys described in the medical literature are to be found exact data as to the onset of emissions and ejaculations of semen.

White, for instance, describes a case of a boy who, at the age of 2 years, practiced masturbation with resulting ejaculation of sperma. The 13-year-old boy, yet without crines pubis, reported by d'Outrepont, impregnated a girl 9 years old, who still was without the slightest sign of puberty. This latter case demonstrates the well recognized possibility in the female of a very early ripening of impregnable ovula long before the onset of menstruation. Pellizzi in his cases likewise demonstrated the presence of spermatogenesis.

In the majority of the more pronounced cases the excessive and rapid growth of the body had begun during intra-uterine life; whilst the premature and rapid development of the genitalia generally took place only some time after birth. On the other hand, sexual prematurity may commence during intra-uterine life, as boys and girls were born with unusually developed sexual parts that afterward continued developing.

In striking contrast to the premature development and excessive growth of the body in precocity is the persistence of the psychic functions in their infantile stage in most cases. Whilst under normal conditions at the period of physical puberty there sets in also a psychic one, a deep psychic alteration and transformation, a period of "storm and stress," often a tendency toward dreaming and reverie, this is not so in cases of prematurity. The children affected may be physically many years in advance of their age; the mind, however, corresponds, as a rule, to the real age; their behavior is childish, but the premature awakening of the *vita sexualis* lends it a peculiar color. Rarely does the psychic progress take place *pari passu*.

In other instances there exists a delayed mental development, a debility, imbecility or even idiocy, as in the cases of Moreau, Hofacker, Hudoverning, Woods, Ziehm, Morse and the 2-year-old

boy mentioned by Heller. Of course, in case of pre-existing weak-mindedness, neither in normal nor in premature puberty could any better development of the psychic functions be expected from these biologic processes.

In imbecile and idiotic children the genitalia more often are retarded (Heller) in their development, kryptorchism being here a very common manifestation of degeneracy. In precocious boys often there exist strong sexual impulses, and occasionally masturbation is mentioned. These facts call special attention to the pedagogic side of the subject.

Excessive sexual impulses in early childhood may, in tainted neuropathics, exist previous to the anatomic development of the generative organs, and independent of physiologic processes; such sexual sensations, premonitions and impulses may then lead to severe masturbation and aggressivity. The occurrence of these isolated, excessive sexual impulses as a result of cerebral (central) processes without adequate peripheral causes represents a type of partial, namely, psychic precocity, included in the term "sexual paradoxia" (v. Krafft-Ebing) since they occur at an age when they should be absent. V. Krafft-Ebing, Féré, Fuchs, Lombroso, Moll, Zambaco and others reported such cases. It is noteworthy that paradoxical sexual impulses have been observed also in animals. Weston reported a six weeks' old colt that used to spring on its own mother when 3 months old; on account of its sexual aggressivity it became so dangerous to other colts and calves that its castration was necessary. The author also mentions masturbation in a colt only 2 months old.

The following case of precocity was observed by me in the Cook County Hospital. The coincidence of imbecility renders the case more interesting and adds to the list of observations as exemplified by the reports of the authors before mentioned.

*History.*—K. W., 11½ years old, son of Ruthenian immigrants. The father is middlesized, of sturdy build, living at present out of Chicago; mother small. There were two other children with irrelevant histories. The patient was born at full term, weighed allegedly, 7 pounds. He grew first slowly, more rapidly at 5 years of age; he has always been mentally much below par and somewhat hard of hearing, according to his mother's statement. He learns poorly, has a very poor memory and is in the first grade of the public school where he has attended for three years. He has had measles, scarlatina, diphtheria and whooping cough. He often snores and sleeps with open mouth. He began to grow rapidly

about one year prior to this report; no information can be obtained from the mother about the sexual development of her boy; neither does she remember when he began to walk and talk.

*Present Status.*—The patient is of slender build, of blond type; height 1.51 m.; weight 85 pounds, with waist and coat off. The lower half of the body, measured from the lower edge of the symphysis to the heel, is 75 cm. The musculature is flabby and poorly developed; head rachitic; tubera frontalia and parietalia prominent; fronto-occipital circumference, 55 cm.; there are twenty-eight perfect teeth; no trace of caries; chest poorly developed; chicken-breast deformity; circumference in nipple-line during middle respiratory position, 67.5 cm. The lower part of the abdomen is somewhat pendant, the muscles of the abdominal wall flabby and poorly developed. There is a slight degree of genu valga and beginning pedes valgi.

*Genitalia.*—In comparison with the age of the boy his genital organs are striking in their degree of development; there are also some secondary sexual characteristics present. The penis is 10.6 cm. long measured from the root at the symphysis to the end of the prepuce, and 9 cm. circumference in the nonerected state. The prepuce reaches about 1 cm. beyond the glans. The testicles are of the size of those in the adult man, 3.5 cm. to 4 cm. long, the left larger than the right. There is an abundant growth of hair on the pubes, more than 5 cm. long; the upper border line is of feminine type; there is a conspicuous brown pigmentation of the median line from the mons veneris to the umbilicus. The scrotum is covered with a few hairs, 0.5 to 1 cm. long. In both axillæ there are patches of skin of 1.5 to 2.5 cm. diameters that are covered with a crop of blond hair about 1 cm. long. The boy has vigorous erections of the penis, as was witnessed in the hospital. The prostate gland is of the size of that of an adult. Massage of the prostate and seminal vesicles, performed once, did not yield sperma. The larynx is very prominent, the voice strikingly deep.

The inner organs show no abnormal conditions; no tumor of the kidneys can be palpated, neither does roentgen-ray examination reveal any anomaly of these organs. The roentgenogram of the skull demonstrates a slightly enlarged sella turcica and a moderate increase in size of the skull. Roentgenograms of the hand show no deviation from the ossification that corresponds to the actual age of the boy. The ear drums are only slightly retracted, the hearing little affected.

*Psychic Conditions and Habits.*—The boy is very irritable;

“nervous”; cries when his mouth is inspected. He is of a stubborn, disobedient, troublesome disposition, and resentful toward other children, and has to be reprimanded for it in the hospital. At home he prefers to play with boys younger than himself and shuns boys of his size; there are evidences of sexual shame; he chews his nails continually; these are much bitten off. There seems to be at present no particular propensity to the other sex. He cannot count to more than five; even then he must be helped. He cannot write his name unless a copy is placed before him; his handwriting is hardly readable; nor can he do sums; he says for instance, 2 and 2 are 3, 2 and 2 are 6; 1 and 1 are 7. He is not able to say his prayers without being helped by his mother; he does not know any verses or any song, although he has attended, as mentioned before, the public school for three years. In fact, he is too dull to answer simple questions that refer to his own person, and during the examination he gives many evidences of a very poor memory even as to occurrences and experiences that would seem important to a normal boy.

Etiologically, the case may be classified as (primary) hyper-genitalism without anatomico-pathologic changes. The clinical examination excludes a tumor of the adrenals and there is no ground for suspecting a tumor of the pineal gland, corresponding cerebral symptoms being entirely wanting.

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#### WOMAN IS NON-LOGICAL.

If a woman gives vent to an opinion, or statement, and a man is so foolish as to take it seriously and to ask her for the proof of it, she regards the request as unkind and offensive, and as impugning her character . . . Woman resents any attempt to require from her that her thoughts should be logical. She may be regarded as “logically insane.”—WEININGER, *The Supreme Woman Hater*.

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#### JEALOUSY IN MAN AND IN WOMAN.

The man is jealous when he loves; the woman, tho not being in love, is jealous for the reason that the more admirers are won by other women the smaller grows the number of her own gallants.—KANT.

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#### ALL WOMEN ALIKE.

One woman is so like another that if you know one, you know all, with a few exceptions.—MAX NORDAU.

# ABSTRACTS

## A CASE OF SEVERE PRIAPISM ASSOCIATED WITH PERVERSION.

Dr. Wm. H. Dukeman (*Pacific M. J.*, Aug., 1889) was consulted by a stranger who stated that he was suffering intensely from stricture. He was a tall, muscular Englishman, 34 years old. His features were pinched; his general appearance suggested mental depression. His penis was found in a rigid state of erection which had persisted for five months. This had occurred at frequent intervals, for two or three months at a time. The organ measured 8 inches in length on the dorsum, 12 inches from the bulb, and 7 inches in circumference; it was tattooed in various designs, such as serpent heads, coats of arms, anchors, etc. No history could be elicited as to the cause of the trouble. He would not permit any surgical treatment. Antispasmodics and aphrodisiacs were prescribed. The next day, his father, an official in the English army, related the following history: While stationed at the Solomon Islands, his son at seven years of age was stolen by the natives, and was not recovered until he was eleven. The natives used the boy as an idol, and practised with him the habit so common among them, namely, that of satisfying their sexual passions by the act of suction. This desire and habit grew on the young man, and he had frequent and continuous priapism with intense pain lasting several days. His only relief from this miserable condition was passive perversion. He was married at 16, and had four children. During his married life he enjoyed good health, and was comparatively free from these attacks. After the death of his wife, about 9 years ago, his malady returned with more violence than ever, and for 9 years he has been growing worse. The old perverted passion returned with overwhelming acuteness, and during these times he would fall into a hysterical or trance-like state which would last for several hours. He has given spiritulist séances in various places along the coast, and was called a medium of unusual attainments. It was found that he could be hypnotized by placing one hand on the nape of his neck and the other over his eyes. In this state he would talk of the natives of the islands where he was taken captive and their peculiar habits, while his penis remained as rigid as before. He was under treatment for six weeks. Various remedies were tried without benefit. When the writer saw him later, he stated sexual intercourse only

aggravated his troubles, and his only relief from pain was his old habit. The priapism remained as persistent as ever. No spinal lesion could be discovered. He was able to work. In conversation he used intelligent language, but there was some aberration of the mental faculties. He died of consumption some months later.

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#### LATENT SYPHILIS.

A recent study made by Symmers showed that of the 4,800 autopsies done at Bellevue during the last ten years, a total of 314 cases presented anatomical lesions of syphilis. Dr. A. S. Warthin (*N. Y. M. J.*, January 12, 1918) reports the results of a similar investigation made at Ann Arbor, covering the last ten years, and showing 300 cases of syphilis in 750 necropsies. In both congenital and acquired syphilis these lesions were found in almost every tissue examined. The lesions varied in the stage of their development from the early and active ones to those in which complete fibrosis and healing had taken place. The great majority of these 300 cases occurred in patients in whom syphilis had not been suspected during life. Dr. Warthin draws the conclusion that after a period of more or less activity syphilis tends to become very mild and to pass into a latent state; that there is a large number of such latent cases in the community, and that syphilis accounts for many cases of chronic organic disturbances of ill defined etiology. The investigation showed women more tolerant to syphilis than men, but both seem to resist the infection remarkably well, or, else, the spirocheta is an organism of relatively low virulence for the human race.

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#### FREQUENCY OF SEXUAL RELATIONS.

Dr. G. Frank Lydston (*Impotence and Sterility*) believes that frequency of coitus is not a reliable criterion of sexual excess. Frequent indulgence may be tolerated by some individuals, whilst others may be injured by very infrequent indulgence. The extent to which cohabitation may be indulged in necessarily varies with the individual, but, on the average, it may be said that there are few who are not injured by indulgence oftener than twice or thrice weekly. One of the author's patients stated that he was "now very moderate" and could "get along very well" with a single nightly indulgence. Another subject claimed to have achieved a record of thirty-two separate and perfect acts of copulation, with orgasm, within thirty-six hours, and did not consider the exploit remarkable—which, in the author's opinion, cannot be said of his story.

## HERITABLE EFFECTS OF ALCOHOLISM.

Wm. E. Kellicott (*The Social Direction of Human Evolution*), points to the well known fact that only rarely can external conditions affect the germplasm; in most cases the effects of the incidence of environment are purely bodily, as e. g., the effects of such poisons as alcohol on the offspring. Many assert that some of the effects of alcoholism are the weakened, epileptic, or feebleminded conditions found in the descendants, and that these are also particularly liable to disease and infection. The author believes that this has not yet been demonstrated and directs attention to some recent investigations of the problem of the racial, i. e., heritable, influence of alcohol. An investigation has been carried on recently thru the Galton Laboratory for National Eugenics, directed toward ascertaining the precise relation between alcoholism in parents and the height, weight, general health, and intelligence of their children. It was found to be perfectly true that alcoholism and tuberculosis show a high degree of association; but considering the non-drinking members of the same community, just the same high frequency of tuberculosis was found. And the presence of alcoholism in parents was found to be practically without effect upon the height and weight of their offspring. Kellicott suggests that alcoholic excess, like other forms of excess, may be an indication of a lack of complete mental balance or sanity, sure to have become expressed in some form, and that the lack of balance in the offspring of such persons is a simple case of heredity and not the result of parental use of alcohol. The alcoholism of the parents is a result, an indication, and not a cause.

## VENEREAL PROPHYLAXIS IN THE NAVY.

The so-called army and navy type of medical prophylaxis is used at the Norfolk Station when men who admit exposure return from liberty. Riggs, of the U. S. Navy Medical Corps, states that the treatment is remarkably effective, and, if used within a short time subsequent to exposure, is practically infallible. With a view of determining the efficiency of this medical prophylaxis for each hour elapsing after exposure, every applicant for treatment at the station was requested to state how many hours had passed since he had been exposed to infection. Great care was taken in recording these figures. There is now available for examination a history of 5,103 treatments concerning which the time of treatment subsequent to exposure is known. Eighty-one, or 1.58 per cent were ineffective. There were 1180 treatments

during the first hour which were followed by a single infection. This infection was carefully investigated, and there is considerable doubt as to whether it was genuine or not. The disease was diagnosed as chancroid, and was cured in two days. Dr. R. A. Bachmann is quoted: "It is an almost overwhelming fact. . . . that if every illicit or dangerous intercourse were followed by a reliable prophylactic, in a few years we should witness the passing of the scourge as complete as the eradication of yellow fever, bubonic plague, and malaria." To those who maintain that this treatment in the end does more harm than good in that it gives a false sense of security, Riggs answers that their argument is not supported by facts. He has the testimony of a number of experienced medical officers who all declare that a knowledge of the protective value of medical prophylaxis does not tend to increase illicit sexual intercourse. Riggs thinks it is not good morals to hold that because the individual has already taken one false step he shall be denied artificial assistance to save him from the further horrible consequences of a venereal disease. Accordingly, it appears that if we deliberately neglect to use this valuable branch of prevention we are actually guilty of encouraging the spread of venereal disease.—*Social Hygiene*.

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#### TATTOOING AND SYPHILIS.

Drs. Albert Keidel and E. L. Zimmermann (*A. J. of Syphilis*, January, 1918) present an instance of the influence of tattooing on syphilitic eruptions in a case studied by them in the Clinic of the Johns Hopkins Hospital. The patient, admitted on December 14, 1916, was 48 years old, a ship's stoker, formerly a pugilist. He complained of sore throat and an eruption. In 1908 he had been extensively tattooed over the chest and arms. On June 8, 1916, he developed a chancre on the penis eleven days after exposure. The chancre disappeared in a few days under local treatment with blackwash and iodoform. About six weeks later, July 18, he noticed an eruption on the chest which later spread over the entire trunk and extremities. On the first of October his throat became sore, increasing in severity. Condylomata about the arms made their appearance December 1. No malaise, headache, or osteocopic pain. There were very extensive papuloerosive lesions on the buccal mucous membrane, extending into the pharynx. His voice was low and husky; deglutition difficult and very painful. The tonsils and superficial glands were markedly enlarged. The Wassermann reaction was positive. His skin over the chest,



epigastrium, neck, arms and forearms was beautifully tattooed in blue-black, green, and two shades of red. Distributed over the extremities there were numerous scaly papules, with a tendency to become confluent, and in places forming annules; and there were a few widely scattered papules on the trunk. The eruption in the tattooed areas was sharply localized in portions, except on the forearms where it extended from the decorations out upon the untattooed skin and showed marked tendency to become confluent. The papules were much larger and more elevated than the several widely scattered single papules on the untattooed skin. Moreover, the cinnabar [which is a mercurial salt] pigment showed a marked ability to inhibit the foundation of papules. The eruption stopped abruptly not only where the cinnabar was present but failed to invade the areas of untattooed skin surrounded by cinnabar tinted areas. The writers regret that, after receiving an injection of diarsenol, on his second visit, the patient failed to return so that opportunity for further study was lost, but they are satisfied that sufficient evidence is presented to establish beyond peradventure that there is a definite selective localization of syphilitic deposits in tattooed regions.

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#### SYPHILIS AND THE WAR.

Dr. H. H. Hazen ("Syphilis and the War," *A. J. of Syph.*, January, 1918) records the following antebellum figures of the admissions for syphilis per 100,000 of the army: England (1908), 19.19; United States (1908), 28; Germany (1906), 4.7; Bavaria (1908), 3.6; Austria (1906), 19; Belgium (1906), 6.12; Italy (1902), 12.5. During the war these percentages have increased greatly, as shown by the following statements: In 1916 there were 200,000 cases of acute syphilis along the French battle line alone; in Paris the disease increased 66.6½; up to February, 1915, the Germans had 30,000 fresh cases in their Belgium army alone. The soldier not infrequently returns home to infect his wife, and later there is a crop of congenitally syphilitic children. The different nations have made various attempts to check the spread of venereal diseases. France has her battle lines divided into 21 divisions, with a base hospital for venereal diseases located behind each. The personnel consists of a head, at least one assistant for syphilis and one for urologic cases. These must be well versed in dermatology.

The comparatively satisfactory conditions in the English army are attributed to improved education, the provision of games

and recreations in the cantonments, the decrease of alcoholism, better diagnosis and treatment, and the suppression of quackery. In Australia compulsory treatment by licensed practitioners is provided for. In Germany the efforts for the control of venereal diseases have been extended not only to the part of the population in military service but also to the civilians. Stringent regulations for the control of prostitution have been enforced. Great stress is being placed on diagnosis and treatment of gonorrhoea and syphilis. German medical authorities are agreed on the value of providing opportunities for treatment and appreciate the need for measures to compel the continuance of same. Emphasis is placed on the value of personal prophylaxis, in the army as well as among the civilians. The use of the condom, once under legal ban as a contraceptive, is widely and frankly advocated to prevent infection. Calomel ointment and other preparations are being distributed to soldiers and the public, and leaflets are being furnished which describe the method of use of these devices.

Dr. Hazen states that in the United States no systematic attempts have been made to decrease the amount of syphilis in either the army or the navy, and that the result has been an appalling number of cases, the highest in any country. He ascribes this to the fact that the services have not been taken out of politics, and that various enthusiasts have been able to try beautiful moral schemes that have not worked well in practice. Capable surgeons have done good work in limited fields, but on the whole the preventive work has not been sufficient.

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#### SYPHILIS IN MEDIAEVAL PARIS.

Dr. Henry Bouquet has unearthed an interesting historical document—a decree of the Paris Parliament of March 16th, 1496, relative to the prevention of the "great pox." It is interesting to note that the date of this decree is only four years later than the discovery of the New World by Christopher Columbus and the supposed importation of the scourge into Europe. It sets forth that for two years the disease had raged in Paris and other places in France, wherefore the Reverend Father in God, the Bishop of Paris, in association with certain royal officials, was commissioned to devise measures for checking the scourge. A proclamation was to be made by the public crier in the King's name that all men and women suffering from the disease who were not residents of Paris when attacked should, within twenty-four hours, go forth from the city to their native place or elsewhere, as they thought

fit, under penalty of the hangman's rope. To facilitate their departure all such persons were to be given four *sols parisii* as they passed out by the gate of St. Denys or St. Jacques with a strict injunction not to return till they were completely cured. Paris residents were to be confined to their houses and forbidden to go about the city under a like penalty; if they were indigent, they could, on the recommendation of their parish priests or churchwardens, be supplied with suitable provisions. Such poor persons as had no home to go to were to be isolated in houses hired for the purpose in Saint-Germain des Prez, and were to be supplied with food and other necessaries, but were forbidden to go into the city till their cure was complete. Women were sheltered in separate quarters. When accommodation in these houses was inadequate, the patients were placed in barns and other buildings hired at the expense of the city. The patients were not allowed to hold any communication with people outside; breach of this regulation was punished by imprisonment and corporal punishment. This ordinance could not have been very effective, for on June 25th, 1498, the prohibitions were reissued under the penalty of being cast into the river. This appears to be the first attempt to found special establishments for the segregation of syphilitics. It thus marks a date in the social history of venereal disease, but it may also be taken as a record of the first failure of legislative repression.

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The desire for travel is simply an expression of restlessness, of a fundamental chafing of the spirit against its bonds.—

WEININGER.

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We must continually keep before our minds the fact that in no other department of life so much as in the sexual life do we find side by side, and closely associated each with the other, the noblest and the basest, the superhuman and the subhuman, because the finest and the deepest roots of our spiritual and bodily existence spring, for the most part, from this subsoil; and we must remember that man would not be able to sink so deep, far beneath the level of animality, if he had not first raised himself by his own powers, in conflict with Nature and with himself, through an immeasurable height of civilization.—ALBERT EULENBURG.

# Psycho - Sexual Gleanings

## DIFFERENT STANDARDS OF FEMALE BEAUTY.

... In communities which are at the stage of economic development at which women are valued by the upper class for their service, the ideals of female beauty is a robust, large-limbed woman. The ground of appreciation is the physique, while the conformation of the face is of secondary weight only. A well-known instance of this ideal of the early predatory culture is that of the maidens of the Homeric poems. This ideal suffers a change in the succeeding development, when, in the conventional scheme, the office of the high class wife comes to be a vicarious leisure simply. The ideal then includes the characteristics which are supposed to result from or to go with a life of leisure consistently enforced. The ideal accepted under these circumstances may be gathered from descriptions of beautiful women by poets and writers of the chivalric times. In the conventional scheme of those days ladies of high degree were conceived to be in perpetual tutelage, and to be scrupulously exempt from all useful work. The resulting chivalric or romantic ideal of beauty takes cognizance chiefly of the face, and dwells on its delicacy, and on the delicacy of the hands and feet, the slender figure, and especially the slender waist. In the pictorial representations of the women of that time, and in modern imitators of chivalric thought and feeling, the waist is attenuated to a degree that implies extreme debility. The same ideal is still extant among a considerable portion of the population of modern industrial communities; but it is to be said that it has retained its hold most tenaciously in those modern communities which are least advanced in point of economic and civic development, and which show the most considerable survivals of status of predatory institutions.—  
VEBLEN: *The Theory of the Leisure Class.*

## THE CAUSATION OF SEX.

Dr. E. Rumley Dawson holds that the sex of the child depends solely upon which ovary supplies the ovum fertilized. If the ovum comes from the right ovary, the child is a boy; if from the left, a girl. The father has no influence in determining the sex of the future child, nor have any of the countless old and new recipes for the production of a child of a specific sex. Another theory of Dawson's is designed to make possible the prediction of the sex

of coming children in multiparae. He contends that the ovaries ovulate alternately. Moreover, the production of children of either sex as desired should—within limits—be possible in the case of multiparae. Dawson claims that he has been successful in many instances.—[Dr. Dawson's theory has as much value as all the rest of the theories of sex causation. Women who have their right ovaries removed gave birth to boys, and women with their left ovaries removed gave birth to girls. So what becomes of the theory? *Editor.*]

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### ETIOLOGY OF NEURASTHENIA.

Dr. Lydston (*Impotence and Sterility*), believes that neurasthenia is more often a purely sexual phenomenon than is generally suspected. It seemingly is due to causes which affect the production or composition of sex gland hormone. Long continued emotions, especially sex emotion, produce it. Worry, cerebral overstrain, sexual desire without gratification—sometimes even sexual life without desire—sexual excess, frequent child bearing—or no children at all, after the proper age—irritation of the sexual apparatus, in nutrition from any cause, all are disastrous, probably thru vitiating the quality or lessening the quantity of the hormone which, in the sex gland nutritive cycle, is necessary to the structure and functioning of both the internal secretory and generative gland cells themselves. The author assumes that chronic infectious diseases, such as syphilis, act upon hormone production in two ways, viz.: 1. Worry, producing nutritive depressions and perverted chemism; 2. Intoxication—inhibition and perversion of function of the internal secretory apparatus. The result is profound neurasthenia. The exhaustion produced by any disease is merely neurasthenia, probably produced by internal secretory disturbance affecting the production of hormone, the natural rejuvenator of nerve energy.

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### THE TULIP MANIA.

Sidis (*The Psychology of Suggestion*) records what was perhaps the strangest craze in the world's history. About the year 1634 the Dutch became suddenly possessed with a mania for tulips. The ordinary industry of the country was neglected, and the population embarked in the tulip trade. The tulip rose rapidly in value, and when the mania was in full swing some daring speculators invested as much as one hundred thousand florins in the purchase of forty roots. The bulbs were as precious as

diamonds; they were sold by their weight in perits, a weight less than a grain. Regular marts for the sale of roots were established in all the large towns of Holland. . . . The stock jobbers dealt largely in tulips, and their profits were enormous. Many speculators grew suddenly rich. The epidemic of tulipomania raged with intense fury, the enthusiasm of speculation filled every heart, and confidence was at its height. . . . Everyone imagined that the passion for tulips would last forever. . . . Nobles, citizens, farmers, mechanics, seamen, footmen, maid-servants, chimney-sweepers and old clothes women dabbled in tulips. . . . So contagious was the epidemic that foreigners became smitten with the same frenzy, and money poured into Holland from all directions. This speculative mania did not last long; social suggestion began to work in the opposite direction, and a universal panic suddenly seized on the minds of the Dutch. Instead of buying, everyone was trying to sell. Tulips fell below their normal value. Thousands of merchants were utterly ruined, and a cry of lamentation rose in the land.

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#### INFLUENCE OF THE AGE OF THE PARENTS UPON THE CHILDREN.

Korosi (*Trans. Internat. Cong. of Hyg.*, London, 1891), as a result of the investigation of 24,000 unselected individuals, came to the conclusions that the children of fathers below twenty and above forty years are weaker than when the fathers are between these ages, also that the children of mothers over forty years of age are weaker than those born when the mother is below this age. Dr. A. Marro, Director of the Lunatic Asylum of Turin (*Influence of the Age of Parents on Offspring*, 1912) believes that mental and physical stigmata of degeneracy are commoner in children born of parents under the age of 26 and over that of 40 than in those born between these ages. Matthews Duncan (*Lancet*, Jan. and March, 1883) is of the opinion that premature and late marriages are influential in the production of idiocy. Dr. A. F. Tredgold (*Mental Deficiency*, 1914), found a similar disparity existing in 4 per cent of his own patients, in all of them the father being the elder. In all these families, however, a well-marked neuropathic diathesis was present. Dr. Tredgold has knowledge of several cases in which a similar difference existed without morbid heredity, where the offspring is perfectly healthy. He is of the opinion that the influence of such a condition is in itself really infinitesimal.—[And so does the Editor.]

## MARRIAGES BETWEEN WHITES AND JAPANESE.

Dr. Baelz, of the Tokyo University, writes regarding marriages between whites and Japanese: "On this question I may speak with a certain degree of authority, having been the first, and in fact up to this day the only scientist, who has made a special study of the comparison of the physical qualities of the Japanese and European races. Besides, as a physician in Tokyo during thirty years, I have had the opportunity of examining a large number of Eurasians, and I have paid particular attention to them. The result of my observations is that they are a healthy set of people, and do not hesitate to say that none of the common arguments against them is supported by science. They are on the average well built, and show no tendency to organic disease more than Europeans or Japanese do. This is the more remarkable as many of them grow up under unfavorable circumstances, the father often having left them with little money to the care of a mother who has no authority over them. This is a particularly important point if the moral qualities are considered. In Europe too, we know that abandoned illegitimate children very often turn out badly, and a fair comparison must take that into serious consideration." Dr. Baelz then quotes the director of a school who has had in his classes, side by side, Europeans, Japanese, and almost all the male halfbreeds in Tokyo and is of the opinion that if properly brought up, the halfbreeds are morally and intellectually in no way inferior to the children of both races. As a rule they are taller and more robust than the Japanese, and in every branch of learning they are up to the standard of their fellow scholars.—L. LAWTON: *The Empires of the East*.

## CRIME AND PUNISHMENT.

The celebrated jurist R. von Thering (*Struggle for Law*) shows the direct relationship between economic and social conditions and the crimes most severely punished. Every state, he says, punishes those crimes most severely which threaten its own peculiar condition of existence, while it allows a moderation to prevail in regard to the crimes which not infrequently presents a very striking contrast to its severity as against the former. A theocracy brands blasphemy and idolatry as crimes deserving death, while it looks on a boundary violation as a mere misdemeanor. The agricultural state visits the latter with the severest punishment, while it lets the blasphemer go with the lightest punishment. The commercial state punishes most severely the uttering of false

coin; the military state, insubordination and breach of official duty; the absolute state, high treason; the republic, the striving after regal power; and they all manifest a severity in these points which contrasts greatly with the manner in which they punish other crimes. In short, the reaction of the feeling of legal right, both of states and individuals, is most violent when they feel themselves threatened in the conditions of existence peculiar to them.

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### THE RACE PROBLEM.

Carl Kelsey (*The Physical Basis of Society*, 1916) argues against the attempt to build a biological foundation for the walls of race prejudice. In the opinion of many whites, a Negro is a Negro, and a Mulatto is a Negro, but biologically the Mulatto is not a Negro. Biologists tell us that there is no reason to anticipate the production of a superior type by crossing two species. Kelsey replies that this has happened more than once in the history of animal breeding, and further, domestic animals are specialized as human races are not. Evidences of uniformity of descent are only found in outlying, remote and rather inaccessible regions, and nowhere under such conditions has any great civilization developed. On the contrary, wherever we turn to the great nations of the world we find every indication of race mixtures far exceeding the popular belief of the people themselves. Kelsey maintains that there is no evidence worthy of credence to show that the intermarriage of even the most widely separated races results in physically inferior offspring. The fusion of races, whether favored or not, whether prohibited or not, is taking place. The author does not want to have this statement interpreted that the fusion of races is always and under all circumstances wise or desirable. As to the great race problem in America he sees but two solutions. The one is amalgamation. The other is a caste system much like that of India with its denial of opportunity to the lower castes, the consequent destruction of democracy, and the downfall of Christianity as now understood at least.

The writer sees more involved in the race problem than the mere desire to preserve the purity of the stock, or the emotional wish not to extend social equality to a group as yet inferior. The intermarriage of two individuals of two races must be considered in the light of their own qualities just as if they were of one group; there are individuals of all grades in all groups. On the ground of obvious social difficulties, he thinks no thoughtful person can today advocate the intermarriage of white and black as a solution



of the present problem, but he asks: why decree by law that the thing may not occur when it is perfectly possible that in years to come such intermarriage will seem both natural and desirable? Just such a change of sentiment has come with regard to the Indian.

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### TOO MANY CHILDREN AND EUGENICS.

J. E. Wallace Wallin (*Problems of Subnormality*) points to a report, according to which 30 per cent. of the general population are carriers of neuropathic defects; 15 per cent. of the present generation produce 50 per cent. of the next generation, and this producing minority represents the poorer, lower or eugenically inferior elements of the population. According to Tredgold, 80 per cent. of feeble-mindedness is due to neuropathic inheritance. Wallin demands the prevention of procreation during the periods of physiological immaturity, and of too many or unwilling conceptions. Precocious marriages tend either to curtail the life expectancy of the progeny, to retard the development of the fetus, or to result in sterility. He points to statistics showing that the highest percentage of child mortality occurs when the pregnancies take place at or before the age of 16, and the lowest when they take place between 29 and 32. Too frequent pregnancies are also antieugenic. By giving expectant mothers a ten days' rest period before confinement the weight of the newly born can be increased 10 per cent. There are hundreds of thousands of families producing a progeny too multitudinous for their "bank account." As a consequence, the children grow up in squalor, inadequately fed and clothed, poorly safeguarded from moral contamination and physical injury and indifferently disciplined and educated. Again, many of these children, as well as of children born in better circumstances, are unwelcome arrivals. The parents did not want them. To prevent the birth of unwelcome children, attempts are made to abort, frequently to the permanent injury of the mother or the child.

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### THERE IS NOTHING NEW UNDER THE SUN.

#### AN ANCIENT EUGENIST.

We look for rams and asses and stallions of good stock [eugeneos] and one believes that good will come from good; yet a good man minds not to wed an evil daughter of an evil sire. . . . Wealth confounds our stock. Marvel not that the stock of our folk is tarnished, for good is mingling with bad.—Thus sang the Greek poet THEOGNIS, of Megara, in the Sixth Century B. C.

## EQUALITY DOES NOT INVOLVE EQUIVALENCE.

Physiology, expediency, experience, instinct, all deny—cheerfully and emphatically deny—the mental, emotional, moral and physical equivalence of men and women; but to deny equivalence is not to deny equality.—R. C. MACFIE: *Heredity, Evolution and Vitalism*. 1912.

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 PARENTAL ALCOHOLISM AND DEFECTIVE MENTALITY IN THE OFFSPRING.

Parental alcoholism is regarded by many as a factor in causing a defective mentality in the offspring. This has been thought to act on the germplasm before conception, or directly on the unborn child during prenatal life. Edgar Schuster points out that *a priori* considerations might well lead one to believe that alcohol circulating in the mother's blood and transfusing thence into the vessels of the child, might well modify in a harmful manner the rapid process of growth and tissue differentiation which it is undergoing, with the result that normal development of mind and body be prevented, and that it be also not incredible that a somewhat similar result might be obtained by the action of the germplasm itself. Schuster says that it seems to be extremely difficult to obtain direct evidence of a convincing kind as to the exact effects of either of these supposed methods; altho much sought, it has not yet been found.

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 LATTER-DAY TENDENCIES IN ART, ETC., AND THE DECLINING BIRTH RATE.

Dr. George E. Dawson (*The Right of the Child to Be Well Born*, 1912) points to the modern tendencies in art, literature, the drama, and to many of our popular manners and customs as an index of decaying parental interest in current civilization. Motherhood has been idealized thruout human history. The writer notes that this is not the case at the present time, at least in the more cultured circles of American Society, where woman as *mother* is not impressed upon the imagination of children and young people. It is woman as an academician—excelling in scholarship, taking degrees, traveling...in pursuit of some specialty, and finally entering upon a professional career of some kind—that becomes the ideal of thousands of the brightest girls and young women, in the schools, colleges and universities. It is woman in public life—as a club woman, author, actress, social reformer, or political agitator—that bulks up most conspicuously in the popular imag-

ination as doing the things that are really worth while for the women of the present age. It is the *detached* woman whom one sees everywhere, and who is influencing most profoundly the ideals of woman's character and function in the world. These detached women are the heroines of novels, the central figures on the stage, the subjects of all kinds of popular art. It is not the Madonna that we see on the covers of current literature, in the half-tones of magazines and newspapers. . . . or in the fashion-plates. . . . It is the Gibson girl that we see, the actress, or some other variant far removed from the Madonna type of womanhood. . . . In street life the woman with the lines of maternity in face and form has well nigh disappeared, except in rural communities and in those parts of our cities where the foreign population still keep alive the interests and customs of naive motherhood. Everywhere on the thronging thoroughfares of city life. . . . we see, not Madonnas but Gibson girls, actresses and all sorts of social corsairs, rushing hither and thither, in modish dress that not infrequently symbolizes the sacrifice of that physical development and health, and those intellectual and moral qualities which make women efficient mothers of a race of men.—[Only six years since the above has been written, but doesn't it sound like the echo from a dim, dim past?]

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#### MORAL IMBECILITY OF THE "REFORMERS."

I so frequently notice among Moral Reformers. . . . a frantic and unbridled desire to eliminate from our social world any form of "Temptation". . . . No scheme is too extravagantly impossible to invoke in this cause. No absurdity but we are asked to contemplate it with a seriously long face, if it is sanctified by the aim of eliminating some temptation from the earth. . . . The fact is that we cannot have too much Temptation in the world. Without contact with Temptation Virtue is worthless, and even a meaningless term. . . . The zeal of the Moral Reformer who would sweep away all Temptation and place every young creature from the outset in a Temptation-free vacuum, even if it could be achieved—and the achievement would not only annihilate the whole environment but eviscerate the human heart of its vital passions—would merely result in the creation of a race of useless weaklings. For Temptation is even more than a stimulus to conflict. It is itself, in so far as it is related to Passion, the ferment of Life. To face and reject Temptation may be to fortify life. To face and accept Temptation may be to enrich life. He who can do neither is not fit to live. He can indeed be sent to the Home for Defectives. The pessimist may

cry out at the size of the Homes that his fears portend. Yet, even at the worst, who will deny that it is better, beyond comparison better, that even only a minority of Mankind should be free—free to develop in the sun and free to climb to the sky and free to be damned—than that the whole world should be made one vast Home for Moral Imbeciles?—HAVELOCK ELLIS.

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### WOMAN'S POSITION IN PRIMITIVE AND CIVILISED SOCIETY.

Civilization being almost entirely a product of man, shows . . . that it is based chiefly upon his own needs and requirements. In primitive conditions, motherhood forms no bar nor hindrance to the woman in any direction. Whether a gynocratic interpretation of primal society be considered as proved or not, the fact remains that the simple division of labor between the sexes gives to the female the same rank and value as the male. . . . It is only under the exactions of civilization that woman is downed, because of her maternity, to occupy the position of a subordinate and dependent creature, a human being of the second order. . . . But this is in no wise to be considered as an objection to civilization in itself. . . . It is only where civilization has attained to a lofty level, and the consequences of certain influences of culture have reached their full development in man, that there presents itself to woman any possibility of taking part in the work of civilization beyond the family circle and thus obviating the onesidedness of masculine culture.—ROSA MAYREDER: "*A Survey of the Woman Problem.*"

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### VIRGILIUS VERSUS DON JUAN.

Tarde ("*La Morale Sexuelle*," cited by Ellis ("*Task of Social Hygiene*") expresses the opinion that when masculine energy dies down in the fields of political ambition and commercial gain, the energy liberated by greater social organization and cohesion may find scope once more in love. For too long a period, he believes, love, like war and politics and commerce, has been chiefly monopolized by the predatory type of man as symbolized by the figure of Don Juan. In the future, Tarde says, the Don Juan type of lover may fall into disrepute; giving place to the Virgilian type, for whom love is not a thing apart but a form of life embodying its best and highest activities.

## THE VILLAINY OF A MILKMAN AND THE STUPIDITY OF THE LAW.

Jane Addams (*A New Conscience And An Ancient Evil*) narrates the story of a girl of fifteen, acting in a Chicago theatre. The girl attracted the attention of a milkman who gradually convinced her that he was respectable. Walking with him one evening to the door of her lodging-house, the girl told him of her difficulties and quite innocently accepted money for the payment of her room rent. The following morning as she was leaving the house the milkman met her at the door and asked her for the five dollars he had given her the night before. When she said she had used it to pay her debt to the landlady, he angrily replied that unless she returned the money at once he would call a policeman and arrest her on a charge of theft. The girl, helpless because she had already disposed of the money, was taken to court, where, frightened and confused, she was unable to give a convincing account of the interview the night before. Miss Addams says that if it had not been for the prompt intervention on the part of a woman, the girl would either have been obliged to put herself in the power of the milkman, who offered to pay her fine, or she would have been sent to the city prison, not because the proof of her guilt was conclusive, but because her connection with a cheap theatre and the hour of the so-called offence had convinced the court that she belonged to a class of women who are regarded as no longer entitled to legal protection.

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WOMAN THE REACTIONARY, THE ETERNAL PHILISTINE?

St. Augustine, at an early period of his career, conceived with certain friends the idea of forming a community having goods in common; the scheme was almost carried out when they discovered that "the little wives (*mulierculæ*) which some already had and others would shortly have, objected, and so the scheme fell thru.

Dr. Möbius accuses women of hating all new things and hanging like so much lead about man's neck. He says: "Just as animals since time immemorial do the same things over and over again, so would the human race, had there been only women, remained in its pristine state. All progress derives from the man."—However, "*la donna è mobile*."—Laura Marholm expresses the opinion that "Woman likes change and variety; man thrives in that monotony which drives a woman to desperation."

## SEXUAL POWER AND GENIUS.

Metchnikoff (*The Prolongation of Life*) suggests that artistic genius and perhaps all kinds of genius are closely associated with sexual activity. He quotes Dr. Möbius who formulated the proposition that "artistic proclivities are probably to be regarded as secondary sexual characters." Metchnikoff believes that love was the great stimulus of Goethe's genius, and says that singers and poets are stimulated in their arts by the love they awaken. Castration inhibits poetic genius which is always intimately associated with sexual power. Just as castrated animals retain their physical strength, but become changed in character, losing in particular their combative nature, so a man of genius loses much of his quality with the sexual function. Amongst the Eunuchs on record, Abelard is the only poet, but Abelard was forty when he ceased to be a man, and at the same time he ceased to be a poet. Metchnikoff points to some musical composers who have been eunuchs, but he shows that these were of mediocre ability and their names have been forgotten. He states that castration at an early age has a much more powerful influence in modifying the secondary sexual characters than when it takes place at a more advanced period of life.

## USEFULNESS OF OLD WOMEN.

Referring to the well-known fact that an ordinary woman ceases to be fertile at between forty and fifty, at a time when, according to statistics, she has still on the average twenty years to live, Metchnikoff (*The Prolongation of Life*) suggests that during this long period she could perform an extremely useful function consisting chiefly in bringing up children. Deploring the fact that old age begins too soon, that it is not what it ought to be under normal conditions, and that human life itself does not last nearly so long as it ought to in "ideal conditions" (a *contradictio in adjecto*, for, if ideals become conditions, i.e., realized, they are no longer "ideal"), his optimism induces him to make the prediction that human life will become much longer and the part of old people will become much more important when one day science occupies the preponderating place in human society, and when knowledge of hygiene is more advanced.

## THE ORIGIN AND JUSTIFICATION OF CANNIBALISM.

Dr. Joulin (Paris) holds that in the primitive ages, when man was unprovided with weapons, he satisfied his carnivorous appetite with the weakest of his brethren, as being less capable of resistance than the beasts of the fields. As civilization crept on, members of a tribe ceased to eat their own people, but chose those of some different community whom they might have been able to overpower. By and by, when weapons of defense and attack came into use, men found their own race more difficult to overcome, and accordingly turned for their daily nourishment to animals as less capable of defending themselves by artificial assistance. From this Dr. Joulin argues that to kill one's own kind from hunger, and for the victor to eat the vanquished, was quite natural and excusable.—Quoted by C. E. WOODRUFF: "*Expansion of Races.*"

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## MEDICAL SELECTION.

It has long been a charge against medicine and hygiene that they tend to weaken the human race. By scientific means unhealthy people, or those who inherited blemishes, have been preserved so that they can give birth to weak offspring. If natural selection were allowed free play, such individuals would perish and make room for others, stronger and better able to live. Haeckel has given the name "medical selection" to this process under which humanity degenerates because of the influence of medical science.

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## AFFECTION FOR ANIMALS.

In discussing how fondness of domestic animals, such as dogs and cats, may be often associated with an erotic element, Dr. Magnus Hirschfeld, of Berlin, (*Naturgesetze der Liebe*) relates the following episode. For quite a number of years he had been the family physician of an old couple. The husband, the scion of an old house, was a high retired army officer. One day the old man had a stroke of apoplexy. Dr. Hirschfeld was sent for. On his arrival at the bedside, at an early hour in the morning, he found the patient was dead. The doctor broke the news as gently as possible. This was the reply of the bereaved widow: "Oh, doctor, what have I not suffered during this year! In January our parrot died, in April my dog, and now my husband, too."

## THEOLOGIANS ON THE SEXUAL INSTINCT.

Luther on sexual abstinence: "He who wants to resist the natural sex impulse and does not want to give way to it, what else does he do but to hinder nature from being nature, fire from burning, water from wetting, and to demand that man shall not eat, nor drink, nor sleep?"

Frenssen, a Lutheran pastor and celebrated modern novelist, writes: "Sensuality is not sin, but, quite on the contrary, an ornament of life, a gift of God, the same as the gentle breezes of Spring and Summer. Sensuality should be enjoyed with a good conscience and a glad heart. We should allow it to all healthy adults who long for it, the same as we are pleased when we see them delighted by the sight of the ocean and by the autumnal gales waving around their foreheads."

On this Dr. Magnus Hirschfeld (*The Natural Laws of Love*) comments that Luther and Frenssen had apparently not recognized the mutual connection that exists between sexual abstinence and religious emotion. Here a statement by Iwan Bloch (*The Sexual Life of our Time*) may have its place: "In a certain sense the history of the religions can be designated as the history of a certain form of manifestation of the sexual instinct, especially in its effect on the imagination and its creations."

Father Carl Jentsch, a catholic priest, declares that sexual functions have just as little to do with morality as the functions of nutrition and that, consequently, the gratification connected with them cannot be sinful.

## SMUTTY STORIES.

Havelock Ellis has pointed out that the smutty story is in reality a symbolic coitus. There is a period of nervous excitation which is discharged by the guffaw which follows. In discussing Freud's theory of wit Brill carries the analysis somewhat further showing that the smutty joke is a variety of exhibitionism, and under suitable conditions an attempt more or less conscious, at seduction. The factors involved are the same whether the joke is very delicate or very coarse, so that a person who abhors vulgarity, but likes a 'good' joke is merely emphasizing his superior esthetic development, but the morality of the process is the same. When the Hawaiian evolves a smutty story he, being a heathen and shameless, makes a song of it to dance by, but his civilized brother sneaks into the Club and fortifies himself with a highball before he can *exhibit*.



## EFFECTS OF CIGARETTE SMOKING.

Parkinson and Koefod (*Lancet*, Aug. 18, 1917) made studies on inhalers and non-inhalers and observed that, in health, the smoking of a single cigarette usually raises the pulse rate and blood pressure perceptibly; their effects are a little more pronounced in cases of "soldier's heart." The smoking of a few cigarettes can render healthy men more breathless on exertion, and manifestly does so in a large proportion of these patients. Excessive cigarette smoking is not the essential cause in most cases of "soldier's heart," but it is an important contributory factor in the breathlessness and precordial pain of many of them.

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## MORAL AND ESTHETIC PROGRESS HINGE ON MATERIAL AND INTELLECTUAL PROGRESS.

Moral progress and esthetic progress do not come about essentially by origination and rational diffusion. Progress in these departments is usually the consequence of material or intellectual advancement. The sparing of captives began as soon as men reached the agricultural stage and were able to set their captives to productive labor. In the Northern states, the abandonment of African slavery seems to have come about in consequence of the general adoption of expensive farm implements which slaves could not be brought to use skilfully or carefully. The improvement in the status of the wife flows from the necessity of making matrimony more attractive to woman, now that so many industrial and professional courses are open to her. That militant ethical opinion which slashes now here, now there, laying low at each stroke some wrong or abuse, is the outcome of improvements in the apparatus of publicity. As instances of moral advance conditioned by intellectual progress may be cited—the humanization of punishments in consequence of the diffusion of scientific ideas of crime and punishment; the abandonment of judicial torture owing to the psychological demonstration of its futility; the restriction of child labor following upon our fuller knowledge of the bodily and mental growth of children; the introduction of safety appliances in industry after investigations unveiling the vast and bloody tragedy of industrial accidents.—EDWARD A. ROSS: *Social Psychology*.

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## CULTURE.

Culture is not a matter of books or acquired formulas, it is simply being "human," and it comes from a wide and sympathetic

contact with people. It grows out of the play-spirit far more than it does out of the university or the cloister. We all love the natural person, thus paying a compliment to the emotional power and lack of self-consciousness that combine to produce real spontaneity. . . . We all love Feeling, but are too "civilized" and artificial to admit it.—ELIZABETH SEVERN: *The Psychology of Behavior*.

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### RACIAL TRAITS.

E. A. Ross (*Social Psychology*) thinks that uniformities arising directly or indirectly out of race endowment—negro volubility, gypsy nomadism, Malay vindictiveness, Singhalese treachery, Magyar passion for music, Slavic mysticism, Teutonic venturesomeness, American restlessness—probably are much less congenial than we love to imagine. Race, he says, is the cheap explanation tyros offer for any collective trait that they are too stupid or too lazy to trace to its origin in the physical environment, the social environment, or historical condition.

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### BIOLOGY AND REFORM.

At every turn the student of political science is confronted with problems that demand biological knowledge for their solution. Most obviously is this true in regard to education, the criminal law, and all the numerous branches of policy and administration which are directly concerned with the physiological capacities of mankind. Assumptions as to what can be done and what cannot be done to modify individuals and races have continually to be made, and the basis of fact on which such decisions are founded can be drawn only from biological study. A knowledge of the facts of nature is not yet deemed an essential part of the mental equipment of politicians. But as the priest, who began in other ages as medicine man, has been obliged to abandon the medical part of his practice, so will the future behold the schoolmaster, the magistrate, the lawyer, and ultimately the statesman, compelled to share with the naturalist those functions which are concerned with the physiology of the race.—WILLIAM BATESON: *Heredity in Man*.

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### VOYEURISM AS A PUBLIC INSTITUTION.

To demonstrate man's reverence for the immortalizing act of generation some phallic worshipping sects of India and the natives of some of the Pacific Islands practice particular rites attended

with elaborate religious ceremonies. A navigator, writing of one of their religious festivals, says (quoted by CLIFFORD HOWARD: *Sex Worship*): "A young man of fine size and perfect proportions performed the creative act with a little miss of eleven or twelve before the assembled congregation, among whom were the leading people of rank of both sexes, without any thought of observing otherwise than an appropriate religious duty."

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#### "FRATERNITY OF HUSBANDS."

The Esquimaux of today have what Reclus (*Primitive Folk*) calls a "fraternity of husbands," a kind of promiscuous intercourse existing between the married, but not generally practised by wives with bachelors. "It is a spurious monogamy; every man is willing to lend his wife to a friend; every wife is willing to receive her neighbor's husband. Adultery is a daily escapade, and on this point a husband never picks a quarrel with his better half."

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#### A CAUSE OF MARITAL INFELICITY.

In most cases of marital infelicity, it is safe to say that the husband is at fault. There is a very cogent reason for this. He usually has in mind a physical standard based upon previous experiences. While the glamor of early married life lasts, he is satisfied with the situation. The inexperience of the wife primarily is a decided novelty; when, however, satiety arrives, as it usually does sooner or later, he recalls memories of past experiences in the light of which the physical charms of the wife begin to pale. He soon discovers physical incompatibility, and resumes the pursuit of elusive past sexual impressions that his marriage temporarily interrupted. His relations with his wife perhaps began practically with legalized rape, that served to make permanent and incurable any qualities of frigidity which she primarily may have possessed. For her, the marital relation is only a painful and disgusting memory inspiring her with abhorrence.—G. FRANK LYDSTON.

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#### DUTIFUL SONS.

...The inhabitants of Sumatra, gentle enough in their ordinary customs, solemnly eat their old men, in the belief that they are thereby observing the most sacred of their duties as sons.—GUGLIEMO FERRERO.

CIRCUMCISION.

Parents who do not have an early circumcision performed upon their boys are almost criminally negligent.—G. FRANK LYDSTON.

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EARLY MARRIAGES.

Nature fixes puberty at the age of 15, but the majority of men do not marry until 25 or 30. Thus for more than ten years nature is reminding the man, day and night, of what she considers his duty.—A. FOURNIER.

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DIAGNOSTIC.

Objection, evasion, joyous distrust, and love of irony are signs of health; everything absolute belongs to pathology.—NIETZSCHE.

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BLACK HATS AND RED FEATHERS.

When a man has discovered why men in Bond street wear black hats, he will at the same moment have discovered why men in Timbuctoo wear red feathers.—CHESTERTON: *Heretics*.

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IMPORTANCE OF SEXOLOGY.

For the physician of the future a thoro knowledge of sexology will be the principal basis.—DR. HERMANN ROHLEDER.

---

OUR IGNORANCE.

In matters of sexual love we are all still more or less savages; our ignorance in the greatest of all human passions is stupendous.—PAOLO MANTEGAZZA.

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LOVE IN MAN AND WOMAN.

The desire to love is stronger in man: the desire to be loved, stronger in woman.—MAGNUS HIRSCHFELD.

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A WORLD WITHOUT LOVE.

What would the most beautiful time of our life be without love? We would vegetate, but we would not live.—NINON DE LENCLOS.

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THE VANITY OF THE MALE.

The art of winning a woman by our personality affords, perhaps, more gratification to our vanity than to our sensuality.—SCHOPENHAUER.

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WOMAN AND RELIGION.

Religion is a part of woman's sex life.—GONCOURT.

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## AN IMPROVED ULTZMANN SYRINGE.

BY JOHN C. SPENCER, M. D., San Francisco, Cal.

The very convenient method of applying liquid medication to certain diseased conditions in the prostatic and membranous urethra by means of the so-called Ultzmann syringe, devised many years ago by the celebrated Viennese urologist is well-known. As originally devised, there have always been two drawbacks interfering with the ease and efficiency in the use of the instrument. The caliber of the



canula has always been made so small hitherto, that its introduction into the patient's canal is quite commonly unduly painful, and in inexpert or careless hands, might easily add some form of trauma to an already affected organ. The second objection has lain in the unnecessarily short length of the canal. In patients with a long canal, in order to cause the tip of the canula to pass the compressor urethrae muscle, the entire apparatus required to be depressed to such an angle, that the meatus would ride up on the canula to and beyond its junction with the syringe, a state of affairs undesirable from every standpoint. With the introduction of the Lüer-type of syringe by a certain well-known firm of Rutherford, N. J., this syringe is now obtainable with these two objections overcome. The caliber has been increased to 18 F., and the length to 9½ inches. Under the conditions for which this particular form of apparatus is used, with these slight modifications, it practically leaves nothing to be desired.

## THE REMOVAL OF CALCULI FROM THE LOWER URETER BY THE TRANSPERITONEAL ROUTE.\*

BY ROBERT EMMETT FARR, Minneapolis, Minn.

**W**HILE the exposure of the lower half of the ureter by the extraperitoneal route for the purpose of removing calculi is generally referred to as a simple procedure, observation of a number of operations performed by surgeons of repute leads to the conclusion that this operation may, and in fact does, at times present difficulties which are embarrassing. This is especially true in obese patients and, more particularly, when stones are located well down toward the bladder. Within the last few months I have watched a surgeon of renown labor quite strenuously for a period of half an hour trying to locate the ureter. Bands of tissue were incised three or four times under the impression that the ureter was being opened before it was finally definitely located. This is not at all an uncommon experience. Furthermore, the manipulations required in order to identify and free the ureter will in many instances dislodge the offending stone, thus complicating matters and making an upward or downward chase necessary.

With the peritoneum open, there is no difficulty in locating the lower half of the ureter. With the pelvis free, one needs only to await one vermicular wave of the ureter in order definitely to locate it, and stones can usually be distinguished at a glance. It has been shown that transperitoneal cystotomy is a safe procedure. Transperitoneal ureterotomy should be equally safe. The opening of the peritoneal cavity allows one to deal with intraperitoneal pathology where indicated and, in my opinion, simplifies the technic. This is especially true for stones located in the lower third.

### TECHNIC.

The median incision is made just above the pubes and the pelvis freed of intestines and carefully cofferdammed with gauze. The vermicular wave of the ureter is watched for and the location of the stone determined. The peritoneum is then incised mesially to the ureter and the latter elevated by the use of uterine tenacula (Fig. 1). A urethral sound or curved forceps is then directed beneath the peritoneum external to the ureter, freeing it from the lateral wall. A stab-wound through the anterior abdominal wall is then made to meet the sound, and a cigarette drain inserted down to the ureter extraperitoneally. After the extraction of the stone and closure of the ureter the peritoneal wound is everted with catgut, and the abdominal wall closed (Fig. 2).

\* Read before the Minnesota Academy of Medicine, Minneapolis, February 13, 1918.

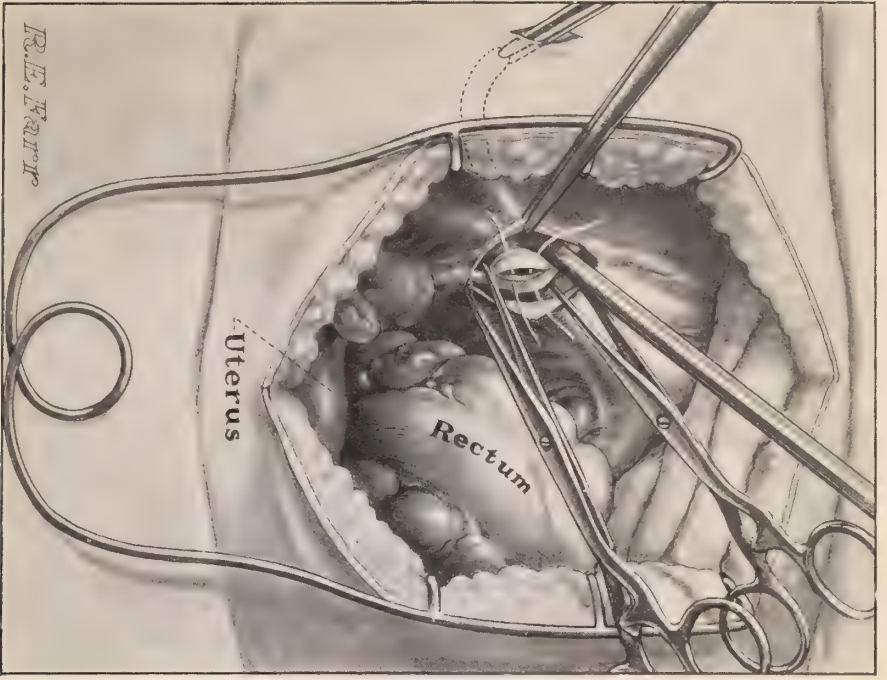


FIG. I.

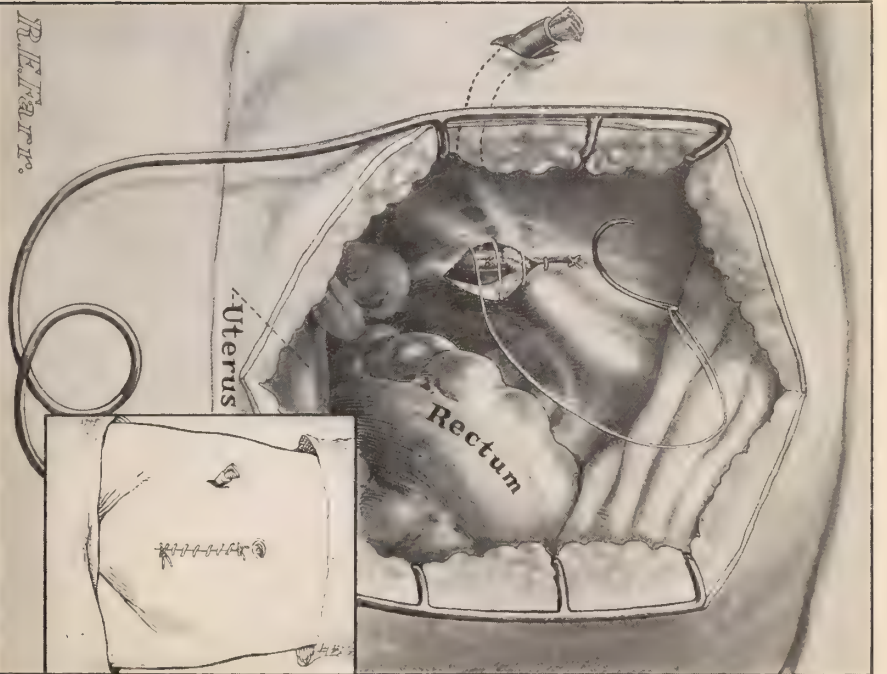


FIG. II.





## OBSESSIONS: THEIR CAUSE AND TREATMENT.

BY WILHELM STEKEL, M. D., VIENNA.

*Freely Rendered and Annotated*

BY SAMUEL A. TANNENBAUM, M.D., NEW YORK.

### I.

Gentlemen:

Not long ago a simple, plainly dressed, depressed looking man entered my office, exclaiming: "Doctor, save me! I am in despair and on the verge of suicide! if I am not cured of my affliction it will be impossible for me to go on living!"

"What's the matter with you?"

"I can't urinate!"

Naturally I at once thought of some organic malady, a stricture of the urethra, an inflammation of the bladder, a spinal disease, etc. Careful physical examination failed to disclose an organic lesion. There was nothing abnormal in the urine and there was no difficulty in micturition.

"That's just the trouble!" despairingly exclaimed the visitor, "that's what makes me so wretched! I only *think* that I can't urinate! I can't get rid of the idea; it obsesses me when I fall asleep and I find it in my mind when I awake. I know that it's foolish and keep telling myself so a thousand times, but I can't shake the thought off!"

That the patient's haunting idea is not an insane delusion is unquestionably clear from his concluding remarks. He has a clear insight into the nature of his trouble; he knows that the idea is absurd. [The insane person credits his idea, sees no absurdity in it, and tries to live up to it.] This distinguishes obsessions from delusions, in all of which this self-criticism and insight are wanting. In the patient we are now discussing we are dealing with a clear case of a person afflicted with an obsessive idea.

But, you may ask, what are obsessive ideas? and obsessive acts? The literature on the subject of obsessions or 'compulsions,' as they are more generally called, is vast. A rapid survey of this literature shows that to most physicians the psychic mechanism of obsessive processes is wholly unknown. So little is the subject understood that to this day German and French psychiatrists are at loggerheads over the question whether obsessive processes are emotionally toned or not. The German school in the main still adheres to Westphal's definition: "By obsessive ideas I mean those ideas which, though they are not conditioned upon an emotional or affective state, obtrude themselves into consciousness without the concurrence of (and even in

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\* This paper was read before an association of Viennese physicians in May, 1909, and was published in the "*Medizinische Klinik*," Nos. 5-7, 1910. It is here translated by permission of the author. The translator's comments are in square brackets.—S. A. T.

opposition to) the will of an individual (whose intelligence is in other respects unimpaired), do not permit themselves to be banished, interfere with the normal course of his ideas,—ideas which the afflicted one recognizes as abnormal and as foreign to him and which he tries to combat with his sound common sense." (*Ueber Zwangsvorstellungen*, Berlin. Klin. Woch., 1877.) With slight modifications this definition is accepted by most German writers who have studied this subject. Bumke, in an excellent survey of all the numerous theories (*Was sind Zwangsvorgänge?* Halle a. S. 1906), says: "Obsessive ideas are ideas which enter consciousness under a subjective sense of compulsion (although there is nothing in their average feeling-tone, or in this feeling-tone reinforced by the patient's mood, to explain why), do not permit themselves to be banished by any effort of the will, and which therefore interfere with the normal course of thought, notwithstanding the fact that the patient always knows that these ideas dominate him without reason, and usually also knows that they are pathologic and that their content is not true."

Thomsen (*Zur Klinik und Aetiologie der Zwangsercheinungen*, Arch. f. Psych. u. Nerv., 1908, vol. 49), also adopts Westphal's definition but stresses the fact that *patients suffering from obsessions always show distinct evidence of hysteria*. As to the psychic mechanism of obsessive ideas neither he nor Bumke has anything to say. Even Skliar, writing after them (*Zur Psychopathologie der Zwangszustände*, Allg. Zeitschr. f. Psych., 1909, vol. 66), has nothing to say on this subject.

All these writers are in accord in saying that in obsessive processes there is no disturbance in the emotional sphere. Psychoanalytic study of cases of obsessions will prove to them that this opinion can no longer be maintained. On the contrary! It now appears more and more clearly that a suppressed affect is the cause of obsessions. It is worthy of mention as a tribute to German medical science that there are German physicians who take a stand opposed to Westphal in this matter. Thus, for instance, Löwenfeld, who has given us the best and fullest clinical description of obsessive processes, (*Die psychischen Zwangsercheinungen*, 1904) at once recognizes the weakness of Westphal's definition to be in emphasizing the absence of an affective basis (the presence of which Jastrowitz, Friedman, Warda and others had pointed out) and gives us this definition: "Psychic obsessions are such psychic elements as cannot be repressed by any effort of the will and which therefore disturb the normal course of the individual's mental processes."

Warda's definition, formulated on a Freudian basis, runs thus (*Zur Psychologie u. Therapie der Zwangsneurose*, Mon. f. Psych. u. Neurol., vol. II): "Obsession neurosis is characterized by the occurrence of obsessive ideas, *i.e.*, ideas which occupy the patient's thoughts in a troublesome manner and which in their total content give glimpses at least of a self-torturing trait and of a self-control on the part of the individual, thus furnishing

a more or less concealed hint of a repressed consciousness of guilt. The less these ideas are accompanied by any primary, painful affect directed against the sufferer himself, the more do they impress him as obsessive, foreign to his nature and inexplicable to his logical thought. From time to time this self-criticism may be temporarily in abeyance."

Janet, whose psychical investigations began so auspiciously and stopped so inexplicably just on the threshold of the truth, draws a sharp line between *psychasthenic obsessions* and *hysterical obsessions* but not only has no clear idea of the secret mechanism of obsessive processes but (as his latest published writings show) not even the faintest notion of its existence.

A surprising explanation of the psychic mechanism of obsessions was offered us by the epochal labors of Professor Freud. Whereas all former investigators of obsessive processes saw only signs of degeneration or of psychopathic inferiority, Freud succeeded in laying bare the ideogenetic roots of this malady.

Since Freud's first publications many years of fruitful work have passed. We, psychotherapists, have accumulated more facts and learned to understand the old ones better. In the light of new experiences some of Freud's earlier deductions had to be given up or modified. But the fundamentals of his teachings have undergone no change. On the contrary! Every new experience demonstrates their truth. I shall resist the temptation to burden you with the history of the development of our knowledge. Experience will teach you more than all definitions. I shall pass before your mind's eyes a motley crew of obsessions and you shall then judge whether we have succeeded in throwing new light on this puzzling and hitherto baffling malady. [Of course, this is not to deny that now and then obsessions have been cured by suggestion or hypnotism, but such cures have been only rarely achieved and probably only temporarily, and always without any scientific satisfaction.]

Let us now return to the patient who complained of an inability to urinate. He had tried all sorts of cures without being benefited by any. He is constantly plagued with the thought that he can't urinate. He can't attend to his work properly and can't devote himself to his family as formerly. "Why," he says, "I can't even look at my little boy any more, though I worship him!" (Here I must caution you to heed well every word a patient says. My patient's sudden repulsion for his own child must unquestionably have a psychic cause.) We ascertain that his trouble is of four months' duration, that it was better for a short time, then got worse again, and that now he is so distressed by it that suicide seems to offer the only hope of relief. This was all I could get out of the patient at our first session.

On his next visit I asked him to give me his domestic history. He is very happily married, he says; is perfectly satisfied with his wife; they are an ideal couple; he has a nice income,

and nothing to worry about or to excite him. He keeps on telling me these things for a week, repeats the account of his sufferings, continually assuring me he has no more to say, that he has told all. After a week the ideal marriage begins to take on a different aspect. He did not marry for love. One day his brother had said to him: "I know a nice girl for you; she has money, and I think you ought to marry her."

Now he realizes that she is not the woman for him. She is greedy, dirty, always discontented and makes too great demands on him. This is the ideal marriage about which he had been so enthusiastic at the second session! After another week's treatment, having in the meantime gained his confidence, I ascertain the secret cause for his obsession. The firm he works for once sent him to a woman to collect a bill or to threaten her with prosecution if she did not pay. The woman, who was evidently very liberal with her favors, offered to grant him "anything" if he would wait a week. He succumbed. The next day the thought suddenly came to him: "I can't urinate." This was of course nothing but the result of his fear that he might have been infected with gonorrhoea by her. He consulted a number of specialists and all assured him that there was no sign of any venereal infection. The thoughts about being infected disappeared, but the obsessive thought would not budge; it grew stronger, more insistent; in his despair the poor man freely confessed all to his wife. For a time after this he felt better. He is a pious, devout Catholic, and looks upon his marital transgression as a great sin. Even confession did not bring any relief from his sufferings. Since his transgression he has completely lost his love for his wife and has ceased to have coitus with her.

It is evident that the obsessive idea "I can't urinate" is a substitution for the thought "I can't cohabit." The neurotic man shares the infantile point of view which finds in micturition a substitute for a pollution and looks upon urination as a sexual phenomenon. His wife is very unsympathetic as far as he is concerned and does not meet the requirements of his sexual desires. He realizes this since his affair with the other woman. This idea, the thought of which was a torture to him,—his hatred of his wife, which made him very unhappy,—he had repressed, forced into the unconscious. But the powerful affect was not thereby destroyed; it was only split off from the idea and transferred upon another, a substitute, idea. When he said "I can't urinate" he meant, in the language of the unconscious, "I can't look at my wife; she doesn't suit me; she disgusts me and so does her child; rather than go on living with her, I'll commit suicide." ['Can't' in these cases means 'won't.']

This example shows us clearly the whole mechanism of obsessive ideas. The affect—hatred for his wife—was repressed; the original idea, "I can't cohabit with my wife" was also repressed and was replaced in consciousness by another idea, viz.: "I can't urinate." Such substitution ideas are compromises be-

tween the conscious and the unconscious strivings. They reveal as much as they are intended to conceal. The repressed affects then link themselves to the substitution idea. [So that the affect is really never unconscious. It is only the idea to which the affect properly belongs that is repressed.—For a fuller presentation of this subject the reader is referred to my paper on *The Psychoneuroses and the Unconscious* in THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY, Nov. and Dec., 1916.] My experiences inevitably lead me to the conclusion that in all the psychoneuroses we have to deal with disturbances of affectivity. Bad heredity, inferiority and degeneration are only secondary factors; as Otto Gross has very aptly said in his book on psychopathic inferiority, (*Ueber psychopathische Minderwertigkeiten*, Vienna, 1909): “these touch only the activities of consciousness but not the content of consciousness.”

## II.

Our first example has shown us that repressed hatred was the cause of an obsessive idea. We have also seen how erroneous are the definitions of those German psychiatrists who find the essence of obsessions in an absence of emotion. They were deceived by the external manifestation, by what they saw enacted on the stage of consciousness, by not looking behind the scenes. Without the labors of Freud, who first taught us the essence of repression, we should probably never have found the explanation. In the light of this the following words from Skliar must sound as comical as they are amazing: “All in all we must say that notwithstanding his brilliant and acute theses, Freud’s hypotheses have not brought us any nearer to an understanding of obsessions.” (*Zur Kritik der Lehre Freuds über die Zwangszustände*, Zentr. d. Nerven u. Psych, 1909.) My analysis of a few other cases will show whether Skliar’s judgment is justified. Marcinowski justly remarks: “There are other things besides theories in Freud’s teachings, viz.: facts. A single well-observed cases suffices to overthrow all [past dogmas].” (*Zur Frage der infantilen Sexualität*, Berl. klin. Woch., 1909.)

Let me return to facts and show you a very simple and clear case of obsessions. A woman complains that in a public conveyance she saw a face that haunts her ever since and from which she can by no means rid herself. Wherever she looks she sees that face; no matter what she does that face is before her.

This phenomenon has all the characteristics of an obsession. It is unmotivated, for the woman can in no way explain it. The face in question was neither strikingly beautiful, nor strikingly ugly. The bearer of the face was somewhat animated, noisy, and looked decidedly Jewish; but all this was not sufficient to account for the profound impression her face had made on our patient. In reply to my questions the patient adds that her traveling companion in the conveyance had aroused a decided antipathy in her. But why she had that effect on her she does not know.

Sympathy and antipathy are really only the affective accent of our relationship to our environment. Sympathetic persons arouse in us an affect of inclination and unsympathetic persons an affect of aversion. What is indifferent to us has aroused no affect in us.

The problem offered by this case was easily solved and without a thoro psychoanalysis. One has only to consider what face interests a human being most. Naturally, one's own. It is that that we look at in a mirror as if it could tell us some of the hidden secrets of the soul. The haunting face bore a striking resemblance to that of our patient. But it was not only the face of the other woman that bore this resemblance. Even her character! Think how painful it must be, suddenly to come in contact with a person who seems to caricature our face and our very being! I say "caricature", because no one will willingly admit that he is as he appears in his double, in himself objectified. In our patient it was not only the facial appearance that had impressed her. The other woman's deportment was exactly like her own, but not like what she would like it to be. The other woman looked very Jewish. Her facial appearance was our patient's secret anguish. She was betrothed to a Gentile. She feared that her vulgarity might be objectionable to him, that he might leave her in the lurch at the last moment. She stood on the threshold of an important period in her life. She would have loved to be the opposite of what she saw in her counterpart in the conveyance. All sorts of unpleasant thoughts knocked for entrance into her consciousness and threatened to disturb her peace of mind. At this point her unconsciousness came to her assistance. The unpleasant thoughts were dismissed hastily, without being submitted to reflection and consideration. She consigned them to the bottomless sea of the unconscious. The painful thoughts were repressed.

As a substitute for these repressed broodings about her own shortcomings there appeared the face of the other woman. Notwithstanding its silence, this haunting face betrayed everything. The affect was split off from the painful ideas and transferred upon the other's face. This mechanism applies not only to this example. "*Every obsessive idea results from the repression of an idea unacceptable to consciousness and the transference of the freed affect to another and apparently less painful idea.*"

One must only know how to translate the mystic language of the obsessions into the language of everyday to demonstrate the truth of the last sentence. This is as true of the most complicated obsessive processes as of the simplest obsessive ideas. We have chosen the latter for consideration first because they are the simplest and because in them the mechanism is most easily demonstrable.

We repeat then: *obsessive processes are substitutions*; they are the result of a psychic displacement from a painful, displeasurable, unconscious idea upon an idea which is less painful

altho also displeasurable to consciousness. The simple example of the haunting face shows also how incorrect Westphal's definition is. It was the repressed affect that brought about the obsession. Why did this woman always see this face? Because it was her secret anguish that she looked so Jewish. "If her lover were now to throw her over she could only blame her face for it. What would people say if her lover were to leave her now after having had a relationship with her for five years! Would he be capable of such a thing?" Such were the secret thoughts that she hardly dared admit to herself. All these painful emotions—doubt, hatred, contempt, fear—were split off from these ideas and linked with the apparently harmless but unsympathetic face that she could not forget. The result of the psychoanalysis was a satisfactory one in both cases. The first patient lost his obsession and the woman exclaimed the following day: "Think of it! How remarkable! Since my conversation with you the face has not appeared! Perhaps your explanation is right."

Let us next analyse another example, one that introduces us to one of those domestic dramas that are hidden not only from the outer world but even from the hearts of the dramatis personæ themselves. A lady, 30 years old, strong and physically healthy, born of healthy parents, is afflicted with a peculiar obsession. About every ten minutes something within her compels her to exclaim: "Dear, dear God, preserve the health of my husband and my children!" She is afraid of knives and all sharp-pointed objects; all such "weapons" must be concealed from her, behind lock and key. She will not permit the maid to approach an open window with any of the children for fear that she might suddenly become dizzy and throw one of the children out. She becomes sleepless and disgusted at the sight of food. She has crying spells and suffers from such intense depression that she is afraid to be alone; her husband must sit with her and hold her hands. She fears she may do herself physical injury. Finally she begins to doubt the reality of things: "Is this really Sunday? Is this really a human being?" she asks herself.

And the causes? Simple enough, tho difficult to get from her. Her husband had had a quarrel with her family and had insultingly called her intensely beloved father "a niggardly parvenu." Since then her kindred have had nothing to do with her. Her place was beside her husband. In the presence of her family she defended him; but in her heart she thought 'out of love for me he should not have acted as he did.' In reality her heart was altogether with her family. Suddenly her only cousin, an unmarried man, the only one of her family who had not broken with her, became the object of her affections. In the unconscious she began to hate the husband and to love the cousin. But before she could marry this man her husband and her children would have to die. Her wish to be single again became the fear lest

her husband and children die. Her prayer for their health had profound justification.

*All obsessive ideas, obsessive fears, obsessive impulses, are psychically motivated. There is no meaningless obsession. I can fully corroborate Freud's dictum: the patient is always right.* She too was justified in praying to God for her husband's and children's health. She was a criminal without the courage to commit the crime. She had to pray for the health of her dear ones because secretly [and even unknown to herself] she longed for their death. (It may be worth mentioning that her neurosis broke out after her husband had recovered from a serious illness during which she had proved a very devoted and self-sacrificing nurse. It is also worth recording that for years she and her husband had practiced coitus interruptus.)

This was Freud's great discovery. All these "queer" ideas are only apparently queer; these crazy thoughts are only apparently crazy. We may say that these distorted ideas have been displaced from a secret invisible psychic base to one acceptable and visible to consciousness. The patients are always in the right with their complaints. But we must learn to understand their cryptic speech. How simple sometimes is the solution of such an obsession! I shall cite an example that, in the light of what has preceded, you ought to solve without difficulty.

It is a case that I did not analyse. The history of the case speaks an unmistakable language; but notwithstanding this the physician who reports it did not comprehend it. The patient was treated by Dr. Boulanger who reports the case in the "Journal de Neurologie," 1908, under the title *Obsessions et Phobies*:

A woman, 25 years old, at the urgent solicitations of her mother, marries a man she does not love. The marriage proves an unhappy one. Her husband is 'nervous' and does not want to work. She had been a nervous girl, having suffered ever since her communion with the idea that she would fall every time she passed a certain place. The end of October her tenant's child suddenly becomes very sick and she is awakened. The child dies soon thereafter, but the event makes no special impression on her. That strikes her as strange. She finds everything "peculiar." At the child's funeral she is also amazed to find that she can't cry.

In other respects, too, she seems to have lost the capacity for emotion. Her libido during coitus disappears completely so that she resorts to all sorts of tricks to evade sexual intercourse. (A certain indication that her love for her husband is wholly dead.) Suddenly obsessions set in. She can't help thinking of death. The thought 'I will die' dominates her constantly. (As we shall see these thoughts of her death are displacements.) She begins to doubt the reality of things. She asks herself 'is this I?', 'is that my mother?', etc. She often says to herself, 'Be happy, for you have your child.' She has a frightful dream that her husband is a murderer and has assassinated somebody.



She was referred for treatment to a rhinologist who opened up her frontal sinus without affording her any relief from her condition. She begins to be troubled with obsessive questionings: "What is a stomach? What is red? These are only words! They don't exist!"

After five months she is suddenly seized with the fearful compulsive idea that she might kill her own child. This idea finally becomes her besetting obsession. She is afraid of knives and pointed objects, and begs those about her to lock such things from her. On embracing her beloved child she has the gruesome vision that she sees its viscera.

Then she has daydreams in which her tenant figures. God appears to her in the likeness of an old man with a white beard. She struggles against a pathological impulse to strike and injure others. After a pilgrimage to a holy shrine there was slight improvement. Thus far the anamnesis.

Let us see how much of the psychic mechanism of this obsession neurosis her physician understood. In plain language we may say: absolutely nothing. And why? Because he is not accustomed to thinking of the psychology of these diseases. Janet fared not a whit better with the analysis of a similar case, the analysis of which furnishes a striking instance of 'not seeing the forest because of the trees in it.' (*La perte des sentiments de valeur dans la depression mentale.* J. de psych., 1918, No. 6.)

Even if I had not analyzed an almost identical case, namely, the one previously reported, I could not have overlooked such obvious connecting links. Let us attempt an analysis from the history.

We are dealing with a neurotic woman, struggling with temptation, who had married a man she did not love. The details all go to show that she felt herself strongly drawn to her tenant, a married man. Her desires seem to be fixed on this man. But there are obstacles, viz.: his wife, his child, her husband and her child. And thus begins the gruesome drama in the soul of the neurotic whose unconscious plays with the thoughts of the death of his kindred as soon as they stand in his way. [The unconscious ego will sacrifice everything and everybody for its own gratification. The selfishness of the unconscious is limitless.] As a punishment for entertaining these evil desires the longing for death is referred to the neurotic himself. That is why she is haunted with the idea, 'I shall die.' [This is an illustration of the 'law of retaliation' that is so deep-rooted in the human soul. A neurotic's impulse to suicide is probably therefore always a reaction to his desire for the death of someone else, usually one whom he consciously loves or thinks he should love.]

Accidentally the tenant's child sickens and dies. She is surprised that she feels no grief. Everything strikes her as 'queer.' She doesn't cry at the funeral. Quite naturally. One obstacle has been removed from her path. A secret wish has been ful-

filled. Her wickedness and her love are darkly coming to consciousness and she begins to doubt her love for her own child. That's why she asks herself 'am I this? is that my mother? (A substitution for 'is that a mother?') She tells herself that she ought to be happy since she has her own child. But her love for her tenant conflicts with her maternal love and seems to be the predominating motive power. In her dream her husband 'kills somebody,' probably the tenant; it seems that in the dream she anticipates the consequences of a liaison, altho it is not impossible that the dream is overdetermined and capable of several interpretations. (The true meaning of the dream may emerge if we turn it around, so that it may mean that the tenant kills the husband and she is free. But such analyses, undertaken without the collaboration of the dreamer, are always very doubtful.) And suddenly the impulse to kill her child forces itself up towards consciousness and becomes manifest as a fear that she might kill it. At this stage she begins to doubt the reality of things because it seems incomprehensible to her that a mother can think as she does. Doubting herself she doubts everything else. The fear that she might kill the child expresses her wish to be rid of the obstacle to marrying her lover. That is why knives must be hidden from her and why she sees the child eviscerated when she embraces it. That is why she appeals to God and her father (the old man with the white beard) and that is why she made a pilgrimage to the holy shrine from which she returned somewhat improved.

Shall we now search for the driving power behind this neurosis? The basis for the whole trouble is a powerful emotion, love for the tenant. The cause of the obsession is the repression of the painful thoughts: "I love the tenant; if I did not have a child we could live together now that his child is dead. The children are the obstacles." Out of these repressed thoughts emerged the obsessive impulse to kill the child; and as a defence reaction against this impulse there appeared the fear of knives.

One would almost think that these connections are so simple, so transparent, so obvious, that every physician, to say nothing of a psychiatrist or psychologist, would see them at once. All he would have to do would be to converse with the patient for some time. Nothing but converse. Not even ask any questions. Patients are sure sooner or later to confide in the physician if they have any confidence in him. But, unfortunately, just as the woman I treated sought help from German neurologists in vain, and even from one of my colleagues, a man who also entertained the erroneous idea that obsessive acts are characterized by an absence of affects, so, too, Dr. Boulanger says not a word about the psychic causes of his patient's sufferings which he describes so minutely. It is almost inconceivable that he is unacquainted with Freud's essays on the subject (*Obsessions et phobies. Leur mécanisme psychique et leur étiologie*, 1895). To what is this

not wanting to see due? Most probably to an affect of repudiation.

### III.

We have thus far analyzed a few simple cases of *obsessive ideas*, as, for example, the man who thought he couldn't urinate, the woman who was haunted by an unsympathetic face. The last two cases also showed *obsessive impulses* to do certain things. In one of these cases the impulse was concealed behind the fear that something might happen to the child, the husband might get sick, etc. In Boulanger's case this impulse very clearly broke thru the restraints of morality and of mother love. There is only a short distance between obsessive impulse and *obsessive action*. Very nice examples of obsessive conduct are furnished by cases of kleptomania. (Cf. my paper on the subject [an English translation of which by the present translator appeared in *THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY*, February 1918]. In that paper I prove that in kleptomania we are dealing with a substitution, as was first shown by Otto Gross.) The idea behind the compulsive larceny is a yielding to the temptation to commit a sin. The women—[and it is most often women who are guilty of this violation of the laws of society, and that, too, often just about the menses]—are struggling with temptation; they want to do 'in secret something forbidden.' The larceny thus becomes a kind of symbolic act. Even the stolen objects [and sometimes the mode of handling them] have a hidden symbolic meaning which can be elucidated by one who understands the secret language of dreams. Other compulsive acts may also be explained in this way, as, for example, pyromania [the impulse to incendiarism], pathologic impulses to run away (fugues), etc., except where there are symptoms of a grave psychosis. But these cases are too complicated to be dealt with here. It is sufficient now merely to call attention to them because they open up a new and extremely fruitful field for the scientific labors of neurologists and physicians.

A very common obsession is the impulse to wash one's hands, an obsession whose meaning Freud elucidated long ago (1907) in his 'collection of shorter papers on neurology.' This pathologic impulse is a symbolic action and is intended to accomplish a symbolic cleansing or purification. The afflicted one knows himself to be 'unclean' and is anxious to wash away his sin. [Note Lady Macbeth's washing of her little hand in the celebrated sleep-walking scene in the "Tragedy of Macbeth."] But not all obsessive acts are as clearly comprehensible as the impulse we are now considering. To illustrate this let me cite a fine case that came under my own observation.

In my book on nervous apprehensions (*Nervöse Angstzustände*, 2d. ed., 1912, Vienna) I discuss the psychic roots of stuttering. [A summary of the psycho-analytic conclusions concerning stuttering will be found in a paper by the translator in *THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY*, Jan. 1918].

A stuttering boy whom I was treating assured me that he does not stutter if he lays his finger on his nose. He presses the right index finger on the bridge of his nose and at once speaks with perfect clearness and fluency. This boy had been a bad onanist. His secret fear was that he might possibly be found out, that his secret vice might be recognized. His father had once commanded him to keep his hands outside the covers when he was abed. It is clear that the father must have suspected or feared that his son was masturbating. What may we infer is indicated by the symbolic action? When his hands were in his pockets it was possible for the boy to masturbate or to be suspected of doing so. By laying his hand on his nose he proved to the world that he was not masturbating. At the same time the nose was a symbol (as so often in dreams and symptoms) of the phallus and his obsessive action therefore revealed as much to the world as it was intended to conceal. This boy also suffered from obsessive lying. One day he told me a long story which bore the earmarks of a fabrication. At once I asked him why he lied to me. He excuses himself by saying that he can't help it, that "it suddenly occurs to him to lie and he must do it." The day before he had lied to his father unnecessarily. The teacher had taken sick and the boys had been sent home from school. But when he got home he told his father a yarn about having been given a day off because the leaky roof on the school building had to be repaired. He could find no reason for his lie. He frankly admits that he was very glad that they had a day's holiday and that he was not a bit sorry that the teacher was sick. In fact he had often wished that the teacher might get sick but he did not like to betray to his father this mean and selfish desire. But he had also at times wished that his father might get sick. The explanation of the motive for this wish would take us deeper into the analysis of this case than we care to go at present and we therefore rest the reader's debtor for it. But there was also a second motive for this lie, viz.: a desire to "test" his father. He wanted to see whether his father really knew "everything," especially that he masturbated and harbored very "evil thoughts."

This lad had had an unpleasant experience. He had been under the professional care of a specialist for stuttering who had read that stuttering is intimately bound up with onanism and repressed sexual desires. At the first opportunity this expert in the art of treating stutterers tested the boy's reflexes, looked into his eyes searchingly and accused him of onanism. That was the worst thing he could have done. That was exactly what the lad feared, that the whole world could read his secret in his face. It was this fear that embarrassed him so that he stuttered in the presence of his father, his mother, everybody, whereas, like all stutterers, he spoke fluently when he was alone. The 'specialist' therefore only strengthened his conviction that his secret could be read in his eyes. By putting his finger on his nose he proved to the world that he did not masturbate. All this I elicited from him. Why then did he lie to me? Just as he had

intended to discredit his father's omniscience by lying to him, so he lied to me for the purpose of testing me and convincing himself whether I, who had told him so many things about his psychic life that no one else had suspected, really knew everything. This lie was the product of an unconscious (repressed) motive and was therefore of an obsessive or compulsive nature.

#### IV.

Sometimes obsessive ideas lead to *obsessive actions* in peculiar ways. A merchant complains of an obsessive idea. Day and night this thought runs thru his head: "I must dispose of my old business and buy a new one in the heart of the city." The old business is in a flourishing condition, supporting him and his family very comfortably. Notwithstanding this he is very unhappy and discontented. He alleges many reasons for this attitude, not one of which however will bear scrutiny. Finally he obeys his impulse and—is even more unhappy than he was before and makes himself the bitterest reproaches. "I should not have sold the old business! The new business in the city is worthless," he wails. His obsessive ideas, like the others I have reported, were substitutions for other ideas. The basis of his conduct was an unconscious love affair. In the city he had made the acquaintance of a young, handsome, blooming saleswoman who pleased him mightily. His wife was old, ugly and withering. 'Business' is a common symbol for the female genitalia. But his obsession can be translated even without the aid of this symbolism as follows: I would like to dispose of my old ugly wife and take in lieu of her the young and pretty girl in the city. Obviously the sale of his business could not bring him peace of mind because he had not attained his desire, having only committed (symbolically) a great sin. Symbolically he had abandoned his wife and taken unto himself the young woman. Consequently he had to suffer from remorse and it was the voice of conscience that said, "O, if only you had not done that!" Such symbolic actions often lead to typical obsessive doubts. [See an English version by the present translator of a very interesting and valuable paper on "Obsessive Doubts" by Dr. Stekel in "American Medicine," Oct., 1913.] A symbol is substituted for and confounded with the reality. The doubt about the reality is then fully justified.

You see what an important rôle the sexual plays in all these cases. That is why I cannot understand Warda's remarkable conclusion (*l. c.*) that in the treatment of psychoneurotics the discussion of the sexual factor must be avoided. And yet all the histories of his patients speak for a sexual etiology. In that way no permanent results can be obtained. A psycho-therapeutic method that avoids the essentials, that beats about the bush, is not psycho-therapy in the sense of a psycho-analysis or in Freud's sense. There is no question that such a method as Warda's is much more agreeable and easy-going for both doctor and patient but is very like the method advocated by Dubois.

But don't for a moment think that we find the sexual because we are resolved to find it. [As to this see a paper on "Psycho-analysis" by the translator in the "Journal of Abnormal Psychology," 1918.] It forces itself on us; it is always there, even in cases where one would least expect it. Old men and women suddenly develop obsessions or apprehension hysteria; one would like to think that they at least are past love and desire. But no! Psycho-analysis again shows that a fresh conflict between desire and duty has brought about disease. A man, 72 years of age, becomes obsessed with the idea that he is in danger of having unjust criminal charges brought against him. He takes great pains to avoid every kind of legal difficulty and becoming a party in any lawsuit. Notwithstanding this, he broods incessantly and cannot sleep. A new cause for brooding springs up constantly. He has insulted X and faces prosecution for slander. If he sees a girl approaching him he crosses the street for fear that she might say that he rubbed against her or touched her improperly. The Eulenburg affair caused him great distress. How would he prove his innocence if he were accused of some homosexual transgression in the years gone by? Had he not been alone with men innumerable times? In short, he never lacked matter for worry. He visited a lady of his acquaintance and found her maid alone in the ante-room. What was to prevent the girl from saying that he had made improper advances to her? And thus the sexual factor keeps cropping up constantly until we recognize that, without knowing it, he is in love with his daughter-in-law and that all these ideas and actions are substitutions whose function it is to divert his attention from the object that holds his thoughts and hopes prisoner. In an almost identical case a man of 74 began to be troubled with doubts about his future and lived in constant dread of getting into trouble with the revenue authorities on account of his "affidavit." But in reality it was another "affidavit" that he feared. The analysis of such a case in its entirety would require a volume. Here I purpose only to indicate the root of the problem. Even in such cases as these, occurring in venerable matrons, chaste old maids, respectable and highly-gifted men, we behold the grinning face of the eternal question mark, the sexual problem. And the more the psychic conflict is repressed the graver is the neurosis and the more likely is it to terminate in suicide. It is the consciousness of guilt that drives these sufferers to suicide. They are victims of the conflict between the chastity that is supposedly imposed on them by their age and the desires that consume them. (Cf. my pamphlet on 'sexual abstinence and health,' [an English translation of which is now in preparation.])

## V.

And now I shall acquaint you with one of the most curious cases that has ever come to my notice. A man about 50 years of age comes to me complaining that 'he is most unhappy for he

knows that his beloved will infect him with tuberculosis.' When I ask him whether she is tubercular he exclaims: "That's just it! She is not! But I am afraid she will become so." And then he tells me a remarkable and complicated story. One day he received a letter at his office from his mistress and laid it on his desk. On the back of the letter were her initials, M. N., and her address. Of a sudden the irrepressible idea occurred to him that his colleague in the office would call on the girl and infect her with tuberculosis. On being questioned, he admits that there is not the remotest reason for regarding his colleague as tubercular. But—a neighbor of this man had been cured of apical catarrh ten years before! and is still in perfect health. Informed of these facts, I remark: "The infection would have to take place in a very round about way; your colleague's neighbor would have to infect him; your colleague would have had to read Miss N's address, divine that she is a girl of easy virtue, go there, enter into a relationship with her, and infect her with tuberculosis, and, finally, she would have to have the disease before she could infect you." He quite agrees with me. At first glance all this impresses one as the delusion of a paranoiac. But our patient acknowledges that the matter is not only very improbable but well-nigh impossible. His critical faculty is intact, he sees the pathologic nature of his idea, and prays to be freed from the obsession. His thoughts are constantly on tuberculosis. He has read and studied almost everything pertaining to this disease and is better informed on the subject than most physicians. Notwithstanding the fact that he tells himself hourly 'the idea is absurd,' he cannot shake it off. I begin with my examination: "what is the girl's name?" "Minna." My question as to the name was not groundless. My experiences warranted the question. Such a powerful affect often points to a secret association that leads to the victim's family. "Is your mother's name Minna? or have you a sister by that name?" "No; but my stepmother's name is Minna." "So! is she suffering from tuberculosis?" "No; but my mother died of tuberculosis."

We have already remarked that the obsessive idea bears some relationship to the family history. I inquire about the character of his beloved. "She is a detestable creature, a prostitute. I hate her; sometimes I feel like choking her; I never hunger for her more passionately than when I hate her."

Gradually the psychic drama unfolds itself to our view. His mother had been a good and noble woman such as one rarely sees; she lived for him and worshipped him. His stepmother had been a frivolous, giddy creature, a whore. It is evident that he loves this stepmother, but not in the manner he loved his mother. His love takes the shape of hate. Hate is love with a negative sign. His beloved is now to replace both mothers. She has two of the qualities of his stepmother: she is a lewd woman and has the same name (a factor that plays a much more important rôle in the choice of a sexual object and in 'falling in love' than has hitherto been believed. This woman should now

also replace his mother. As such he demanded of her that she lead a pure and spotless life such as his mother had led. But it was also absolutely essential that she resemble the mother in another respect, namely, in having tuberculosis. (His mother had died of consumption.) He supported his mistress, giving her a certain monthly allowance which he always paid in gold. He paid for her love with gold. "Goldie" was his mother's name. This, I realize, sounds like a bad pun, but Freud has shown us in his book on 'wit and its relationship to the unconscious' (*Der Witz und seine Beziehungen zum Unbewussten*, Vienna, 1905, [Englished by A. A. Brill, New York, 1916]) that the unconscious permits itself to indulge in such puns and witticisms. One who fails to grasp or comprehend this will be unable to solve many an obscure obsession. A play on words is often the explanation of, and cure for, an almost unsolvable obsession. The idea then that his mistress must be tubercular was a substitution,—a substitution for several other ideas. In the first place, he wished to be rid of her because he was strongly tempted, against his reason, to marry her and make her the mother of his children. [The children being replicas of himself and seeing himself new-born in them, their mother unconsciously becomes his own mother. The Oedipus complex!] If she had tuberculosis he would be safe from this temptation. In the second place, he yearned for his stepmother tho she had driven him from the house and tho he hated her dearly,—a hate behind which was concealed immeasurable love. The desire that his stepmother might be as good to him as his mother had been also contributed to the production of the obsession.

Previously I alluded to the compulsion to wash one's hands ['washing mania,' as it is very improperly called in our English books] without, however, citing an illustrative case. I would like to report here such a case which was the more remarkable for being combined with a strange fear about opening trunks. A married woman had to wash her hands about every fifteen minutes, then go to a clothes-closet and unlock it. At first a shudder goes thru her and she dares not insert the key into the lock; finally, however, she does so, and at the same moment experiences a delightful sensation. She arranges the linens in the closet and while doing so is very particular to see that everything remains "intact" and "in place." Psycho-analytic anamnesis makes it clear that Freud's first definition of obsessions applies to her exactly: "obsessive ideas are always the transformations of recurrent unconscious reproaches which invariably relate to pleasurable sexual actions in childhood." Our patient's obsession too is a symbolic representation of onanism, a practise which she is tempted to resume owing to her husband's neglect of her. But in order to conceal [from herself] the meaning of her obsessive act she turns the details around [as far as their chronological sequence is concerned]. If we would understand the meaning of her action we need only make the washing of her hands the final step in her performance. She goes to the



closet (=vagina), inserts the key (=finger), is careful to leave everything [=hymen] intact, and finally to wash away the smegma, mucus, etc. Our patient had another very curious symptom: after returning home from a walk she would remain sitting in her street clothes for a long time; it took her hours to change her clothes. This symptom represented the following idea: "had I never undressed, I'd still be an innocent girl!" Unconsciously she sought to make up now for what she should have done before.

## VI.

Some of these obsessive acts are carried out with an exactness and orderliness corresponding to a religious ceremonial. In his essay on 'obsessive actions and religious ceremonials' (*Sammlung kleiner Schriften*, 2d Series, 1919) Freud reports so wonderful and instructive an example of such a ceremonial that I shall quote it here. The patient was a married woman who had the remarkable and apparently meaningless compulsive habit of repeatedly running out of her room into an adjoining one in the center of which stood a table, adjusting in a certain way the tablecloth thereon, summoning the maid and ordering her to approach the table, and then dismissing her with some trivial order. When she attempted to explain this obsession, it occurred to her that the tablecloth in question was spotted in one place and that she always arranged it in such a manner that the maid was bound to see the spot when she entered the room. The whole thing was a reproduction of an incident in her marital life from which there developed subsequently a knotty problem that she could not solve. On the night of her marriage a not uncommon misfortune befell her husband. He found himself impotent and "often during the night came running from his room into hers" to try his luck. The following morning, fearing lest the hotel maid should infer from the condition of the bedding what had befallen him, he seized a bottle of red ink and poured its contents on the sheet, but did it so clumsily that the red spot was on a part of the sheet where it would not prove what he wanted it to prove. Her obsession was a continuous repetition of the bridal night. Inasmuch as "bed and board" make up the essence of marriage, she substituted a table (=board) for the bed. [She wanted the maid to know that she had been deflowered.]

All these examples serve again to prove the great truth taught us by Freud: there is no meaningless obsessive action and there is nothing that is not logically motivated when properly interpreted. Of course we mean logically motivated in the unconscious. One who is content with listening to the complaints of his patients and chatting with them a quarter of an hour, or who thinks he has done something extraordinary when he has given them an hour of his time, will rarely trace out such connections. For, be it known, there is no other disease that makes such demands on the physician's patience and shrewdness as a com-

pulsion neurosis. Whereas a single obsession may now and then be easily cured, as I have shown in my book on anxiety states, a compulsion neurosis usually proves to be a tangled network of obsessive ideas and actions. The patient builds a series of protective walls around his repressed ideas and unconscious desires.

As soon as one obsession is disposed of another one rises to take its place. The curing of such a neurotic may require the patient labor of two or three years. Let no one think that he has brought about a cure when he has succeeded in explaining some particular obsession. The whole psychic field must be raked up; the bottommost layer must be turned up and exposed to the sunlight. The patient, blinded by his egocentric concentration upon himself and his sufferings, must have his eyes opened to the world and to his tasks. His mental cataract must be enucleated that he may behold what he has made his goal and what stands between him and the observation of his own ego. [He must be placed before a mirror that shows him the inmost part of his soul.] One finds the solution for his petty affliction and frees him from the oppressive consciousness of guilt which hinders him from the full development of his powers as much as if he were bound in chains. These are worthy tasks for a physician, and there is no pleasure comparable with that one feels when one has succeeded in restoring such a lost soul to the world and to the joy of living.

It is impossible to give here a detailed or complete presentation of the symptoms of obsession neurosis. I have already taxed your patience too much. But I cannot close without telling you what my views on the neuroses in general are. I stand and fall with the doctrine first announced by me in my pamphlet on 'the causes of nervousness' (*Die Ursachen der Nervosität*) that *the neuroses are always the sequel to a psychic conflict*, that the neuroses are disturbances in the psychic life, *disturbances of affectivity*. The French neurologists, especially Janet, bearing this fact in mind,—a fact which after a while forces itself on every observer,—have invented the term *psychasthenia*, i.e., soul weakness. The cause for this soul weakness they find in heredity, congenital mental inferiority, etc. But very few words have been more wantonly abused than 'mental inferiority.'

There is, as Otto Gross, in his thoughtful and thought stimulating book 'on psychopathic inferiority' (*Ueber psychopathische Minderwertigkeiten*, Vienna, 1909), says, a zone in which inferiority and genius touch. [This must by no means be interpreted as an endorsement of Nordau's view that genius is a manifestation of degeneration.] I regard a neurosis not as a symptom of reversion but rather of progress, as I have tried to show more at length in my little book on 'poetry and neurosis' (*Dichtung und Neurose*, Wiesbaden, 1905). The individual neurotics are the victims of a conflict whose motive power is to be found in a civilization which sets up impassable barriers between instincts and life, between sexuality and morality.

I take this opportunity to propose that hereafter we discard the term 'psychasthenia' as well as the much-abused word 'neurasthenia.' I frankly confess that I rarely saw a case of 'neurasthenia' even in my earlier days and that since I have learned to delve to the roots of psychic maladies I never see one. For me 'neurasthenia' no longer exists. (As to this disease I am no longer in agreement with Freud, who describes 'neurasthenia' as one of the 'actual neuroses.' I know only one variety of 'actual neurosis,' viz.: apprehension neurosis [in which the psychic conflict plays a less important rôle and relative sexual abstinence a more important rôle than in apprehension hysteria.] I regard every neurosis as a disturbance of affectivity and designate it as a *parapathia*. In contrast to these emotional disturbances we have the diseases of the mind in which the intellect is impaired. These I call *paralogia*. The paranoiac, the paralytic, the demented, etc., are paralogic. The sufferer from obsessions, phobias, apprehension hysteria and apprehension neurosis are parapathic. If we are ever to have order in neurology we must get rid of the inappropriate term 'neurasthenia.' All that has hitherto been included in the class of 'neuroses' may be included in a group known as the parapathias. For, as Strümpell aptly says, the nerves have nothing to do with the 'neuroses.' In advocating this I would not be understood as denying that the individual constitution paves the way for the 'neuroses': even Freud has laid great emphasis on the importance of the constitutional predisposition [tho, for good and sufficient reasons, he has not dwelt on it at length]. But even more important than the constitution appear to me to be the conditions surrounding the individual. Without the appropriate or adequate 'environment' a parapathia will not be brought about.

The doctrines I've presented before you call for further investigation and corroboration. One who has eyes to see and ears to hear, and withal the will to see and hear, will have no difficulty in finding this corroboration. To do so, however, you must enter upon the investigation of the invalid's soul without any prejudice or pre-determined conclusion, and pursue it with unswerving perseverance [and inexhaustible patience]. Make your patient your friend; win his confidence; [sympathize with him and impress him with your interest in his case.] Gradually the secret bonds between the unconscious and the conscious will be revealed to you and you will be overjoyed to find that in psychotherapeutics we have a new and valuable weapon in the conflict with the obsessive processes. To be sure, this science demands persistence, close application and great studiousness. And it must also be admitted that not every one is fitted for it. But even tho not every one is in a position successfully to handle these cases, yet every modern physician ought to know enough to recognize them and to understand something about them. In the mere recognition of the disease there lies the beginning of the cure.

## PHALLIC SYMBOLISM.

By the REV. A. E. WHATHAM.

### V.

#### THE ORIGIN OF TREE WORSHIP.

There may be many reasons which have led to or confirmed the custom of tree worship, but it seems to us that the chief reason, or, at least, one of the chief reasons is the fruit producing character of trees as exhibited in the female tree. Says Trumbull, "When the Bible narrative was first written, whenever that was, the terms 'tree,' 'fruit' of the tree, 'knowledge,' etc., were familiar figures of speech or euphemisms, and their use in the Bible narrative would not have been misunderstood by readers generally. It was not until the dull prosaic literalism of the Western mind obscured the meaning of Oriental figures of speech that there was any general doubt as to what was affirmed in the Bible story of the first temptation and disobedience" (ib, p 238). He then refers to such passages as Gen. 30, 2 and Deu. 7.13, in proof that the offspring of a woman was definitely termed her "fruit" as much as the embryonic reproduction of vegetation is termed its "fruit." But he further refers to Song of Songs 4. 16, as showing that in "Love Language," the term "fruit" is universally regarded as signifying the physical delight experienced by the male when in sexual contact with the female. Thus the maid in this love song says, "Let my beloved come into his garden and eat his precious fruits."

The above passage should have been enough to amply prove Trumbull's contention in the present instance, but notwithstanding that Prof. Hilprecht calls Dr. Trumbull's effort a "magnificent work," he yet added, "One cannot help wishing you might have gone beyond the scope of your book and expressed yourself more in detail as to the precise connection in which tree and phallus worship stand to the threshold in each of the principal ancient religions, and what rôle the snake played in the further development or determination of the primitive rite so excellently discussed by you" (312). Now one generally supposes that an intelligent reader of a work has some little imagination that will make uncalled for too much explanation of a writer's point of view, otherwise, his conception of the problem he is treating. But it seems that in this whole subject of phallicism it is necessary for the phallic student writing on this religion to follow the example of the child who adds to his drawing of an equine quadruped, "This is a horse."

Several years ago, just before Dr. Trumbull's death, we were in correspondence with him with regard to this very obscurity in which Dr. Hilprecht quite unnecessarily assumed that Dr. Trumbull had left the matter in question. In reply he wrote that he must leave to other younger investigators to complete the evidence he had outlined, and in the work of these investigators he was good enough to include our own efforts. We have, consequently, felt it a call of duty to supplement, so far as we were able, the phallic investigation of Dr. Trumbull.

In view of what we have just said we will now add to Dr. Trumbull's reference to the Song of Solomon 4.16, the same maiden's invitation to her lover to come into the field, otherwise, garden, to see whether the vine has blossomed and the pomegranate is in flower, for "There will I give thee my love" (7.12).

To this very plain invitation to sexual intercourse we now add the words of the lover, that his maiden's beautiful form is like to a palm tree and her breasts to its clusters, otherwise, its dates. He immediately adds, "I will climb up into the palm-tree, I will take hold of the branches thereof" (vers. 7, 8).

Now, compare the foregoing with a similar idea portrayed by Eze. 23. 21, which follows words of admonition against Israel's women committing adultery with their country's Chaldaean enemies, "Thou calledst to remembrance the lewdness of thy youth, in the handling of thy bosom by the Egyptians for the breasts of thy youth." The PCB, the CB, and the NCB (Ezekiel), represent these words as part of a political allegory the prophet is painting, whereas they were actual facts told in the form of an allegory, for the daughters of Israel actually did as the prophet represents the two daughters of the allegorical mother did. The lover in the words quoted by us from the Song of Solomon is represented in euphemistic language as handling the breasts of his maiden when he is pictured as taking hold of the branches of his loved one and climbing into her as though she were a tree.

Now, compare the foregoing with a similar idea portrayed by Shakespeare:

"Ye gods, that made me man, and sway in love,  
That hath inflamed desire in my breast  
To taste the fruit of yon celestial tree,  
Or die in the adventure, be my help" (Prince of Tyre).

Here we see in both thoughts expressed in the language of the respective periods, ancient and modern, the idea that a woman is a tree whose fruit, sexual contact which she offers to a man, is "a delight to the eyes."

With the evidence now put forward that a fruit bearing tree was, and is still, the universal symbol of woman, we turn to discuss the next subject which naturally follows.

#### THE SERPENT, THE TREE AND THE WOMAN.

In Gen. III, we have a story in which a serpent, a tree and a woman figure as the principal features around which the rest of the narrative is built. Now what is the significance of these features? This can be best answered by considering the object of the story. It is to describe the entrance of sin into the world. There is, however, another story in the same book (VI. 1-4), that undertakes to describe this same entrance. It is a mythical story of a sexual irregularity, the lusting of the goods after the daughters of men, a parallel reference being found in Pausanias B.V., XXLL. Why then should it be thought strange if the narrative in Gen. III is a similar story told in language less gross, that is to say, euphemistically? Indeed, it would be more surprising if it were not so. It is apparently forgotten by the Old Testament exegete that there was "the tendency of the early Semitic peoples to sexual excesses" (Barton—SO, p. 42), and this being so, it was most natural that the Hebrew scribe recounting the origin of sin, should see this origin in this deadly characteristic of his people, especially as the Semitic immigrants of Syria were even more given to the said excesses than their Babylonian parental stock, and they were bad enough. The excessively gross sexual character of the entire Semitic inhabitants of Syria, Canaan and Cheta, is seen in the mother-goddess of both localities, Asherah, later Ashtoreth, of Canaan; Atargatis of Cheta, and Kadesh who was worshipped throughout the whole of Syria, from Kadesh-Barnea to Kadesh on the Orontes. It was most natural, therefore, as we have said, that the Hebrew scribe in attempting to explain the origin of evil should see this in a sexual transgression. In Gen. VI. 1-4, this is the clear basis upon which the origin of sin is laid. Is it, consequently, logical to assume owing to the greater refinement in the telling of the origin of sin in Gen. III, that this narrative is told from an entirely different standpoint from the narrative in Gen. VI? It would be most unreasonable to think so, especially as it clearly contains Babylonian ideas, and forms one of a series of narratives which are undoubtedly of Babylonian origin.

In this connection it was a considerable surprise to us when Cheyne, in his "*Traditions and Beliefs of Ancient Israel*," rejected our view that Gen. III, is a sex story euphemistically told. He holds that here there are no details "symbolic or euphemistic" (p.

81), in this narrative, "the story being mythical." Our surprise was chiefly based upon the fact that Cheyne himself views Canticles as based upon a myth, and yet much of the language of this "love song" he accepts as euphemistic (ib. pp. 19, 47, 379), that is, his very acceptance of Canticles as based upon a myth of Adonis and his sister-spouse, or a "Dod-Ashtoreth myth", shows that he does see here very much euphemistic language.

We are now in a position to give the right estimate of the association of a serpent, a tree, and a woman, as this appears in Gen. III. We have seen that in Babylonian mythology a serpent was regarded as a phallic symbol, the symbol of the male in his procreative character. We have further seen from the evidence which has now been submitted that trees are universally regarded as significant of the feminine in nature, notwithstanding that trees were once universally regarded as the abode of both male and female deities. The woman, of course, requires no explanation, since she is in herself feminine. Lastly, there is the fruit, described as "a delight to the eyes." Now this last description alone should have been sufficient to the scholar, knowing anything at all about euphemistic language in sex matters, to cause him to see that the fruit which in Canticles is the maiden, seen in the lover's description of her "rounded thighs. . . breasts. . . as clusters of the vine. . . and. . . mouth like the best wine," all summed up in the garden where the lover is to "eat his precious fruit" (7.1, 8, 9; cf. 4.16), is the "fruit" of Gen. III.

Cheyne assumes that the serpent went to the woman instead of to the man because she was the more easy to beguile (*Adam-Ency. Bib*). The fact is that the serpent went to the woman because primitive man past and present associates a serpent with a woman in sex matters. The writer of Gen. III was perfectly familiar with this fact, as much so as the Rabbis were familiar with the fact that the serpent is the symbol of sexual desire. In the tree with its beautiful fruit the woman saw herself as pointed out by the serpent, pointed out as the great sexual stimulus by which fact a woman, as well as a man, and in a very different sense, could become "wise." The woman tasted the fruit with the serpent in the first instance, which means that she fell to lust with the creature symbolical of sexual lust and in this sense associated with a woman even to the mythical belief that serpents have sexual connection with women (Frazer—*Adonis*, 71f). Experiencing the delight of the sexual exercise of her charms, she then induces the man to eat of the same fruit with her, which alone explains their

efforts to hide their sexual parts from Yahweh when he called for their presence after their lustful act. This also alone in any real sense explains why Yahweh put the curse upon the woman in the form that the delight by which she tempted her husband should be so strongly desired by her that she should here crave for her company (Dillman—Gen., Vol. I, p. 162). To-day medical specialists are coming to see that the old idea entertained by men that a woman's desire for a man's company was based primarily on sexual desire, owing to which Tertullian termed woman, *janua diaboli*, is not true, the real cause of a woman's intense desire for a man being other than sexual (The Social Evil—Who Is to Blame?—*A.J.U.S.* June, 1917). Nevertheless, the old idea universally held that women are more sexually inclined than men still holds true with some eminent sexual psychologists, although they are here mistaken, consequently we are not at all surprised that the writer of Gen. III, should have made Yahweh put this particular curse upon woman as the first to induce man to commit a sexual transgression. Cheyne concedes that "It is remarkable that in Enoch Ixix.6 the story of the temptation is read in the light of Gen. vi. 1, 2" (ib., 72), and yet, strange to say, he denied that the original story underlying Gen. III, was a sex story. This indeed is all the more strange, since he admits that the later or final editor of Gen. III, intended the story to be accepted as the account of the first sin constituted by an act of incontinence owing to the eating of the fruit of the tree of knowledge, fruit which he assumes this editor viewed as possessing "aphrodisiac qualities" (ib, p. 81). The difference, therefore, between us and Cheyne is that with us we view the tree of knowledge as existing only euphemistically in the act of incontinence, whereas he views this act as the result of the aphrodisiac property of actual fruit eaten by Adam and Eve. The story, however, upon which Gen. III is based he considers as having had nothing to do with sexual matters. As we have intimated, we think that Prof. Cheyne is in error in dismissing the tree of knowledge as constituted euphemistically in the forbidden act, accepting in place of this assumption two views, (1) that the original story underlying Gen. III, represented the first man as a demi-god who conspired against the Supreme (Eze. 28. 12-19), and (2) the present or later story, which is the record of the first sin, which consisted in the eating of fruit possessing an aphrodisiac property followed by a sexual act which the Creator intended should never be committed by the first man or woman. They were to be as the angels, capable of marriage, but refraining from consummating it.



This last view is not as far-fetched as it might appear, although we cannot accept Cheyne's statement here, that this refraining was the result of God's jealousy (ib. p.82), but that they were to be as the angels who "neither marry nor are given in marriage," this being the state of the children of the resurrection, because they will then be "as the angels in heaven" (Matt. 22.30). We do not, however, accept any part of this view, being of the opinion that Cheyne has entirely missed the true meaning of Gen. III, which is the euphemistic character already described.

From the foregoing we see that Prof. Skinner takes an absolutely different view from Prof. Cheyne, the former thinking that the sex character of Gen. III belonged to the original narrative; the latter, that this character was entirely free from the narrative in its early state, since it was the later editor of the story, that is, the story as we now have it, that gave it this character.

Prof. Toy, discussing this story, says: "The serpent might represent the lower, animal nature in man, from which comes so largely the inducement to sin," and he adds in a note, that "Philo (i. 79) regards the serpent as a symbol of sensual pleasure" (*Judaism and Christianity*, p. 203.) "The reason why Adam ate the fruit is," he says, "not given; it is only said that he took it when it was offered him by his wife." In the case of Eve, it is added that she observed the beauty of the fruit; a sensual motive thus existed, but it is not represented as predominating over the higher intellectual reason (204). . . . The narrative in Genesis represents the woman as the immediate agent of the introduction of sin into the world" (210). In a note he adds, "The rôle thus assigned to woman is perhaps merely the expression of the ancient opinion of the moral inferiority of the sex (Eccles. vii. 28; I Tim. ii. 14, 15), such histories having been composed by men."

Perhaps no statements by an eminent scholar evidence how little he is acquainted with the particular subject upon which he is writing than the immediate foregoing, a confirmation of this stricture being found in his own statement, that the serpent in the narrative is an enigmatical figure. There is no hint that he is anything but an animal" (p. 199). An animal certainly, but not, indeed, by any means, enigmatical, on the contrary, a very natural creature as we have seen, to be associated with a tree and a woman in the narrative we are discussing.

Prof. Zimmern, referring to the Babylonian seal mentioned in our Introduction as illustrating the principle of fertilization, says, "No cuneiform text relating the myth here pictorially represented

has yet been brought to light," and he adds, "it would not be at all surprising if some day among the ruins of Babylonia some text should be discovered in which the serpent plays the part of tempter of the first man and woman under the sacred tree" (*The Babylonian and the Hebrew Genesis*, p. 38).

Now, Cheyne admits the fact, "That there is no exact Babylonian parallel to the Paradise-story is well known" (ib. p. 79), and there never will be discovered any parallel story amongst Babylonian remains that will show the serpent in such a rôle as it appears in the Genesis narrative, for the simple reason that as there introduced it is an old rôle employed by the writer for a new purpose that is a creation of the writer's own mind. Long before this narrative was written, the phallic character of a serpent, a tree, and a woman were well understood, but their grouping together for the particular object in view, a record of the first sin told as a sexual irregularity in euphemistic language was a new effort on the part of the Hebrew scribe who undertook to portray it. We have so far given the exegesis of Gen. III, as it is found in the Commentaries of Profs. Skinner and Cheyne, and in writings by Prof. Eislen and Toy. To these we would add Prof. Bennett's Commentary, in its statement on the words, "*they knew that they were naked*," "They became conscious of sex, and experienced a feeling of shame. This was the first fruits" (Gen.-NCB, p. 106), that is, of the eating of the forbidden fruit. Of the character of the fruit, and how by eating it Adam and Eve knew that they were naked Bennett says nothing, only that by eating it they immediately became aware that they were naked. Driver does not speak as plainly as Bennett, yet he says, "*the eyes of them both were opened*." The expression is used of any sudden, or miraculous, enlightenment, xxi. 19, 2 K. vi. 17" (Gen.-West. Com, p. 46). The same view of this passage is given by Ryle (Gen.-Cam. Bib., p. 50), and by Skinner (Gen.-ICC, p. 76).

We have already referred to Cheyne's view that there is in Gen. III, a combination of different stories, Gen. III, as we now have it, being purposely revised to connect "sexual intercourse with a transgression of a divine command" (ib. p. 74). Thus, while he assumes that "the true sequel of the 'opening of the eyes' in III.7 has perished" (ib. p. 79), he yet sees an acquisition of the knowledge of "the sexual distinction" in the words immediately following the statement, "the eyes of them both were opened, and they knew that they were naked."

Notwithstanding all this, however, he yet denies that Gen. III,

as we now have it, gives "a veiled description of the first human physical union and its consequences" (ib. p. 80). Now what does he mean by this denial, after plainly stating that the last editor of this whole story as we now have it "connected sexual intercourse with the transgression of a divine command?" If we understand Cheyne's interpretation of this narrative as a whole, it is simply this, that while he admits that the story as we now have it does clearly present this said connection, it is not told as "a veiled description of the first human physical union and its consequences." He adds that the framework of the story is mythical, and "it is unnatural to spoil the myth by treating its details as symbolic or euphemistic" (ib, p. 80f).

Personally we do not care how we are to interpret Gen. III, as we now have it, if it be conceded that it contains a reference to the act of sexual intercourse as connected with a transgression of a divine command, and this Prof. Cheyne concedes. Even Prof. Skinner admits that the sex motive is present as we now have this narrative, even conceding that it may in the original form have been the dominant motive. These two eminent OT exegetes, therefore, practically endorse the statement of Prof. Barton, that "Gen. 2 and 3 gives us a twofold representation of the circumstances of the union of Adam and Eve and its effect. "Later, by comparing the Semitic idea of the fertilizing of the female palm-tree with the 'fruit' of the Eden tree of knowledge, he sees the sexual act pictured by the writer of Gen. III as the fruit of the tree of knowledge, an act, Barton assumes, to which Adam and Eve were excited by the urging of the serpent (*Semitic Origins*, pp. 93, 94). Thus Barton agrees with us that the tree of knowledge with its fruit is a piece of pure symbolism significant of sexual union. In his Commentary, Skinner, in rejecting the view that the fruit of the tree of knowledge had "aphrodisiac properties" (ib. p. 76f), represented Barton as holding this opinion (SO, p. 93ff), which was quite a mistake, Barton holding the view which we have just explained. It is Cheyne who, as we have seen, assumes that the writer of Gen. III as we now have it, may have intended the fruit of the tree of knowledge to be regarded as containing aphrodisiac properties.

With the evidence now produced, we shall endeavor to sum up what appears to us to be the true interpretation of the present narrative in Gen. III.

That this narrative is a sex-story to some extent we have seen even Skinner admits, and Cheyne holds that its main object, con-

trary to the original intention of the Eden myth, is to connect sexual transgression with a divine command to the contrary. Barton holds with us that the narrative itself, that is, in its entire conception as originally portrayed, is a sex story told in symbolic or euphemistic language. This is the view of Crawley (*The Mystic Rose*, p. 382), Havelock Ellis (*Man and Woman*, p. 15), Trumbull (*The Threshold Covenant*, p. 238), Whatham (*Amer. J. of Relig. Psychol.*, August, 1905), a view we hold to be the only explanation of the story as it now reads.

We have seen under the section "Tree" that a woman was symbolized by a tree the fruit of which was regarded as sexual intercourse. In the Eden story we are presented with such a tree the fruit of which is described as "a delight (pleasant, AV) to the eyes," or better, "desire (Heb. *taavah*) to the eyes" (3.6).

Now let us turn again to the "Song of Solomon," bearing in mind that Gen. III is admitted by the eminent OT exegetes named to be a story in which the idea of sex is more or less prominent. The lover refers to his maiden's "rounded thighs," to her breasts as "clusters of the vine," and to her mouth as "the best wine," summing her up as a "love, for delights." To all this the maiden replies, "I am my beloved's; and his desire is towards me. . . . Let us go forth into the field," that is, where the vine and the pomegranates "are in flower: there will I give thee my love," since "the mandrakes," that is, the *duda'im* of aphrodisiac properties (Heb.; cf. Gen. 33.14f), "Love apples," for which under another Hebrew name the love languishing maiden yearns (2, 5), are, with all manner of other precious fruits, "at our doors. . . . laid up for thee, O, my beloved" (7. 1, 8, 9, 11, 12, 13).

Who put this "song" into the canon of the OT, but the Rabbis who represented the serpent in Gen. III, as the symbol of "sexual passion." Is it not therefore merely in harmony with this that the fruit of 'delight,' the fruit of 'desire,' is language meant to convey the same meaning as "the precious fruits" offered by the maiden to her lover in the Song of Solomon? Cheyne cannot understand the position of the serpent in this story, the object of his conversation with the woman is, he says, "not altogether clear" because she was the more easy to beguile (Adam—*Ency. Bib*). It went to the woman because as the symbol of passion, of the male principle in nature, as we have definitely seen in our second section, the serpent had more to do with the woman than with the man, in fact, it had all to do with the woman. It was at Rome, as Ellis tells us, "the symbol of fecundation, and often figures at Pompeii as the

genius patrisfamilias, the generative power of the family (PS, Vol. II, p. 238). It was, consequently, the most natural thing in the world for the serpent to be connected with Eve in Gen. III, for here it occupies exactly the same place that it fills on the Babylonian seal where the god is instructing man into the divine mystery of fertilization as represented by the female palm-tree and the serpent.

There is here a point entirely overlooked by the OT exegete, and that is, that the eyes of the man and the woman were not opened until they had together eaten of the forbidden fruit. The woman had eaten in company with the serpent, yet there is no mention of her eyes being opened then, but only when eating it in company with the man. This, of course, is a slip on the writer's part, except, as we are inclined to believe, the writer is not at all particular to present an exact narrative of events in their full logical sequence. He is only sketching a story in general outline as he gathers certain data to this end from many myths and folklore tales, he is, consequently, indifferent to exactness, hence he would not have made it appear as if the eating of only one tree was forbidden when there were two trees specially in mind, the tree of life and the tree of knowledge. The latter has an existence symbolically only, while the former is alluded to only when the writer wants it for his special purpose. Had the disobedient pair eaten of the tree of life either before or immediately after their eating of the symbolical tree of knowledge, their Creator could not have deprived them of life notwithstanding his assertion to that end. But he is not thinking of any logical sequence, hence he is indifferent to the following of such a course in the narrative he is describing. This manner in which the writer of Gen. III pens his record should have been sufficient to prevent Cheyne and others from attempting to explain this narrative as though it was composed with any other design than to tell a sex story with all kinds of data, logical and illogical, mythical and symbolical.

Whether we are to see in Gen. III, an erotic association between the woman and the serpent in its fullest sense, we are not prepared to affirm one way or the other, but it is quite possible, since the belief in the erotic character of the serpent in its association with woman included sexual connection (Frazer—*Adonis*, p. 71f). It may be the intention of the writer to signify that it was only after experiencing sexual pleasure with the serpent that the woman then turned to the man and seduced him by displaying her sexual charms before him. It must not be forgotten that sexual

vice between man and beast was a state of existence conceded by Lev. 18.23, as existing in Canaan, so that a story invented to correct the sin of sexual vice, emphasizing it as the foundation of all sin, may well have included an erotic association between a serpent and a woman well understood when the narrative was written.

It is true that Prof. Cheyne says, as we have seen that the sequel of the opening of the eyes in Gen. III.7, has perished, but when he follows the words, "and they knew that they were naked," with the explanation, "the sexual distinction," after telling us that the present narrative connects sexual intercourse with a transgression of a divine command, the only logical conclusion to draw is that Adam and Eve knew of this sexual distinction by having demonstrated it between themselves. In Gen. I. 25 we are told that at that time they knew that they were naked, so that a further knowledge such as Gen. III.7, assumes, could only have been gained in the way we have described.

When we turn to Gen. III. 16, we see a confirmation of our foregoing conclusion. A curse is put upon the woman that she shall experience an overwhelming desire for cohabitation with the man even more than the man experiences for the woman (Driver—Gen. WC, p. 49; Bennett—NCB, p. 110). This view is adopted by Dillmann (Gen, Vol. I, p. 163), who tells us that the Greeks were of the same opinion. Dillmann need not have simply mentioned the Greeks, for such a view is worldwide, existing even to the present day (Havelock Ellis, Vol. III, p. 159f). Nevertheless we personally do not believe this view indicates a fact, claiming in an article where we have exhaustively examined this special point that this view is the result of attributing appearances to a wrong cause (The Social Evil—Who is to Blame?—*Amer. J. of Urology and Sexology*, June, 1917). Be this as it may, however, Gen. III, 16 certainly holds this view, which shows that Eve had caused Adam to fall by tempting him to what the writer fully intended to intimate was unlawful sexual connection.

Contrary to the foregoing, Skinner says: "It is not, however, implied that the woman's sexual desire is stronger than the man's, the point taken is that by the instinct of her nature she shall be bound to the hard condition of her lot" (ib, 83). Bishop Ryle says here, "Doubtless there is a reference to the never ending romance of daily life, presented by the passionate attachment of a wife to her husband" (CB). Says Driver, "in regard to child-bearing, it is no doubt the case that at this critical and anxious

moment of a woman's life, the sense of past wrongdoing weighs peculiarly upon her" (WC, p. 49).

Perhaps three more silly statements were never uttered by men as eminent as the three scholars named, and it only goes to show how little they know about the whole subject when they try to interpret it on the dull lines of Western prosaicism. One more remark and we have done. Why did Adam and Eve clothe themselves only after eating of the forbidden fruit, and why with the clothing they made did they only cover the loins? The answer comes from anthropological research. Primitive people usually go naked until marriage, frequently unmarried women though full grown remain naked (Havelock Ellis—*PS*, Vol. II, pp. 31,40).

With all the evidence now before us on the subject of the true explanation of Gen. III, we cannot but feel that we are fully justified in seeing in the narrative of the chapter a sex-story, that is to say, a story of a sexual transgression told in euphemistic language. When, therefore, we see scenes which depict the association of a man, a woman, a serpent, and a tree, such as we see in "Inman's *Ancient Pagan and Modern Christian Symbolism*," p. 65, fig. 94), we may safely infer that even where the man is omitted, the scene depicts sexual reproduction.

(*To be continued.*)

## Urologic and Venereal Abstracts

### SYPHILIS OF THE LUNG.

Whether we agree with the majority who hold that syphilis of the lung is rare in the adult, or with the few who consider it more common, we all must accept the opinion of the best authorities that the condition does exist. Now when it is taken into consideration that syphilis is curable and that the advanced cases of pulmonary tuberculosis with which it is likely to be confounded, are as a rule, incurable, one should be all the more careful to make no mistake.—DR. CLAYTOR: *Am. J. Med. Sc.* 1915. (cxxix, p. 563).

Some patients die of so-called tuberculosis for lack of anti-syphilitic treatment.—VIRCHOW: *Arch. f. path. Anat. & Physiol.*, 1858. (xv, p. 310.)

When in doubt, have a Wassermann test made; when not in doubt, still have a Wassermann test made.—DR. BARKER.

### MALIGNANCY OF THE RETAINED ABDOMINAL TESTICLE.

Dr. S. Goodman (*Med. Fortnightly*, Feb. 15, 1918) reports the following case of malignant disease of the abdominal testicle, the sixtieth found in the literature up to date. The subject, a male, aged 44 years, was admitted on April 20th, 1917, with the history that seven months previous he had noticed a mass in the right inguinal region, which was slightly tender and which had increased somewhat in size up to the present time. He had a dull aching pain radiating to the region of the right kidney. For a number of years he had been constipated and lately defecation had been painful. He also had pain in the right leg. His childhood and family history were negative. He was a tall and well-nourished man, nothing suggestive of feminine character, no congenital malformation or defect except for the absence of the right testicle in the scrotum. A large rounded movable mass was palpated in the lower right abdominal quadrant which seemed to fill the right side of the pelvis and was felt to extend to within three finger breadths below the costal margin above, and about three inches beyond the median line. A right rectus incision was made exposing the free border of the tumor which was adherent to bladder and colon. The pedicle was broad and attached to the region of the internal ring. The tumor was removed en masse. Recovery was uninterrupted. The tumor, 17 by 13 in., weighed 2½ pounds. Two-thirds of the circumference were covered by a thick glistening white membrane, which was intimately blended with the posterior peritoneum. The other third of the circumference presented a rough, granular surface by which it is was attached to the region of the internal ring, the bladder and sigmoid. Microscopic examination revealed the presence of structures widely foreign to the structure of the testicle. The tumor presented a mixed type or teratoma.

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### MALIGNANT PAPILOMA OF BLADDER; ENLARGED PROSTATE; STONE.

Dr. G. Frank Lydston (*Ill. M. J.*, March, 1918) describes the case of a man, 65 years of age, catheter habitué, with the usual history of the prostatique, dating back some four or five years, with numerous attacks of retention. Painful micturition and pelvic pain were absent. There was marked cystitis with six ounces residuum. Slight hematuria had occurred from time to time. The location of the tumor—remote from the vesical neck—explains why hemorrhage was not a prominent symptom. Supra-



pubic section was performed, and the tumor, prostate and stone removed. Recovery was uneventful. The microscopic examination of the removed specimens showed malignancy. The stone was purely phosphatic. The patient died two years later from pneumonia, without recurrence of the bladder tumor.

#### UNSUSPECTED SYPHILIS.

Dr. James S. McLester (*A. J. Med. Sc.*, March 1918) presents statistical data drawn from the Wassermann reaction as applied to 567 consecutive private patients. Most of these patients were of the well-to-do classes, and more were supposed to suffer with venereal disease. Of these 567 cases, 94 gave a positive Wassermann reaction; 7 with a negative Wassermann reaction showed unmistakable clinical evidence of syphilis. Among the 94 individuals with positive Wassermann reactions, only 27 admitted a venereal ulcer or other evidence of syphilis. Of this number 21 believed themselves cured. Another group of 9, while denying syphilis, gave histories which pointed unmistakably to such an infection. Adding these 9 to those who admitted an infection we have 36 patients whose histories pointed to syphilis. The remaining 58 of the entire Wassermann-positive group gave no such history, direct or negative. Six of these 58 "Wassermann-positive, history-negative" cases, finally recalled a long-forgotten venereal ulcer. By delving into past histories, in eight instances, syphilis was found in husband, wife, or parent. Ten others of this group presented clinical evidence which would alone have pointed to syphilis.

Turning to a consideration of the influence of syphilis upon several internal organs, there were 30 patients with essential myocardial disease, of whom 14 gave a positive Wassermann reaction. Fifteen of 65 patients of the arterial hypertension group gave a positive Wassermann reaction. Twenty-six patients gave roentgenological and other evidence of ulcer of the stomach or duodenum; 8 gave a positive Wassermann reaction, and 5 of these, under the influence of salvarsan as well as dietetic and other measures, apparently recovered. Of 28 patients with pulmonary disease, 6 gave a positive Wassermann reaction.

Of the sixty-one neurasthenics, twenty-three patients gave positive Wassermann reactions. In only one of these did the spinal fluid suggest organic nervous disease. There were two cases of typhoid fever and one of pneumonia, in each of which slight continued elevation of temperature persisted long after the original

infection seemed to have subsided. In each of these the Wassermann reaction was positive, and the fever subsided when proper treatment was given. One patient deserves special mention. The writer was consulted by a physician because of an eruption on his own person which a skin consultant had recognized as syphilis. The Wassermann reaction was positive. Eight weeks previously, in giving salvarsan to a patient with florid syphilis, this man had accidentally punctured his own finger and spilled the patient's blood upon his hand which he sought to remove with a stiff brush. He told the writer, who believes his statement, that this had been his only opportunity for acquiring syphilis. No ulcer appeared at the site of the puncture or elsewhere, and a careful but unsuccessful search was made for a scar or discoloration which might have given evidence of syphilis otherwise acquired. The writer concludes: The Wassermann reaction, in private work as well as in the clinic, has told of the startling frequency of syphilis in the innocent as well as the guilty, and has clarified many a perplexing clinical problem.

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#### SYPHILITIC ERUPTION DETERMINED BY ADMINISTRATION OF BROMIDE OF POTASSIUM.

On May 1st, 1917, Dr. Arthur Whitfield (*Brit. J. Dermat. & Syph.*, Oct.-Dec., 1917) saw a woman, aged 38, who presented herself for a rash on the face. She had a mass of irregularly grouped papules varying in size from that of a hempseed to that of a small pea on the front of the chin, and another similar group on the forehead between and over the eyebrows. The papules were of a bright, coral red color, oval in shape, and rose very abruptly from apparently normal skin. They were firmly elastic to the touch and the red, domed surface was thickly beset with minute pustules. The question whether she had been taking medicine was answered in the affirmative. On May 8 she returned with a note from her doctor stating that she had been suffering from insomnia and nervousness after influenza, for which he had prescribed 30 gr. of bromide of potassium a day, and that she had been taking this medicine about a fortnight. The writer then prescribed Lotis Calaminae. On May 22, she came back feeling well. The symptom was found to have flattened down considerably, the pustulation was indistinct, and the surfaces of the papules were covered with fine scales. On June 5 she returned, saying the eruption was coming back. The pustules were distinctly more infiltrated than when last seen. She had taken no more medicine, but during the last week she had suffered severely from headache. She looked ill and had an

ashen color. Her symptoms suggested that she might be developing syphilis. The Wassermann reaction proved to be strongly positive. On June 13, she was given a dose of novarsenobillon after which the eruption rapidly disappeared. Her health improved under the usual prolonged treatment for syphilis. In commenting on this case the writer suggests that she had first an eruption of papules due to bromide of potassium, and that later these identical papules, after partially resolving, infiltrated again as the result of syphilitic infection. The eruption may have been the beginning of early secondary syphilis. This assumption seems to be justified on the ground of the intense headache and malaise and the rapid change in the appearance of the patient.

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#### ANTE-NATAL TREATMENT OF SYPHILIS WITH SALVARSAN.

Dr. Leonard Findlay (*Glasgow M. J.*, February, 1918) points to the practice of anti-syphilitic treatment by means of mercury and potassium iodide in the case of any pregnant syphilitic mother and says that if the treatment is commenced early and thoroughly applied, a healthy non-syphilitic infant will usually be born. Yet, if the treatment is interrupted and not carried out again during the next pregnancy, the subsequent child will almost certainly be syphilitic. To show the truth of this assertion several family histories are quoted. On the other hand, by the favorable results obtained in seven instances of syphilitic pregnant women the writer is in the position of claiming the superiority of ante-natal treatment with neosalvarsan, intravenously, reinforced with mercury, by inunction or per os, over that with mercury alone. By the combined method not only is a larger proportion of the children healthy, but it would seem that without further treatment the mother can continue to bear healthy infants.

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#### SOME SUGGESTIONS IN THE TREATMENT OF GONORRHEA.

In a paper on gonorrhoea, Dr. William S. Ehrich (*Ur. & Cut. Rev.*, Mar., 1918) expresses the belief that our treatment by chemical disinfection of the urethra is a failure and that we have to look for some other means of getting rid of the gonococcus. These are the writer's suggestions: Since the gonococcus is sensitive to heat, 99 degrees F. being lethal to the culture, investigation along the line of thermotherapy might be worth while. In his own practice, he has obtained the best results by prolonged immer-

sion of the penis in water as hot as can be borne and maintaining or increasing the temperature as the patient becomes tolerant. This is to be done at least three times a day and continued from 20 to 30 minutes at each sitting. The patient is to stay in bed and put on a milk diet. Saline catharsis is always used. A weak injection of one of the silver salts is advisable. Diathermy might be the ideal method of applying heat since the effect is deeper than any other measure. Potassium permanganate irrigations are sometimes useful if given hot and weak. The best local treatment is perhaps the injection of one of the organic silver salts. The injection should be very weak and of the body temperature.

Chronic gonorrhoea, too, could be cured, so far as the infection goes, by heat. If the disease is limited to the urethra the localized areas may be seen with the endoscope and swabbed with silver nitrate solution of 2 to 10 per cent strength. Infected follicles should be opened or may be destroyed by fulguration. In the treatment of stricture, the sound should never be large enough to cause a divulsion. The writer has dilated a stricture from one filiform to 30 F. without causing bleeding or any discomfort. In case of an involved prostate hot sitzbaths offer the most satisfactory treatment; hot rectal irrigations are a very good substitute. Abscesses must often be treated surgically. After the acute stage has passed, gentle massage is useful; after washing out the urethra by emptying the bladder an instillation of one of the silver salts is of benefit. Ten per cent. argyrol solution will abort a very large majority of cases.

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#### SYPHILITIC CHANCRE OF THE UMBILICUS.

On July 19, 1917, before the Royal Society of Medicine, London, Dr. George Pernet (*Brit. Journ. Dermat. & Syph.*, Oct.-Dec., 1917) showed a case of primary syphilitic chancre of the umbilicus. The subject was a discharged soldier, aged 24 years. The umbilicus presented a prominent dome-shaped lesion, with a depressed reniform ulceration occupying the center. The latter had broken down in its central part and purulent fluid could be readily squeezed out. The lesion was over an inch in its basal diameter and raised half an inch above the level of the skin. The sore had commenced five weeks previously and was very indurated. The diagnosis for primary chancre was confirmed by further investigation; marked inguinal and especially femoral adenitis. The post-sterno mastoid and submaxillary glands were also typical. There was no axillary adenitis. The tongue and the posterior pharynx

were ulcerated. There were small pigmented patches about the neck and trunk—involted secondary syphilides. There were also secondary syphilides on the left palm, but none on the right. The right hand was en griffe, showing muscular atrophy, as did also the right forearm, a result of a wound of the arm involving the nerves. About the anus there were exuberant condylomata. There was nothing about the genitals. The umbilical sore was examined for treponemata which were readily demonstrated. The Wassermanns reaction was positive. The patient had three intravenous injections of galyil, and also of mercury, with great benefit.

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#### WASSERMANN REACTION WITH DIABETIC SERA.

In the course of a series of routine Wassermann examinations, Anna I. van Saun (*Jour. of Med. Research. Boston*, November, 1917) noted the results of the Wassermann reaction on sera obtained from diabetics. In her work all sera are tested in duplicate and with two antigens. Seventy-three sera were received from patients with a known history of diabetes. Almost all of these sera were chylous, and many of them extremely so. Only one serum gave a positive reaction, fifty-one were negative, two were doubtful, and with nineteen the serum controls failed to hemolyze, so that no readings could be made. All the sera giving the so-called anti-complementary results were chylous. The one serum which gave a positive result had been obtained from a patient who had also a history of syphilis. The sera with which doubtful reactions were obtained gave only weak fixation. One of these sera was obtained from a patient who gave a history of a chancre twenty-six years previously. The other patient gave no history of syphilis. In the writer's opinion, these results with sera from cases with undoubted diabetes, would seem to dispose of the contention that diabetic sera give readable positive reactions with Wassermann antigens when there is no clinical evidence of syphilis. It would seem that with carefully controlled tests non-specific fixations can always be checked. The nineteen sera giving non-specific reactions in this series of tests might easily have been supposed to be positive had not their anti-complementary qualities been demonstrated by the double as well as the single serum controls.

## Psycho-Sexual Gleanings

### PROSTITUTION AND THE HATE OF THE HERD.

Dr. William A. White (*The Principles of Mental Hygiene*) thinks that no other social phenomenon has illustrated better than prostitution the utter uselessness of trying to solve it by methods which found their motivating forces in the hate of the herd, which means that this particular way of dealing with the sex life appeals so strongly to the instinctive cravings of the herd, tends so strongly to unloose all its tendencies which make for letting go, backsliding, taking the easiest way, turning away from the higher ways of culture that the strongest of all emotions for fighting purposes, hate, has to be pressed in the service against it. However, real lasting gain cannot be obtained by means of actions founded in hate. Hate is always destructive, it never builds permanent and enduring structures. The prostitute for centuries has been shunned as sinful, her sin irretrievable, and has been hunted from place to place by the officers of the law unremittingly or else preyed upon by the whole hideous pack of underworld grafters. She has been hunted and preyed upon but almost never been considered as a social problem worthy of scientific study with a view to solution until today. Only now is it possible to see thru the thick veil of hate, which for so long has obscured the vision of the herd, and realize that the problem of prostitution like other problems must be dealt with judicially, not with a view of venting our own, individual, personal spleen, but seeing what can be done about it. . . . The fundamental difficulty that the prostitute, like other offenders is treated for something which she is not, namely, the offence, in the abstract, is dealt with by society, proceeding to take it out on the particular individual who happens to have committed it. To treat every prostitute in this way, to group them all under the single classification, and then to expect one single form of treatment to be effected in all cases is as ridiculous as to expect quinine to be the remedy for all fevers. The writer advocates individual treatment for each individual.

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### TRANSMISSION OF HABITS.

Habit is defined to be an acquired disposition. Are any purely individual habits transmitted? Instances of this are cited. Th. Ribot (*Heredity*) quotes Girou de Buzareingues, who says that

he had known a man who had the habit, when in bed, of lying on his back and crossing the right leg over the left. One of his daughters had the same habit from birth; she constantly assumed that posture in the cradle, notwithstanding the resistance offered by napkins. "I know many girls," Buzareingues says, "who resemble their fathers and who have derived from them extraordinary habits, which cannot be attributed either to imitation or to training, and boys who have habits derived from their mothers." What is true of habits is also true of anomaly accidentally acquired, and of artificial deformities, namely, that they are transmissible. Three tribes in Peru had each their own peculiar mode of deforming the heads of their children, and this deformity has since remained. De Quatrefages says that the Esquimaux cut off the tails of the dogs they harness to their sledges; the pups are often born tailless. Notwithstanding these observations, Ribot says, the transmission of acquired modifications, even when occurring in both parents, seems to be very restricted, and many naturalists hold that accidental modifications are not perpetuated.

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### FEMINISM.

The modern cry for equality, the desire of certain modern women to participate in all masculine activities, are simply signs and symptoms of organic abnormality and deficiency. The advocates of women's "rights" are often called feminists, but the whole trouble is that they are not feminists but epicenes. Indeed, a very small acquaintance with the modern feminine revolt cannot fail to suggest to the observant medical eye that sex rivalry and sex antagonism are often psychopathic—that they are often due to physiological abnormalities with psychological consequences. The feminists are so constructed that they do not feel as normal women towards men . . .; their views of the relative position of men and women are the inevitable point of the deficiencies of their own nature, they do honestly believe that all differences between the sexes are artificial, and that men and women are equivalent in all the activities of life. Not all feminists, of course, are products of such organic abnormality; many are drawn to the feminist movement by occasional causes, such as disappointment in love, hysteria, ambition; but the mainspring of the movement is certainly an epicene failure to appreciate the differential and complementary relationship of the sexes.— R. C. MACFIE: *Heredity, Evolution and Vitalism*.

## INFLUENCE OF ANCESTRY.

According to Edward L. THORNDIKE (*Educational Psychology*), to say that a man's original nature depends upon his ancestry does not mean that it is an exact facsimile of any one or any combination of his ancestors. There is no reason to believe that four sons of the same parents and consequently of the same total ancestry, will have the same original natures. We know they will not, save by chance. Twins who have presumably in some cases identical, or nearly identical, antenatal influences and nurture, may vary widely in both physical and mental traits. What ancestry does is to reduce the variability of the offspring and determine the point about which they do vary. The writer emphasizes the fact that children spring not from their parents' bodies and minds but from the germs (germplasms) of those parents. The qualities of the germs of a man are what we should know in order to prophesy directly the traits of his children. One quality these germs surely possess. They are variable. Each human being gives to the future not himself but a variable group of germs. The hypothesis of the variability of the germs explains the fact that short parents may have tall sons; gifted parents, stupid sons; the same parents, unlike sons.—Which, plainly and honestly speaking, means that even when we do know the quality of the germplasm of the parents we *cannot*, in most cases, predict, with any degree of certainty, the probable make-up of the offspring.—Editor.

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 WORDS NOT DEEDS.

DR. GEORGE E. DAWSON (*The Right of the Child to be Well Born*), while pointing to the scientific and philanthropic interest in children as one of the outstanding characteristics of the present generation, deplores the fact that this movement in the direction of a better childhood is being promoted by a generation of men and women in whom there are distinct signs of decaying parental interest. At a time, he says, when in the most intelligent and prosperous communities in the United States, men and women are vying with one another in studying children, working with children and writing and speaking in behalf of children—the number of men and women in these same communities who actually become the parents of children, is relatively decreasing . . . Such men and women are not marrying in so large a ratio as they did in previous generations . . . Forty years ago the average annual number of marriages per ten thousand of the population in



the United States was 98. According to the census returns of 1900 it was 90.

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### HOW TO ELIMINATE THE DEFECTIVES.

CHARLES B. DAVENPORT (*Inheritance of Physical and Mental Traits*) points to the elimination of the mentally defective as a matter of great importance because it is now coming to be recognized that mental defect is at the bottom of most of our social problems.

Extreme alcoholism is usually a consequence of a mental make-up in which self-control of the appetite for liquor is lacking. Pauperism is a consequence of mental defects that make the pauper incapable of holding his own in the world's competition. Sex immorality in either sex is commonly due to a certain inability to appreciate consequences, to visualize the inevitableness of cause and effect, combined sometimes with a sex-hyperesthesia and lack of self-control. Criminality, in its worst form, is similarly due to a lack of appreciation of moral ideas.

The writer believes that the origin of these defects is very ancient, they being probably derived from our apelike ancestors in which they were *normal* traits. There occurs in man a strain that has not yet acquired those traits of inhibition that characterized the more highly developed civilized persons. In answering the question as to the eugenical application of the laws of inheritance, the writer lays down the following rule: Let abnormals marry normals without trace of defect, and let their normal offspring marry in turn into strong strains; thus the defect may never appear again. Normals from the defective strain may marry normals of normal ancestry; but most particularly avoid consanguineous marriage. The sociological conclusion is: Prevent the feeble-minded, drunkards, paupers, sexoffenders and criminalistic from marrying their like or cousins or any person belonging to a neuropathic strain.

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### THE DOUBLE STANDARD PHYSIOLOGICALLY JUSTIFIED.

Dr. G. Frank Lydston (*Impotence and Sterility*) maintains that the male of the human species is polygamous by nature while the female was originally designed for a monogamous animal. Socially it is not well, he says, that there should be "one law for the man and another for the woman," but such, apparently, was Nature's original intention, however much it has been subverted

to social demands and individual selfishness. To demand that nature designed the sexual function of the human male to lie latent during pregnancy and parturition of a given mate is a reflection on the efficiency of biologic law.

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#### BEATEN PATHS ARE PLEASANT.

Unlike heredity, the power of custom is purely psychical, and the key to it lies in our mental consideration. When for some time we have been refurnishing our minds and lives, a sudden feeling of self-alienation takes possession of us. We are seized with a vertigo like that which attacks one on the verge of an abyss or one crawling along an underground passage when the opening narrows and the earth presses upon his shoulders. This spasm of horror, as elemental as the dread of the dark or the loathing of clammy things, inspires a frantic desire to get back to the old, not because it is better than the new, but because only then can we recover ourselves, experience that "at-homeness" which gives inward peace. Here, no doubt, is the explanation of the reaction that usually follows upon a rapid and extensive abandonment of custom.—EDWARD A. ROSS.

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#### INHERITANCE OF MORAL TENDENCIES.

There is not the least inherent improbability, as it seems to me, in virtuous tendencies being more or less strongly inherited; for, not to mention the various dispositions, habits transmitted by our domesticated animals to their offspring I have heard of authentic cases in which a desire to steal and a tendency to lie appeared to run in families of the upper ranks; and as stealing is a rare crime in the wealthy classes, we can hardly account by accidental coincidence for the tendency occurring in two or three members of the same family. If bad tendencies are transmitted, it is probable that good ones are likewise transmitted. That the state of the body, by affecting the brain, has influence on the moral tendencies, is known to most of those who have suffered from chronic derangements of the digestion or liver. The same fact is likewise shown by the "perversion or destruction of the moral sense being often one of the earliest symptoms of mental derangement"; and insanity is notoriously often inherited. Except through the principle of the transmission of moral tendencies, we cannot understand the differences believed to exist in this respect between the various races of mankind.—DARWIN'S *The Descent of Man*.

## EUGENICS AND ETHICS.

Race preservation, not self-preservation, is the first law of nature. Among all organisms the perpetuation and welfare of the race are cared for by the strongest instincts. Among the higher organisms the strongest of all the instincts are those connected with reproduction. But in the human species intellect and freedom come in to interfere with instinct. The reproductive instincts are not merely controlled by reason, but to an alarming extent they are thwarted and perverted among intelligent people. The struggle to be free is part of a great evolutionary movement, but the freedom must be a sane one which neither injures others nor eliminates posterity. If the demand for individual freedom blinds men and women to their racial obligations the inevitable decadence and extinction of their lines must follow. In these days when we talk of our race and civilization as if they were necessarily supreme and immortal, it is well to remember that there have been other races and other civilizations that regarded themselves in the same way.

If we continue to put individual freedom and luxury and selfishness above social obligations, our race and civilization will also see the writing on the wall. We shall rise only as the race rises. In time, under intelligent guidance, the worst qualities of the race might be weeded out and the best qualities preserved. Many useful lives and some great possibilities are blotted out by unfavorable environment. It is our duty to improve environment and to conserve these lives to develop these possibilities. Education must be improved and made a potent factor in development, instead of a conventional veneer. The possible improvements of heredity are great, the possible improvements of environments and training are great, but whether men of the future will be better than those of the past or present is a question not only of genetics but also of ethics.—EDWIN G. CONKLIN: *Heredity and Environment*.

## ETHICAL "CRIMES."

. . . The moral laws of eugenics sometimes cause one of those so-called "crimes" which suddenly reveal the existence of a new moral condition of mind. Such ethical "crimes" are repeated until they give rise to new conceptions of right and finally to new laws. A "crime" of this sort is committed by the mother who puts to death a child which is in every particular unfit for life. Another such "crime"—where the motive is individual egotism in compact

with social altruism—is the deliberate motherhood of certain unmarried women. Working hard for their livelihood these women have afterwards supported their children and sometimes also the children's father when his inability or disinclination to work rendered him without means. . . . In many cases it is still considered a moral "crime" for a wife to dissolve a marriage which she feels to be degrading when there is no spiritual bond. These divorces are deliberate indictments of the proprietorship that marriage yet is supposed to invest in man. Such divorced wives have often exchanged an economically splendid existence for a life of severe labor, all on account of their conscience. Another ethical "crime" is "race suicide" in cases where the mother knows that the child would suffer degeneracy in consequence of the father's iniquities. Ethical may also be called woman's revolt against the unreasonable waste of energy, personal and social, in bringing more children to life than may well be cared for.—ELLEN KEY: *The Renaissance of Motherhood*.

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#### "THE DIVORCE EVIL."

Dr. Woods Hutchinson (*Civilization and Health*, 1914) says our high divorce rate represents one of the triumphs of reason and humanity over tradition and prejudice, and finds it difficult to conceive from a broad and rational point of view why any one should not be permitted, under due safeguards, to correct the mistake which he or she may have made in one of the most serious steps of life. Even in our most divorce-infested communities, the proportion of divorces to marriages is only one to eight, and if there be any other institution of human invention which shows only twelve per cent of failures the writer would like to have it pointed out. So long as four-fifths of our marriages remain permanent, we have little reason to concern ourselves with the divorce problem from a racial point of view. A careful study of the records hitherto shows that at least seventy-five per cent. of the divorces so far secured were abundantly justified; the only pity was that the marriages which they dissolved were ever allowed to be contracted and that such utterly unfit and undesirable individuals were permitted to reproduce their kind under the sanction of the law.

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#### THE BESTIAL TAINT.

. . . . Some of our ancestors were saints and some were petty larcenists; some were philosophers and some were pirates; some were knights and some were savages; some were gentle ladies, some were

apes, and some were hogs. And we inherit from them all. We are all of us great-great-grandchildren of the beasts. We carry the bestial attributes in our blood: some more, some less. Who amongst us is so pure and exalted that he has never been conscious of the bestial taint? . . . Some of our ancestors wore tails! Is it strange that some of our descendants should have what Winwood Reade called "tailed minds?" The ghosts of old tragedies haunt the gloomy vestibules of many human minds. The Bottom Dog may often have been possessed of ancestral devils. He that is without inherited taint among us, let him cast the first stone.—**ROBERT BLATCHFORD:** *Not Guilty: A Defence of the Bottom Dog.*

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### THE PLANNING OF EUGENIC MARRIAGES.

If heredity is of such evident importance, should not some attention be paid to it in actual life? The idea is often mooted that marriages should be so arranged that the bad qualities of one of the parties be counteracted by good and opposing qualities in the other. Thus the rake should have the pious prude; the careless unbusinesslike woman the precise financier; the narrow-chested heir of a degenerate race, . . . a broad chested, wide-hipped peasant girl, and thus the balance of error redressed. Unfortunately, the bad qualities and good qualities will each have their ratio and will not counteract one another, although the rearrangement of good and bad common qualities may help. Probably the sons in such a case, as following the mother, will be, in some respects, improved. What makes the planning of suitable marriages not feasible is, that it is not Nature's way.—**DR. DAVID B. HART:** *Phases of Evolution and Heredity.*

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### THE OMNIPOTENCE OF HEREDITY.

Heredity which is essentially a conservative force, tends to transmit to the descendants the whole nature of their parents; as well every deterioration, physical, mental and moral, as every physical, mental and moral amelioration. The blind fatality of its laws regulates not only progress, but also decay. Man, therefore, as he comes into the world, is not the impressionless statue dreamt of by Bonnet and Condillac. Not only is he possessed of a certain constitution, a certain nervous organization, which predisposes him to feel, to think, and to act after a manner which is peculiar and personal to himself, but we may even affirm that the experience of countless generations slumbers in him. So far is he from being homogeneous, that all the past has contributed to his constituents.

The present state of his mechanism and his dynamism is the result of innumerable modifications slowly accumulated; and it may be affirmed that were heredity to act alone, and were there no crossings, no spontaneous variations, no physical combinations or transformations, the secret of which we cannot penetrate, the descendants would be necessarily inclined to feel and think as their ancestors.—TH. RIBOT: *Heredity*, 1895.

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### A STUDY IN MALTHUSIANISM.

From a *Study on Population* (N. Y., Columbia University), Warren S. Thompson draws the conclusion that Malthus was essentially correct in his statement that "Population invariably increases where the means of subsistence increase, unless prevented by some very powerful and obvious check." Malthus was also correct when he said that much misery and suffering were due to the overcrowding of the population, and that consequently a large number of people were always in want. Thompson shows that in the more civilized countries of the western world fewer people die directly because of the lack of food now than formerly. The process of starvation is more refined and allowed to drag itself out over a period of years. Besides, there are hundreds of thousands of people in the great cities of America and Europe who satisfy the desires of display at the expense of their physical well-being. These people suffer because it is impossible for them to have enough food and at the same time to have enough of the other things of our modern life which they consider essential to give them the positions they covet in their own little worlds. They and their children suffer much from the lack of food. The death rate in the lower classes show beyond question that they suffer because they are not able to provide themselves with the essentials of life. Furthermore, the population cannot continue to increase at its present rate without being more and more subjected to the actual want of food, provided the distribution of labor between agriculture and the non-agricultural industries continues in its present trend. Nor can a greater and greater proportion of the population be devoted to agriculture and the present rate of increase continue without checking a progressive standard of living. Either our present standard of living must be simplified as an increasing proportion of the population becomes rural or the present rate of increase of population must be lowered. Probably both must take place in order to have a really progressive civilization.

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## SEXUAL ABSTINENCE AND HEALTH.\*

By WILHELM STEKEL, M.D., Vienna.

*Translated and Annotated*

By SAMUEL A. TANNENBAUM, M.D., New York.

*'But if they have not continency, let them marry; for it is better to marry than to burn.'*—Paul to the Corinthians.

### I.

If ever I wished for a thousand tongues, the eloquence of a publicist, the graphic skill of a poet, or the persuasive powers of the scholar, it is now, in connection with the difficult theme that I am about to discuss: abstinence and health. Lies a thousand years old, prejudices deep-rooted, hypocrisy ineradicable, prudery false as dicers' oaths, science scorned as superstition, superstition cherished as science,—all organized into a chaotic tangle in which it is difficult to find the Ariadne thread that will lead us out of the unnatural labyrinth into nature's fresh and healthy air.

Does such chastity as the children of men dream of and yearn for really exist? Meseems this wonderful little flower blooms on some lofty mountain peak, the path to which no man has ever trod. We have never seen it. We must only believe what the poets tell us,—and poets have not always proved trustworthy although they have often come nearer the goddess Truth than the learned ones.

I see some, indignant, shaking their heads already. 'What! Is there really no such thing as chastity? Does our author intend to deny the costliest treasure of our civilization?'

But is it not more advisable to maintain our mental poise while

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\* This essay by Dr. Stekel, one of the most brilliant and successful psychoanalysts and psychotheraputists in Austria, was first published as a pamphlet in Vienna, 1909, under the title: "Keuschheit und Gesundheit." It is here translated by the author's permission. The translator's comments are in square brackets. The Editor's comments are also in brackets and signed by his initials W. J. R.

we apply the scientist's scalpel to an investigation of that quality or characteristic which men call chastity, the gods—virtue, and the devil—stupidity? Let us first ask ourselves, 'is there such a thing as an absolutely chaste human being, a being that never felt the alluring breath of a sinful thought?'

No, there is no such human being! If such a one had corporeal existence he would prove to be lacking one of the senses, to be an invalid, a degenerate, an unfortunate cripple. Anyone made of flesh and blood must be the thrall of his inherited instincts. Hunger and love demand their rights equally. The soul lives on love. One can no more live without love and not be harmed thereby than without food. The existence of a few persons who can go hungry for a considerable time does not prove that food is dispensable. We need only cast one look at the abstinent, dried up, soured old maid and then at the joyous, blooming woman of the same age who enjoys the fruits of love to be convinced of the great value of properly indulging the normal sexual function. Of course there are exceptions. There are women who seem to bear abstinence splendidly, and there are married women who are life-weary and sickly. But one thing must be emphasized. The women who are invalided by marriage are the victims of a cultural sexual morality that couples an impotent man with a woman incapable of love [or who for other reasons is doomed to absolute or relative abstinence]. (Cf. Christian Ehrenfels's *Sexualethik*, Wiesbaden, 1907).

But more of this another time! Our task now is only to answer the question whether there is such a thing as an absolutely chaste human being.

If we were to accept unquestioningly the assertions of some women we should have to say yes to this question. But these women, partly from conscious and partly from unconscious motives, are not telling the truth. Human beings so easily forget what they do not want to know! Nietzsche has expressed this very aptly as follows: 'I did so and so' says my memory; 'but I could not have done it,' says my pride and will not budge. Finally—memory yields to pride.

So, too, the memories of the women who tell us that they were as innocent as a snow white lamb when they were first initiated into the mysteries of the marriage-bed have yielded to their pride as moral women and forgotten what they had known of those mysteries long before that eventful occasion. Why, even in the period of chastest innocence they already had knowledge of the sexual processes. In the unconscious mind lay the repressed experiences, the



half-suppressed longings and more or less definite fantasies, waiting to be freed and new-discovered, and in the meantime causing all kinds of nervous symptoms, taking from the joy of life, impairing the individual's usefulness, bringing about a splitting of the personality and a wide gap between the conscious and the unconscious thoughts.

*There are no absolutely chaste human beings.* They strive to be chaste and some, perhaps, succeed. But what's to prevent them thinking unchaste thoughts? And even though they do not want to think such things they can't help doing so.

Most persons have wholly false notions of the world. The myth about chastity is no more than a myth, no more than the striving to be chaste,—the embodiment of the wish for chastity.

“And how about our children?” I hear an anxious mother exclaim. Are not our children the surest proof that chastity lives in our midst, strives for fulfillment and sovereignty, and is hindered from flourishing only by our sinful lives? Is there anything purer, more innocent, more chaste, than a young child that is still unacquainted with sinful love?

O, that it were! Would that children were, in truth, such unspotted, stainless beings! “This young child, innocent as an angel”—a more untruthful sentence was never uttered.

If we could recall what our own childhood was, what our own first sexual sensations and experiences were, it would be an easy matter to know what children really are. But, alas! most of us have “repressed” [*i. e.* forced out of consciousness] these memories. Memory has surrendered to the conventional moral ideal and we have forgotten our childhood. I have gone into this subject thoroughly in my book on ‘anxiety states’ (*Nervöse Angstzustände*, Vienna, 2d ed., 1913). But even there only part of my experiences are recorded. It would be a difficult matter to find an adult Don Juan whose erotic fantasies would measure up to the similar products of some children's brains. In his epochal treatise on the sexual function (*Drei Abhandlungen zur Sexualtheorie*), Freud characterizes the child as “polymorph perverse.” This frequently quoted characterization hits the nail square on the head. There is no perversion that children could not manifest to an extraordinary degree.

The *exhibitionism* of children is very striking. By nature all children are exhibitionists, deriving great pleasure from exposing themselves. We have to be educated to modesty. But the opposite of this instinct, the desire to see others exposed [*Voyeurism*], is

just as universal in young children [and is never dead even in adults. How many men can resist gazing at the shapely leg of a woman wearing a short skirt?] The child is a typical voyeur [*i. e.* peeper], such as we are familiar with from the histories of our patients [and from police records]. The child is a *fetichist* as well as a *sadist*, especially the latter. That children are by nature disposed to cruelty we know even from those psychologists who look upon any manifestation of sexuality in a child as an evidence of 'degeneration.' These observers have only failed to recognize the erotic element in cruelty.

## II.

All human impulses or instincts go hand in hand with their opposites, [*i. e.*, coexist in the soul]. Every sadist is also a masochist. The pleasure one derives from suffering links itself with the pleasure of inflicting pain on another. [Hence, it is better to speak of a sado-masochistic impulse than of sadistic and masochistic impulses. The sadist's masochistic pleasure may be due to his unconscious identification of himself with the victim of his cruelty.] These phenomena are typically illustrated by children. Many a child that tortures its teacher with its caprices and whims is thereby only gratifying its sadistic impulse. And when it carries its mischievousness or wickedness to such a point that it has to be punished for its misbehavior the masochistic element comes into its own. The great, upright and god-inspired Rousseau has given us a faithful description of these matters in his "Confessions." But the number of such little Rousseaus is legion. Unfortunately however, they are all, like most other children, splendid and cunning liars who never tell us a syllable of these things in their infancy. And by the time they are "grown up" and could tell us they have repressed and forgotten all their merry childish pranks.

Especially well-developed in children is that phase of the sexual impulse which Freud calls "anal eroticism." The excretory functions [urination, defecation] have a peculiar interest for young children. [It is attention to these functions that first brings children into serious conflict with their parents and nurses.] The little ones are sharp observers and know the weaknesses of their elders better than these know them themselves. The readiness of the little ones to lose themselves in fantastic day-dreams now stands them in good stead. They magnify and vulgarize what they see and in their fantasies they picture situations and orgies such as the fantasies of a Casanova, a Marquis de Sade or a Retif de la Bretonne could scarcely conceive.

One who wants to get a good picture of the limitless eroticism

of young children should read Freud's recently-published analysis of a five year old boy's phobia (*Analyse der Phobie eines fünfjährigen Knaben* in the "Jahrbuch für psychoanalytische und psychopathologische Forschungen," vol. I., part I, Vienna, 1909). There we see what goes on in the soul of a child scarcely out of its swaddling clouts. What complicated erotic problems and conflicts fill the little one's soul and shake its psychic equilibrium! But be it noted that we are speaking of children in the first years of life! of darling little youngsters who have not been subjected to cultural influences and who are not entitled to be considered "civilized." [The young child represents mankind in a primitive state of culture.] After this period of unbridled erotic fantasies the influence of religious and ethical inhibitions begins to make itself felt. Up to this time the child has made its parents, brothers and sisters the subject of erotic fantasies because they are nearest to it and always before it. Thoughts of incest, in fact, almost always dominate the beginning of the sexual life. There is a time in the lives of all in which sensual love and child love coalesce in one emotion and cannot be severed. For, in truth, there is but one kind of love—and that is the erotic. All other forms of love are merely modifications of this fundamental passion. But have we not just said something about the influence of certain inhibitions or restraining ideas? The child begins to perceive something 'sinful' about its erotic impulse. It is gradually instilled with the idea that there is something dirty, impure, wicked, about these impulses. What was formerly a source of pleasure is converted into a source of pain, is repressed and treated as something disgusting. What was formerly a source of erotic curiosity is now converted into shame, into 'not wanting to see.'

Shame and disgust are sexual emotions—but with a negative sign. That is why we must not look upon those excessively bashful boys and girls who are so easily disgusted at a bodily touch as asexual beings. On the contrary! These affects, if strongly developed, prove that their owners are intensely erotic individuals who have forcibly repressed their instincts.

An absolutely chaste human being ought really not to know any feeling of shame. Shame is an admission of knowledge of sexual matters. One who is ashamed knows what he is ashamed of. The fig leaf is wanted by the Eve who has tasted of the tree of knowledge.

If the infantile pleasure in the erotic processes was great and subsequently, as a result of education, was perceived as painful, it

has been transformed into displeasure. From desire, the impulse to touch certain parts of the body, comes disgust, the fear of touching. If this repression goes beyond a certain limit the individual loses the power to love. The longing for love is destroyed by the fear of love. *I.E.*, two forces struggle for the mastery of the soul and one emotion prevents the other from asserting itself.

Such human beings become 'neurotic'—or, as we have heretofore said, 'nervous.' They live in a state of constant psychic conflict. (See my pamphlet on 'the causes of nervousness.' *Die Ursachen der Nervosität.*) Various impulses have been repressed into the unconscious. Consciousness is dominated by the inhibiting principles [or ideals]. The conscious and unconscious wishes are in sharp contrast to each other and there is unceasing bitter enmity between them. The unconscious savagely clamors for love, for pleasure, for gratification of the instincts; the conscious, on the other hand, longs for purity, fears sin, wants to be oblivious to the subterranean forces. The result of this psychic conflict—is a psychoneurosis.

An analogy will serve to make this process clear. The neurotic individual may be compared to the commandant of a fortress who has filled the subterranean chambers to overflowing with rebellious prisoners. He must deploy a part of his forces to keep watch over the prisoners. He therefore has only a part of his forces at his service for watching the enemy without. He dare not undertake an excursion, though the enemy sit before his gates; at the most he can only defend the citadel.

That is why the neurotic lacks expansive power. He cannot bring it about to make a career for himself and to overcome the resistances of everyday life. He does not seem to be equal to the fierce assault of hostile forces. He must always bear with him the worry about the filled chambers down below. He works only with a part of his powers, the largest part of which he must expend in contending with his inhibitions.

At times the culprits break out of their pens and overwhelm their keepers. The unconscious complexes force their way into consciousness and assume sway there. Then we say that the individual has lost his senses; instead of a neurosis we now have a psychosis, instead of a nervous disease a mental disease.

Which are the impulses principally involved in this repression process? Obviously, the erotic impulses. The other impulses are also, of course, operative in bringing about disease, but only secondarily.

Continence is therefore the cause of nervousness. It is a sad

fact but, alas, it is true. Humanity must purchase every inch of progress at terrible cost. The evolution of humanity towards an ethical elevation that can scarcely be measured, that may perhaps be only dimly apprehended today, the equipping of a noble man with noble impulses, costs the unfortunate neurotics their health. This may, in the first place, be due to the fact that their eagerness to get away from the animal impulses in them and to develop into something 'higher,' human beings go forward or upward too rapidly and make themselves believe that the brute part of them has ceased to exist—or has been fully tamed, has been converted into a tame, kindly, domestic pet and may be teased or played with with impunity. [The neurotic is one who cannot keep pace with the cultural demands of society. The demands of society and of their instincts seem to be in irreconcilable conflict.]

But the brute has retained its ancient ferocity. One day it gnashes its teeth, roars, snorts and tears the weak chains that restrain it and—the crime is done.—Or it keeps tugging at its chains and the neurosis makes its appearance.

The idea that we have passed beyond the brute stage is laughable. It may be another million years before this wished-for consummation is attained. To-day we must recognize the fact that all human beings, without exception, are subject to their animal impulses and that the sexual impulse, though it be abused and repressed more than any other, is never wholly suppressed.

Many reformers and prophets refuse to acknowledge this. It is a peculiar phenomenon in this world that whenever humanity reaches a point where it can have its dream of happiness fulfilled, when it has recovered from wars and plagues, when it could rejoice, bloom and prosper, it is overcome by a katzenjammer from too much pleasure. It almost seems as if it were man's destiny not to know unalloyed happiness.

O, these confounded prophets, threateners and would-be friends of the people! How much unhappiness have they not brought on man when they wanted to make humanity happy! They are the prophets of asceticism; they are the first to hear the voice of remorse. Great Pan slinks away into the forest like a tourist, Bacchus becomes an agent for non-alcoholic drinks, and Cupid—the blind bowman of former days—shoots his arrow with open eyes at the command of the Commissioners of Public Morals.

The great slogan of our time is abstinence,—abstinence in every form.

Alcohol taken in excess is a poison. Away, then, with alcohol!

Meat eaten to excess is injurious. Away, then, with meat!

Immoderate smoking is injurious. Away, then, with tobacco!

Love may bring on syphilis and gonorrhoea. Away with love!

### III.

For centuries pious hermits resorted to the forests and castigated themselves; fanatical, excited mobs ran through the city streets whipping one another for their sins (and for the gratification of their secret masochistic instincts!). Today we castigate ourselves with the "uric acid" bug-a-boo or some other fashionable malady [autotoxemia, high blood pressure, arteriosclerosis] and again we get together in hordes to castigate ourselves. Only that now we call it "great assembly of the people" and speak about "the ideals of humanity." But at bottom it is only a phase of the powerful masochistic trait that stalks through the world dragging the masses, as well as the learned ones, with it. The forces that bring about the numerous hygienic anti-movements are the pleasure of renunciation, joy in suffering, and delight in sacrificing a pleasure.

But the voice of instinct is stronger than all these movements. Do these world reformers believe that they can suppress these instincts with impunity? that not every one has a right to love,—a right that no power can take away?

But let us take advantage of this opportunity to attempt to define the nature of instinct and its significance for the individual and for society.

What do we mean by an instinct? Edward v. Hartmann, the philosopher of the unconscious, says: "Instinct is purposive conduct without consciousness of the purpose." This definition is neither exhaustive nor correct. The corneal reflex, for example, the closure of the eyelids at the approach of a pointed object, or the contraction of the pupil when a bright light strikes the eye, is only a reflex act notwithstanding the fact that it is a purposive act and is not accompanied by a consciousness of purpose. And on the other hand we often see a moth plunge into a flame to sudden death. And from the same cause thousands of birds dash themselves against the Bartholdi Statue in New York Harbor. These animals have been driven to their deaths by the same instinctive impulse which draws the maggot, the caterpillars and all [?] living things to the light, the life-giving sun. But is it possible, from the moths' point of view, to consider this sacrifice of life a purposive act? For it is a fact that there are true and false, healthy and diseased, instincts. I therefore propose the following definition: *Instinct is the experience of the unconscious.* All that our ancestors have experienced, all their pleasures and sufferings, their

joys and renunciations, lie hidden in our souls, deep under the threshold of consciousness. The law of the conservation of energy applies not only to mechanics, but to all psychic experiences. There is no impression that can be utterly lost. [It can be recalled or reconstructed]. Nothing that we enjoy that is beautiful, or unpleasantness that we experience, but we feel it forever. [The impression lives on and exerts its influence when we least suspect it.] The finest oscillations in our souls send out waves into the universal infinitude.

We bequeathe our heirs everything in the best order, our haps and our mishaps, our joys and our sorrows. This is a point of view which enables us to understand the remarkable phenomena of what is called *idiosyncrasies*. Our instinctive *aversions* are the warning voice of our unconscious experiences. An example that came under my notice will testify to the significance of instinct. There is a remarkable malady known as paroxysmal hemoglobinuria whose essence is the presence of numerous disintegrated blood corpuscles in the urine. This phenomenon appears very often after a cold bath. I knew a man who always had a great aversion for a cold bath. All coaxing was in vain. His instinctive repugnance was greater than the power of persuasion. Notwithstanding this, however, he was a man of scrupulous cleanliness and enjoyed hot baths. But once this cold water enemy permitted himself to be talked into taking a cold bath and plunged desperately into a cold tub. The consequence was an acute attack of the above named dangerous sickness. We are driven to assume that this man's instinctive repugnance to cold baths came about as follows: A number of his ancestors must have noticed that cold baths had an injurious influence on their health. These experiences they transmitted to their descendants and this inherited experience manifested itself in the unconscious repugnance to such baths. From this example we see that instinct really signifies the experience of the unconscious.

From this point of view we must recognize in instinct a true counsellor. The unconscious represents, besides the repressed psychic material, the numerous experiences of the past ages, and contends or joins forces with the conscious which, in its turn, is made up of the individual's sum total of experiences and which becomes the unconscious in his progeny.

Taken in the large, all education is a conflict with instincts. The nursling instinctively craves for food; it wants to nurse almost continuously. Education begins at this point. Baby gets the breast

only at definite intervals. But the child knows only its instincts. It wants to steal [i. e. take] or eat whatever it sees; wants to tumble about and play at any time, knows no sense of shame, and sees in the excrementory functions nothing unhandsome. Education makes it its task to restrain all these instincts and to cover them over with a coating of culture. The higher the culture, the higher the ethical and esthetic attainments of a people, the thicker is this coating. But woe if for any reason there should occur a break anywhere in it! Thus, *e. g.*, when war permits the soldier to indulge in murder, one of the strongest primordial instincts in man, we are sure to see also an outbreak of the vast army of the other beastly instincts. Robbery and arson, rape and all sorts of cruelty, become the order of the day. [This is true of all wars and of all nations.] The thin cultural veneer is discarded like an uncomfortable and burdensome cloak on a hot summer's day. [War is therefore welcomed from time to time as an outlet for the pent-up vileness in human nature.]

We must recognize in instinct an extremely important factor in human life. We shall then learn to understand that our *sympathies* and *antipathies* are only the expression of the secret forces slumbering within us. We shall understand why, *e. g.*, a physician can cure a patient with whom he is in sympathy more quickly than one for whom he has no sympathy. We shall also understand why an apprehensive patient shuns a certain physician no matter how well reputed he may be for skill and learning. Intellect has a faithful ally in instinct. A large part of our conduct is only apparently dictated by the intellect. [We may find or assign reasons for our actions although our true motive may be wholly unknown to us. Probably more often than we would care to admit our reasons are only *ex post facto* justifications of actions whose true meaning is not really known to us.] We believe that we are acting independently [or from free will] and are only the obedient servants of our ancestors. We are all shackled by our past and our so-called freedom is only a relative term.

This may be a sad truth but none the less much food for consolation may be found in it. We must wean ourselves from the habit of assigning an inferior role to our instincts. [It was by that ladder that we rose to our present cultural heights—such as they are—and we must not scornfully turn our backs on it.] Wundt says: "reflection appertains chiefly to those factors which belong to the immediate individual experiences, whereas instinct



combines into a single unity an immense series of once effective single impulses.”

But nowadays the sexual instinct is held in general contempt—as the Cinderella among the instincts. The natural conception of the sexual impulse is wholly lost. The instinct that impels one to the fulfillment of one’s wishes is suppressed. In the Russian steppes a prophet arises and preaches sexual abstinence and chastity; love is a sin against the Holy Ghost. Sin! sin! sin! This fearful word rings a thousandfold into the ears of dazed mankind.

#### IV.

The movement to promote the happiness of mankind by the eradication of the venereal diseases has become the source of an incredible degree of self-deception. It is of course a sad and undeniable fact that the infectious sexual diseases *may*, and often do, have very serious consequences. But, be it carefully noted, they *may*—and *may not*. Evil results are not inevitable. What is the logical deduction from this? We ought to devote all our power to eradicate the sexual diseases. There is no denying that this is a very difficult task. But some modern physicians look upon it as a very simple matter. All we have to do is to eliminate the sexual impulse—and syphilis will be a thing of the past. This would unquestionably be a very efficacious remedy. So all gastric catarrhs would vanish if people stopped eating, for then no one could spoil his stomach.

And so everybody preaches premarital abstinence. ‘Be chaste and you will be healthy!’ say these advocates of abstinence. But no greater nor more mischievous falsehood has ever been uttered. Abstinence would be very well if our youths could marry at the age of twenty. If that were possible, I would be the first to preach such abstinence. But, alas! from decade to decade it becomes increasingly more and more difficult for a man to marry and found a home. So that if the teachings of the self-constituted guardians of public morals prevailed our young men would have to remain chaste till they were close on to thirty. [Another and more logical way out of the dilemma is for young folks to get married as soon as they are sufficiently in love to do so and not go into housekeeping before they can afford it.] It would not be uninteresting to investigate how many of our vociferous chastity advocates have successfully passed this ordeal and lived up to their own preachings. There is nothing easier, or more natural, than to preach the virtues of water to others after one has thoroughly

satiated himself with wine. That is how I regard the preachings of Tolstoi who, as is well known, lived the gay life of a lieutenant and then begot a goodly number of children. [Reformed drunkards and criminals who devote themselves, more or less lucratively, to preaching against their former vices are familiar figures to all of us. The real object of the reformer, if he only knew it, is to save himself from relapsing into his former ways.]

As to abstinence beyond the age of twenty, Freud expresses himself as follows in his essay on 'cultural sexual morality and modern nervousness' (*Die kulturelle Sexualmoral und die moderne Nervosität*): "But abstinence much beyond the twentieth year is not less serious and leads to evil consequences even where it does not cause nervousness. It is contended, it is true, that the conflict with this powerful impulse necessarily brings out all the ethical and esthetic forces in the psychic life and 'steals' the character; and this is undoubtedly true of some specially favored individuals. It is also to be admitted that the striking differentiations of individual characters that mark our times would not have been possible without our sexual control. But in by far the largest number of cases the struggle against one's sensuality consumes the individual's available energy at the very time when the young man needs all his powers to establish his place and station in the world. The relationship between possible sublimation and necessary sexual activity varies not only for different individuals but even for the various occupations. An abstinent artist is scarcely possible, whereas an abstinent young scholar is certainly not a rarity. By living a life of abstinence, the latter may gain free energy for his studies, whereas the former is probably stimulated to artistic achievement by his sexual experiences. In general my impression is that sexual abstinence does not promote the development of energetic, independent men of action, original thinkers, or bold innovators and reformers: far more frequently it develops well-behaved weaklings who are subsequently lost in the great multitude which is accustomed reluctantly to follow the leadership of strong individuals.

That the sexual impulse as a whole is intractable and uncontrollable is evident also from the results of efforts at abstinence. Cultural education desires only its temporary suppression prior to marriage and intends to free it then for the benefit of society. But the extreme counsels against the impulse succeed more easily than the counsel of moderation; the suppression has often gone too far and has brought about the unhappy result that the liberated sexual impulse is found to have been permanently impaired. That

is why total abstinence for a youth during adolescence is not often the best preparation for marriage. Women know this intuitively and prefer such men as woosers who have already proved their potency with other women. Quite comprehensible too are the injurious results brought about in women by the strict requirement from them of abstinence till marriage. Education takes the matter of the suppression of a girl's sensuality to the time of her marriage very seriously, for it avails itself of very stern measures. It not only forbids sexual intercourse, sets a high premium upon the preservation of sexual purity, but seeks to remove the maturing girl from temptation by keeping her in ignorance concerning the role destined for her and it tolerates no amatory relationship that does not promise to lead to marriage. The result is that when the girl's parents suddenly permit her to fall in love she cannot accomplish this psychic task and consequently enters into wedlock without being sure of her own feelings."

These are the words of Professor Freud who of all modern neurologists has had the largest experience *in sexualibus*. Such are the blessings of abstinence.

#### V.

I grieve for the unfortunate young men of today. Hardly have they reached adolescence but they are instructed about the fearful dangers of the venereal diseases. The proper course ought really to be a thorough instruction in the recognition and prevention of these diseases. As things now are, they are robbed of the naive joy of loving, forced to a life of abstinence and as a reward for complying with these teachings they are promised health and, subsequently, a marriage full of sunshine in which all the dammed up eroticism is to flow over from super-abundance.

If these apostles of abstinence would only open their eyes and look on a dozen or so of these poor unfortunates after a decade of successful combat with the most powerful of all the instincts! That they have escaped the venereal peril is undoubtedly true. But in the meantime the conflict between instinct and inhibition has driven them into a neurosis. In their flight from the venereal diseases they have become members of a diseased species which can beget only a progeny destined or predisposed to the same disease.

Oh, the pitiful figures, the unhappy sacrifices of the advocates of abstinence, who pour out their woes in my office! Here are those who cannot sleep, who toss restlessly and perspiring on their pillows and awake with palpitation from frightful dreams; those weak-willed and confused creatures who feel themselves incapable of doing anything; those who have lost the desire for woman and

live in constant terror of the bloodhounds of the law; and finally, the unhappiest of the unhappy, those who have lost altogether the ability to love. Nor must we forget the autoerotists who can, nay, must dispense with men and women because they are unto themselves sufficient. And finally the few fortunate ones who have succeeded in sublimating the sexual impulse and transmuting it into an interest for art, athletics, politics, collecting, etc. And, last of all, the unpractical, unworldly dreamers for whom asceticism becomes joy and to whom 'renunciation' spells 'gratification.'

Because of fear of venereal disease they have almost all developed into spiritual cripples. Let no one think that I am exaggerating. No doubt I shall be told of instances of men who have borne abstinence for years without any ill effects. Exceptions, however, prove nothing. For, as we have said, there are persons who have so sublimated their sexual impulses that they are but little, if at all, tormented by them. They are artists in abstaining from love. [We may remind the reader of hunger artists who have abstained from food for thirty or forty days.] The large number of 'perverts' among abstinents is very striking. Not infrequently abstinence is only a cloak for the concealment of a perversion. Some shun women because they expect nothing from them, or because they crave for a form of love which they cannot find so easily.

Health as a result of abstinence is, alas! the exception. The rule is—neurosis.

[We are sure that nobody will accuse us of medievalism, of prudishness, or of underestimating the importance of a normal sexual life for the all-round wellbeing and efficiency of the individual. But, *ne quid nimis*, not too much zeal, no exaggeration in the best of causes, has always been our guiding principle; and we fear the author is somewhat overpleading his case.

During the past year, the year we have been at war, we have had an excellent opportunity of testing the influence of abstinence on the health of a number of people, people between the ages of twenty and thirty-five. The subjects were in camps, where sexual relations were entirely out of the question or connected with so many obstacles that they did not consider it worth while to take the risks. The abstinence in the cases I speak of lasted between three and nine months. And in no one case was there any ascertainable injury to the general health. On the contrary in each and every case the general health was improved. Of course we are not falling into the foolish error of *post hoc propter hoc*, we do not say that

the improvement in the health was due to the abstinence; the improvement was undoubtedly due to the change in life of the individuals, to the exercise, long walks, outdoor life and so forth. But the fact must be registered that the abstinence did not produce any ascertainable physical injury. The people felt uncomfortable, some of them felt now and then despondent, they felt that they would feel much better if they could have normal sexual gratification; but that was all.

That a soldier's camp life is not a normal life, that it is not a permanent condition in which we would want all our young men to find themselves, we are fully aware. We are fully aware that an abstinence which is comparatively easy in a camp free from any temptations, temptations of female company, of social intercourse, of the theatre, of the saloon, etc., becomes practically impossible in ordinary life. But that does not change the basic point, that healthy people living a strenuous outdoor life, can go for many months without any sexual indulgence, without injury to the system. [If it is true that they do not indulge in *any* sexual activities.—T.]

So far we have spoken of the effect of the abstinence on the system in general. As to its effect on the sexual system, only in two cases was there noticed a partial weakness. But we feel fairly sure that that weakness is only temporary, as it is very common in people who have been abstaining for several months, and generally disappears on resumption of normal sexual intercourse. W. J. R.]

But if exceptions are appealed to by the advocates of abstinence why are not our youths told of the many men who have [never contracted any venereal disease and of those who] got over an attack of syphilis without any injurious consequences and who have begotten healthy children? Why do we conceal from them the fact that a large proportion of the human race is syphilitic and that many have had the disease without anybody's knowing it? Blaschko estimates the number of syphilitics in Berlin at ten per-cent, *i. e.* that every tenth man has or has had syphilis. [This statement is unquestionably a great exaggeration of the truth. The statement is very often made in our own press that from ten to twenty-five per-cent of the population of New York is syphilitic. The truth is probably two or three per-cent.]

It is wrong to disseminate the false notion that syphilis invariably results in paralysis or spinal disease. If there were any truth in this statement we should have to build a hundred times as many hospitals and insane asylums as we have. In Bosnia and Arabia syphilis is endemic, but for all that the diseases just mentioned

occur but rarely. It would seem that syphilitic affections of the nervous system do not develop without the cooperation of excessive mental application and the strenuous life of large cities.

Even the consequences of gonorrhoea are exaggerated. How many men have had this disease and have fully recovered from it, as is proved by their having healthy wives and healthy children! It is self-understood of course that in a disease that is as common as this is very serious cases do occur now and then. But we are not justified in generalizing from exceptions. We are not justified in proclaiming that every gonorrhoeal patient must infect his wife. Only recently Erb has succeeded in showing, with the aid of convincing statistics, how exaggerated are the current assumptions about the influence of gonorrhoea on married women. But for all that I would not be understood to deny that some young men have ruined the lives of their wives. Unfortunately, owing to the sad fact that there still exist unscrupulous men who marry before they are fully cured and before a competent specialist has determined their fitness for marriage, such cases do occur.

[That our moralists, that those who believe in making people good through fear, are exaggerating the horrors of gonorrhoea and syphilis, is perfectly true. But isn't our author going to the other extreme and rather minimizing the dangers and sequelae of these obstinate diseases?

That there are people who suffered with syphilis and got entirely over it and had healthy children, may be true. But nevertheless we cannot help looking on children of syphilitic parents with some suspicion. The fear is always lurking that the apparently healthy child may in later years show signs of hereditary syphilis. For unfortunately it is only too true that many "cured" syphilitics and their children who have been considered free from the disease have on examination given a positive Wassermann reaction.

W. J. R.]

Here lies the solution of the problem. The venereal diseases cannot be eliminated from the world by blindly disseminating broadcast the seeds of fear and attempting to do away with sexual intercourse. No! most emphatically, no! A new sexual morality must be created. One who knowingly infects another must be punished. The people must be made to understand that the infection of another human being is a brutal crime. The superstition still prevails among the common people that one may get rid of an infectious disease by transferring it upon another. And even more horrible is the absurd belief that venereal disease can be completely cured by transmitting it to a virgin.

Oh, how much misery has resulted from these superstitions! How many human beings have been made miserable by these unscrupulous, vile fellows and frivolous women who for a moment's pleasure have not hesitated to infect others with a serious disease. If abstinence for the healthy is a question of temperament, then for the infected it ought to be an inexorable duty. Only absolute abstinence on the part of the sick can save the healthy from infection.

It has been proposed to compel physicians and institutions to report every case of venereal infection that they are called upon to treat, in the hope that in this way the public health authorities would exercise some sort of control over the afflicted ones. Such a measure is sure to prove futile. In the first place, it will serve to keep many victims of venereal disease from consulting physicians and, in the second place, it will add greatly to the revenue of the quacks. Out of fear of being reported, many would not apply for treatment anywhere and would either (mis)treat themselves or not be treated at all and would either become the bearers of chronic ailments, infect others, or go to ruin.

With such coercive measures nothing can be accomplished. The things to do are to raise the ethical standard of the masses, to impress the minds of the people with the wickedness of knowingly infecting another, and to disseminate far and wide the truth about the dangers of infection. And on the other hand, young people must be taught how the venereal diseases may be avoided. Fortunately we are now in possession of therapeutic measures whereby we can greatly, very greatly, lessen the dangers of these infections [and the likelihood of their occurrence.] The propaganda against the venereal peril must begin with the dissemination of this knowledge, not with the advocacy of abstinence. For it is one of the irrefutable facts that no propaganda can overthrow, that *only very few persons are capable of living in a state of prolonged abstinence without coming to grief for it.*

## VI.

I have already declared it as my settled conviction that there exists no absolutely abstinent human being. There are only relatively abstinent beings. How many—or rather how few—of these are abstinent from profound desire? Perhaps the young men who are driven to onanism by the fear of infection? Or perhaps the young women who refrain from the pleasures of love only because of the fear of pregnancy? Isn't it remarkable that

the persons who preach abstinence are those who, to some extent, speak *pro domo*, i. e. those who are impotent, have no sexual hunger or are sexually well-provided for, or have already passed beyond eroticism and sexuality?

The fear of infection begets innumerable neurotics; but the fear of consequences does so even more. I consider this fear perfectly justified in unmarried persons and it will be matter for the future to legislate so that persons up to a certain age shall have the right to decide whether they want to have children or not. The laws against abortion before the fourth month of pregnancy ought to be eliminated from our statute books. [Very few physicians and sociologists even of the most radical trend of mind, will agree with this proposition of Dr. Stekel. Unhampered and detailed instruction in the measures for the prevention of conception—yes. But abortion—no. If you make abortion up to the fourth month of pregnancy legal, it will be very difficult to draw the line. If four months is legal, why is four and one-half months illegal, and if four and one-half months, why not five months? And so on, until the physician and the mother become callous, and cease to consider abortion in the seventh month, abortion even when the child is viable, a crime. Let us steer clear from abortion. Abortion for therapeutic purposes, to save the mother's life, that is an entirely different matter. W. J. R.]

But, strange as it may sound, it is especially among the married, and particularly among the well-to-do married, that there prevails an almost mad fear of progeny. Families with only one child are not at all rare; families with two children are the rule, and families with more children than these are becoming a rarity. The responsibility for this state of affairs rests—apart from the cases justified by medical considerations—on the vanity of our women who do not want to spoil their beautiful figures and on the dispositions of the men who do not wish to burden themselves with too many responsibilities. To this we must add the stupid craze for pleasures which seeks for happiness outside of one's home and knows not the joys of one's own hearth, the magic of home life. One who wants to "take in everything" has no use for children. [In most instances the voluntary limitation of offspring is due to wholly proper and praiseworthy economic considerations.]

In families in which Malthusianism is practised the most remarkable results of relative abstinence may be seen. Apprehension neurosis is fostered by [almost all] the various methods adopted to prevent pregnancy. Not infrequently we find husband



and wife occupying separate bedrooms and attempting to live in abstinence. Usually this abstinence is a one-sided affair, *i. e.*, the wife fears pregnancy more than a neurosis or her husband's infidelity. Very often one hears the almost unbelievable remark: 'let him do what he pleases, if only he leaves me alone. [It may be mentioned as a tribute to nature's cunning that man has not yet succeeded in devising an appliance or satisfactory procedure that will surely prevent conception.]

And unquestionably there are naive women who imagine that they have transformed their husbands into asexual beings; women who flatter themselves that their husbands love them even if they do not cohabit with them.

The evil consequences of such a life do not fail to manifest themselves. The women usually become extremely irritable. The most trivial thing excites them. Their discontent, which means (though they do not realize it) only non-gratification, grows from day to day and applies to the husband, the children, the friends, and life itself. [Nothing satisfies them.] Turbulent "scenes" displace the household quiet. Freakish moods drive the husband into the peaceful atmosphere of the café. The servants can't be induced to stay longer than a week. The children are the victims of exaggerated love alternating with undue severity, thus having their psychic equanimity so disturbed that they too become predisposed to all sorts of neuroses. Bodily symptoms also make their appearance, *viz.*: a heaviness about the heart [grief], pains in the region of the heart [heartache], palpitation [manifesting excitement], dyspnoea, night sweats, fainting spells, digestive disturbances, especially vomiting [disgust], all sorts of muscular cramps, creepy sensations in the skin, as well as an endless group of hypochondriacal fears. [There is no such entity as 'nervous dyspepsia,' 'nervous heart' or 'nervous headache,' etc. All these and many other so-called 'nervous' diseases are only local manifestations of apprehension hysteria or apprehension neurosis.] For apprehension dominates the afflicted individual and attaches itself spasmodically to any available object. More of this will be found in my book on 'anxiety states' (*Nervöse Angstzustände*), in which many illustrative cases are recorded.

Remarkably enough thereafter this apprehension frequently manifests itself in connection with the sexual life. It manifests itself as fear of venereal infection, and finally as fear of the sexual act itself. Thus there ensues a 'vicious circle' from which escape is

almost impossible without the authoritative word of the physician.

## VII.

The idea that with each sexual act a part of one's own life is lost is deeprooted in the souls of men, and to some extent the idea is philosophically justified. For, as a matter of fact, speaking philosophically, every sexual act is a partial death. Practically speaking, however, there is no justification for the idea. We may, on the contrary, observe again and again that in all spheres of human activity men's achievements bear a direct ratio to their sexuality. [This is, partly, what Freud means by the 'law of psycho-sexual parallelism.'] Persons impotent 'in sexualibus' are impotent in the affairs of life too. Such persons are really best fitted for one particular calling, viz: to criticize the achievements of others.

The artist derives the ability to create from his overpowering sexual urge. A part of this urge, but only a part, he sublimates; the rest cannot be forcibly suppressed.

[We beg to take decided exception to this statement. Both from a study of the biographies of great men and from personal knowledge, we must assert that this statement so often made is incorrect. Among the people who have contributed most to the progress of the world, among the people who have done most for humanity, there is a surprisingly large percentage of men completely or partially impotent in sexualibus. W. J. R.]

Abstinence creates no great works—not even the so-called "clean" ones which, as we know, emanate only from the desire for purity. For after all, litterateurs do not write about what they are, but what they would be; prophets preach what they would like to practice; reformers write about what they would like to reform in themselves.

Most great men have been characterized by an active sexual life. In most of them love awoke early. We know that this was true of Goethe, Heine, Hebbel, Jean Paul, Byron, Dante, Alfieri and many others.

The feeling of augmented life force—corresponding to what would medically be called 'heightened vitality'—depends upon the climaxes in the sexual periods to which all human beings are subject. Human beings, like animals, have their periods of heat. Moebius was able to demonstrate in Goethe's life a seven-yearly period in which heightened amatory craving and creative power coincided.

The sexual life and a sense of vitality are intimately associated. If an individual is deprived of his sexual organs (*i. e.* castrated) he begins to age rapidly. This has been noted in eunuchs, who develop wrinkles very early, get fat and lazy. Women who have been castrated show similar changes. The whole vitality of the organism suffers a decline. No eunuch attains to old age; whereas individuals with strong sexuality and well-functioning sexual glands [testes and ovaries] have lived to be a hundred years old and over.

There never was a bolder lie than that contained in the statement that regular, frequent sexual intercourse undermines the vital energies. Only recently I saw a man, 40 years of age, formerly a stalwart athlete, and now a decrepit, hypochondriac, whining individual, who ten years ago had been ordered by his physician to live abstinent and save his energies and grow old(!).

The effect was just the opposite of what was intended. Only persons who have a strong sexual impulse and who put it to use attain to old age. Lorand, [in his essay 'on the influence of the sexual glands on vitality and longevity'] (*Ueber den Einfluss der sexuellen Drüsen*, etc, Allg. Wiener mediz. Zeitung, 1908, Nos. 45 & 46) cites some amazing instances of the truth of this proposition. Let us refer to some of these: a certain Thomas Parr who died at the age of 162, was found guilty of a violation of the law against public morals at the age of 102. Twenty years later he married a widow who avouched that she saw no manifestations of old age in her husband!

The Dane Drackenbergh lived to be 150 years old although he was oftener drunk than sober. At the age of 111 he married a woman of 60 and at the age of 130, after her death, he fell in love with a young peasant woman but was rejected by her.

Peter Albrecht who lived to be 123 years old married at the age of 80 and begot seven children. Gurgon Douglas who attained to the age of 120 years and 7 months entered into holy wedlock at the age of 85 and begot eight children, the youngest being born when Gurgon was 103 years old. An Italian baron, Baravicion des Cappelles, died in Meran at the age of 104. He had had four wives. His last marriage was celebrated at the age of 80 and at his death his wife was pregnant.

It is of course possible to question the legitimacy of these children. But the potency of these old men was the boast of their wives. Numerous autopsies, among them one performed by Lorand on the corpse of a man of 80, confirm the fact that

viable spermatozoa in large numbers abound in the testes of old men, naturally not in the testes of abstinent old men, but in those of men who had preserved the vitality of their sexual glands by regular coitus.

Other observers too, (Hofmann, Taylor, Duplay, Dieu) mention the occurrence of spermatozoids in men of a ripe old age. As Hofmann points out, (*Lehrbuch der gerichtlichen Medizin*) in his 'text-book of medical jurisprudence,' nature sets no limits to man's fecundity.

In women too it is not the ability to love that ceases with the climacterium, but the ability to procreate. This seems to be a wise provision on the part of nature for the protection of the woman who needs a rest after her labors in the propagation of the race.

Notwithstanding this, the sexual impulse is not quenched. Sometimes, on the contrary, it becomes much stronger after the menopause and is the cause of those climacteric neuroses [especially apprehension neurosis] which give physicians so much trouble. [Cf. a paper on *Apprehension Neurosis* by the Translator in "American Medicine," Dec. 1910.]

I know a number of women over 60 who still suffer from the urge of the sexual impulse. Many physicians will be surprised to learn that many serious mental and nervous disturbances owe their existence to this phenomenon. The absurd view still prevails in many quarters that the sexual impulse awakes at puberty and dies with the climacterium, the period when the menstrual flow ceases. Some text-books directly assert that at this time the sexual functions are quenched. This is one of those scrupulous lies that humanity has been dragging around for many thousand years. In reality every human being is a sexual being from the first day of his life to the last. The life of man is his sexual life. [The term 'sexual' in these sentences is used in the Freudian sense and is almost synonymous with 'love'.]

In men this phenomenon is more frankly manifested than in women. They are sexual creatures to the last day of their lives—if they have not forcibly suppressed their sexual impulse.

The celebrated French physiologist, Brown-Sequard, proved the importance of the sexual glands for the individual's health and mental alertness by injecting himself with testicular extract and experiencing in consequence a kind of second youth.

In his 'studies on the nature of man' (*Etudes sur la nature humaine*) Metchnikoff mentions having found large numbers of

spermatozoa in men 99 to 103 years old. Lorand says: "It is a matter of daily observation that persons with a well developed sexual appetite often attain to old age. As to this there are well-known historical examples. Even the wildest dissipation did not interfere with Louis XV attaining to old age, and even Tiberius lived to be 78 years old. This is also true of the use of alcohol and tobacco. We can only repeat, 'quod licet jovi, non licet bovi' or 'what is good for Peter does not suit Paul.'"

I can only refer to those well-known sensualists, the Marquis de Sade and Retif de la Bretonne, who notwithstanding extremely licentious lives attained to ripe old age and retained their mental vigor to the end. Retif de la Bretonne used to boast that he allowed no day to pass without worshipping at the shrine of Venus. The examples of women artists at love making also confirm these observations. The celebrated Ninon d'Enclos at the age of 80 brought happiness to a young man who had fallen madly in love with her. She let him pine for her a long time. On her eightieth birthday she heard his prayers. She wanted to have the proud feeling that at the age of eighty she made a young man happy. When she was 90 years old a very young man shot himself in despair because she would not hear his suit.

#### VIII.

Yes,—love is ever young. 'Love ye as long as ye may!' This should be the motto of everyone who wishes to live to old age.

Ughetti, a wise Italian professor of medicine, in his 'reminiscences of an old physician' (*Zwischen Aerzten und Klienten*, Vienna, 1893), thus states the results of his experiences: "One may be a sickly plant and live longer than the circus Hercules who can lift a full barrel with his teeth, and one may be moderate as Pythagoras and yet not live a day longer than one who has been as licentious as Heliogabalus."

There is very little consolation in this for the moderates and the virtuous, but no man can alter the facts.

I leave it to the moralists to shed bitter tears and to the hygienists to explain the problem; I limit myself to stating the facts.

Be as healthy as a fish in the water, refrain from all excesses, drink Postum, wear Yaeger underwear, abstain from smoking, drink only mineral water, keep the sixth and tenth commandments—and you will live a good life—but not one day longer than your neighbor, the Don Juan, who drinks and smokes, or his friend Y who is always sickly, stands in front of the mirror studying his tongue fifteen minutes at a time, takes a purge three times a

month, shuns the dampness of the night air, the morning fog and the draughty winds of the day."

"It is not so very long ago," continues Ughetti, "that I visited a nephew in Sicily and had the opportunity to make the acquaintance of an old priest who was also the district physician. He was 96 years old; I cannot say that he was a great smoker or drinker, but this I do know; he had a great weakness for the eternal feminine. And when we called on him, where do you suppose that we found him? On a fig tree, feasting on its delicious fruit."

To this observation he appends the following comment: "For we all know that, *e. g.*, apart from a few little inconveniences, cocottes enjoy enviable health. In real life things are not as in the old sentimental romances wherein these women are sent to the 'spital where they find a miserable end. It is true of course that some of them do end in the hospitals, but the majority of the inmates of these institutions are honorable matrons and devoted mothers whose morals are free from the slightest taint that would merit punishment with such sufferings."

So wrote this sensible Italian. But he failed to see the most important point in the whole thing: that it was love, regular sexual intercourse, that kept these 'immoral' women fresh and healthy.

In opposition to Ughetti I would emphasize the great importance of leading a regular life as a means of prolonging life. The celebrated Hufeland, in his essay on 'the art of prolonging life' (*Die Kunst das menschliche Leben zu verlängern*, Jena 1790), quite correctly says: 'Omnia mediocria ad vitam prolongandam sunt utilia. The golden mean in all things, the aurea mediocritas of which Horace sang so charmingly and of which Hume said that it is the best thing on earth, is the greatest prerequisite for the prolongation of life. All extremes interfere with longevity.'

As a result of his experiences Hufeland also says: "The following observation is also noteworthy: all very old people have been married and some even more than once, and usually in their old age. There is not a single case on record of a bachelor attaining the age of 100 years. This rule applies to women as to men. From this it seems to follow that a certain abundance of procreative energy is conducive to long life. It is a contribution to the sum of vital energies, and the power to beget others seems to stand in a certain definite ratio to the power to regenerate and restore oneself."

The power to procreate others, is, however, preserved only by practise. That is why prolonged abstinence is directly in-

jurious and shortens the individual's life. As a result of their inadequate use [for an unduly long time] the testes become atrophic and the individual soon becomes useless. He just gives himself up.

Hufeland refers to the notorious example of the Frenchman, Longeville, who lived to be 110 years old and had 10 wives! He was 99 when he married the last one. She bore him a son in his 101st year. Would this man have reached this age if from his fiftieth year he had lived according to Tolstoy's teachings? I doubt it very much.

Abstinence against one's will is not abstinence. Compulsory abstinence is more injurious than immoderate indulgence. [? W.J.R.] Even Krafft-Ebing used to say that he considered abstinence as injurious as excessive masturbation.

Great mental vigor in old age is often coupled with great sexual desire. The case cited by Ughetti has already been referred to. A number of others could be mentioned. It has frequently been noticed that fine scholars fall in love in their old age and enter into happy wedlock.

It is not necessary to give their names. They are all known to well-informed persons. Lorand speaks of a gallant colleague who died at the age of 96 in the full possession of his mental faculties and who had been a fiery worshipper of women in his nineties.

In this connection we must not omit to mention Goethe who at the age of 74 fell passionately in love with Ulrike v. Levetzow. Metchnikoff says: "Love was the greatest stimulus to Goethe's genius." And, as we know, he began to love at a very early age. It is a lie to say that one who begins to love early stops early.

The spermatozoa cannot be hoarded. One who discharges them lavishly early in life, acquires the ability to be liberal even late in life. At any rate, he does not lose the ability. Again and again one hears the nursery fable: This one squandered his energies too early. In truth, the abstinent ones play a very sad role in the bridal bed. In this matter too the adage applies: practice makes perfect. The biographies of Casanova, Bretonne, etc., prove this amply.

Goethe fell in love in his early childhood. His first love was a very passionate affair; and his last passion—for Marianne Jonny—consoled him for his ill-success with Ulrike Levetzow. During his last days he cried out in his delirium: "See that beautiful female head with its dark eyes against a black background!"

Turn which way we will we see numerous examples of the life-preserving and life-consuming power of love. For who would deny that love also has its victims? It is, alas, not man's destiny to be satisfied with a golden mean! And anything that's overdone is injurious.

It is in this sense that I want my remarks to be taken. *I do not wish to be regarded as one of those who preach unlimited sexual indulgence.* Culture demands certain restrictions of us. And the harmonious development of the more highly developed members of the community shows itself in a proper balance between renunciation and gratification. But I wanted to protest against the exaggerations of which the apostles of the abstinence movement have been guilty. I wanted to show that even if indulgence in sexual gratification is fraught with great dangers in our modern social regime, it is also of great value to our mental and physical natures.

The poor "girls from fine families" will continue to be the victims of our false sexual morality. A change for the better as regards this evil is not to be thought of as long as present social conditions will be permitted to continue. The cry for love will go on reverberating unheard for decades, perhaps for centuries, and may even have to be suppressed.

## IX.

A woful substitute for love in couples is to be found in autoerotism, onanism. The consequences of this kind of sexual activity have been fearfully exaggerated by certain unscrupulous charlatans and even by well-meaning and honest physicians. Our experience speaks eloquently for the conviction that of the two—onanism and abstinence—the former is the lesser evil. Excessive indulgence in this 'vice' may bring on nervous disturbances. But, notwithstanding the assertions of Forel, Gruber and others, we must keep this one thing in mind: onanism is only a manifest substitute for normal sexual intercourse, never a satisfactory equivalent for it. [And it must not be forgotten that what is 'excessive' for one may hardly be enough for another. It is more often a matter of constitution than of conscience.]

The aphorism "one is not a substitute for all" is nowhere so true as in the sexual sphere.

...*"It is one of the palpable injustices of our social life,"* says Freud, *"that our cultural standard demands the same sexual life from all,—a sexual life which is easy to some by virtue of their*



*peculiar constitution and which demands the gravest psychic sacrifices from others,—an injustice which, it is true, is usually nullified by non-observance of the moral precepts.”*

Chastity and abstinence are often only a question of temperament. There is no credit due one who continues abstinent or one who runs after every placket. Our actions are the products of our instincts and our inhibitions. If the instincts are very strong all our inhibitions amount to nothing. If the instinct is weak, weak inhibitions will serve.

Some youths suffer wofully in consequence of enforced abstinence. They are incapable of concentrating their thoughts. They are dreamy, inattentive and make but little progress at school. They gaze into vacancy and start up frightened if they are called upon by the teacher. An inner unrest drives them from one thing to another, from one place to another.

For such adolescents abstinence is a fearful obstacle to proper development. The beautiful days of youth are spent unprofitably, and in consequence these boys and girls cannot acquire the education necessary for their future. One may subsequently study with amazement the change that comes over them when they have stilled their longings. They seem to become different personages. Whereas formerly they seemed to have stuck fast they now seem to have recovered the power of attention and to go forward with playful ease. They regain their energy and capability; in short, from impractical dreamers they develop into practical, open-eyed youths.

Some, however, remain bound fast in abstinence. That's the great danger of this policy. They can no longer find the way to woman's love. A similar outcome occurs also in girls. In consequence of the renunciation of sexual delights they lose the ability to love. Disgust, modesty, and bashfulness have done away with desire. If the repressed instincts have been adequately sublimated, *i. e.* utilized in the shape of artistic activities or activities in the service of social ideas, then the abstinence is not followed by an impairment of health. But where this does not occur there ensues a dissociation of consciousness. Sexual yearnings and sexual inhibitions are in conflict with each other and the result is a more or less severe hysteria.

But in young men there is apt to result a fixation of pleasurable autoerotism. The world of realities, poor realities, cannot replace the play of their exuberant fantasy.—And, besides, they

are happy in the interesting role of abstinence martyrs. The condition which they once found so painful and charged with emotions of an extremely unpleasant character has been transformed into a pleasurable one. This change is brought about by virtue of the masochistic tendency present in all human beings. The former pain becomes a source of pleasure and the new pleasure is not able to replace the old pain. How interesting these ascetics think themselves in their sweet melancholy! They convert the act of renunciation into an erotic act. Yes, eroticism is a second King Midas. Everything that comes in contact with it, be it by way of attraction or repulsion, is converted into gold, *i. e.*, into libido (pleasure).

In this process there is revealed to us the deepest root of the abstinence movement. It is always really only a masochistic process.

I once treated a patient who had to subject himself every month to some form of renunciation if he wanted to feel happy. For a time he drank no alcoholic beverages; then he abstained from smoking; later on he practised vegetarianism and at times he lived only on milk,—in short, he had to chastise himself. All this as punishment for imaginary sins and in gratification of his sado-masochistic impulses.

In human life there are no superficial problems. Only the knowledge that everything has several sides, several dimensions, can save the investigator from deceptive onesidedness. And similarly too, the problem of 'abstinence and health' must not be looked at from one or the other side exclusively.

For it is noteworthy that in our time, which is so favorable to all sorts of abstinence, there should be manifest such striking fondness for smutty jokes and frivolity. Even though in the preceding pages I have pleaded for a freer conception of the sexual processes I have not done so with the purpose of speaking in behalf of these excrescences of an unhealthy era. There is such a thing as a chastity of eroticism, just as there is an eroticism of chastity.

Frankly and scientifically to discuss the sexual processes from a naturalistic point of view, as a matter of course, just as we discuss the phenomena of eating and drinking, I call the chastity of eroticism. Such a frank and free conception of the sexual makes every vulgar joke, every double entendre, every frivolous thought, superfluous.

It is the hypocrisy of our times that has begot and fostered

the veiled eroticism of our modern pseudo-art. There is another factor that contributes to this: the inordinate censorship that curbs all free expression. Were a clergyman to be presented on the stage, the machinery of the district attorney's office would surely be set in motion. Why, one of my friends was estopped by the censor from depicting a public official. In the play in which this character occurred the public official had to be replaced by a titled landholder of the sort that in former times had the powers usually granted to a justice of the peace. And all this on the absurd ground that the powers, the mighty powers, ought not be ridiculed on the stage. The people's belief in the infallibility of the authorities must not be shaken.

As a substitute therefor the malodorous sewers of pornographic art are opened. What is denied as regards political freedom is compensated for by freedom in smuttiness.

How ridiculous will the French and would-be French disrobing plays appear in times to come! Would anybody care to write plays about the other functions of the body? That Mr. X is finally betrayed by Mrs. Y, or vice versa, or that Miss Z disrobes on the stage, fills the philistine with a respectable shudder at the thought that representations of the sort of thing he'd trust himself to perform at a moment's notice are actually permitted on the stage.

But this is not to say that we would abolish the right to dramatise eroticism. How would our literature look if eroticism were banished therefrom? But there lies a whole world between such plays as "The Broken Pitcher" and "How Men Are Caught." In the hand of an artist eroticism becomes a source of the highest esthetic delight; from the hand of a scribbler there issue only incitements that can serve only the vegetative functions.

Chastity will not lose her rights when a natural conception of the sexual processes becomes the accepted view. For do we not know that the whole evolution of mankind is dependent upon the sublimation of the instincts? Chastity must not, however, be identified with abstinence. An artistically endowed individual will strive to beautify his love in an esthetic sense. Before all else he will look upon his erotic requirements and relations as a private matter that he has to settle with his sexual partner.

Truly, the artificial stirring up of the sexual instinct is wholly unnecessary. On the contrary! It ought to be our purpose to find ways and means of sublimating a part of the erotic energies very early in life.

We ought to build up anew an adequate hygiene of the sexual

life, or at least make a beginning in that direction. Such a hygiene would have to start from the premise that a child is an out-and-out sexual being. But, alas! only very few parents and educators know this and consequently children in their earliest years are exposed to impressions which, because of their repression, may lead to neuroses and perversions.

Children should never be permitted to sleep in their parents' bedrooms. And one ought to be as careful of one's speech as of one's actions before children. It is of great importance, too, to keep careful watch over persons having children in charge. The more mistrustful one is in this regard the greater the benefit to the child. Our experiences with neurotics have taught us the most incredible things about the abuse and corruption of little children by governesses, teachers, maids, nurses, aunts, and even—. But let us say no more about these painful matters.

Let us always bear this rule in mind: the later a child becomes acquainted with the coarse stimulation of its sexual impulses, the greater are the chances that it will grow up to be a mentally healthy individual.

And we ought also to be tactful on discovering the first signs of autoerotism in a child. Parents are under the belief that a masturbating child is the victim of a 'vice' and try to cure it by frightening it.

An incurable fear is instilled into the child. To keep it from 'touching itself' it is threatened with serious diseases [consumption, idiocy, insanity], and even the religious edicts against sin are utilized for the purpose. It would be much more sensible and salutary to keep the child interested in sport and play so that it might work off its energies in other ways.

As I have more than once pointed out, I do not consider moderate onanism injurious. If the consequences of this 'vice,' as it is usually designated, were as terrible as they are so often said to be, the human race ought long to be extinct, for experience shows that all, or almost all, human beings have masturbated at some time. I look upon onanism as a natural process which may be observed even in animals. Its greatest danger lies in the culprit's self-reproaches, in the ruinous psychic conflict between fear and desire, between remorse and longing. But this does not warrant the inference that onanism is to be regarded as an equivalent or satisfactory substitute for coitus. And yet it must be admitted that the consequences of onanism (if practiced with a free conscience) are more easily borne than those of total abstinence.

## X.

One of the important questions we have to answer is the much discussed problem: when shall a child be enlightened on sexual matters? It is my belief that no matter when we attempt this we are already too late. But for all that a sensible explanation at any time must be regarded as a decided step forward in the sexual enlightenment of society. The more naturally and as a matter of course the sexual functions are looked upon, the more the idea that there is something mysterious and forbidden about them is eliminated, the better is it for the children and the less occasion is there for repression [and consequently the less likelihood for the subsequent development of the psychoneuroses.]

Notwithstanding this, I am not in favor of giving this instruction in public schools. Even tho I do not agree with Dr. D. Friedjung (*Die sexuelle Aufklärung der Kinder*), when he says that 'it is better to impart this knowledge a year too soon than an hour too late,' yet I heartily subscribe to his misgivings as to the advisability of public instruction in this matter, for it seems to me that a uniform treatment of the subject is utterly impracticable. Yea, this instruction is one of the most difficult problems of sexual psychology. I have known such instruction to act as a sexual trauma, *i. e.*, as an excitant rather than a sedative. I deem it best to let the truth dawn on children gradually by permitting them to participate in the discussion of births and love [exactly as in the discussion of other domestic topics], without any solemn emphasis and secretive ceremonies. Children should be permitted to learn the obvious gradually, without making *everything* clear to them too soon.

"The most important prerequisite," says Friedjung, "is unreserved confidence between child and educator. It is not a respectfulness heightened to a point of timidity that will make a child receptive to the educator's influence, but affection and suggestive admiration. The child must feel that it may give expression to all its thoughts and doubts, give utterance to all its questions, and divulge its little cares and worries without any hesitation, and the educator must lend it a loving and willing ear, be willing to discuss such questions frankly, honestly, not dictatorially or ironically, and to give such advice as may be necessary. If these self-evident (and rarely encountered) prerequisites to a correct educational method are complied with, the explanation of even so delicate a subject as the propagation of the species will not be attended with any embarrassment. And for this purpose oral instruction is un-

questionably the most advisable method to be pursued because in this way the educator can observe the child carefully, prevent any misunderstanding, answer any questions and impress the earnestness and sincerity of the explanation." Is it always possible to do this? Kraus aptly says: "All conversation about sexual matters is a kind of sexual act. The father who enlightens his son (as is ideally required) is surrounded by an aura of incestuousness." That is why I cannot make my warning sufficiently forcible not to proceed according to any fixed formula. It is not advisable to tell a healthy child everything. A neurotic child may have to be told all. [With neurotic children and adolescent boys and girls it may be necessary to go into the minutest details.]

Loewenfeld, too, [in his brochure on 'The main points in sexual enlightenment'] (*Die Hauptpunkte der sexuellen Aufklärung*), comes out for slow and gradual enlightenment. He says: "The idea—which still finds many adherents—that the sexual is something low, bestial, and coupled with so much that is dirty and immoral that it would seriously threaten or destroy the purity of children to give them an insight into this noisome subject matter, is downright silly." He, too, is of the opinion that onanism *per se* is harmless. "If we consider the great prevalence of youthful errors we must in the first place admit that at any rate in a large number of cases there is no notable damage to health at all or only a temporary disturbance following the practice of masturbation." [As to the possible consequences of masturbation, especially if practised to excess, the reader is referred to an essay, by the present translator, on *True Neurasthenia*, in *THE CRITIC AND GUIDE*, July 1912.]

I cannot sufficiently emphasize the importance of enlightening youths on this point. It is also necessary to point out to them the harmlessness of pollutions which must be regarded as being almost always a manifestation of the organism's self-regulating mechanisms. In most cases the pollutions stop as soon as the individual gets proper sexual gratification. [For a full discussion of *Pollutions* the reader is referred to a paper by the present translator in *THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY*, March, 1916].

I know young men who are overcome with a dreadful life-weariness and intense depression after each pollution and who drag their weary bodies about in the unshakeable conviction that their end is near. A simple explanation of the truth as to pollutions often works wonders [if quacks and stupid moralists have not frightened the youth into an almost hopeless hypochon-

dria], whereas prolonged treatment injuriously directs the attention to the sexual. [In cases of hypochondria centering around pollutions nothing but a psychoanalysis will accomplish a cure.]

There prevails altogether too much fear in connection with sexual matters. In most cases enlightenment along general lines will have a quieting effect.

Common sense instruction must take the place of the current method of frightening young men into a life of abstinence by threatening them with syphilis and the other venereal diseases. . . .

I have already spoken of the need of new laws providing for a severe penalty for anyone who knowingly infects another. With this there would necessarily have to go hand in hand a well-planned, definite war on venereal diseases by the establishment of special hospitals. At present numberless persons are given the opportunity to spread the infection; owing to lack of space, they cannot be accommodated in the general hospitals. Provisions would also have to be made for the free treatment of infected persons residing in different districts by establishing ambulatory clinics for the treatment of only these diseases. And, as Wittels has proposed, the various preventatives for venereal diseases ought to be distributed to the poor free of charge, or at least at greatly reduced prices.

Oh, so much could be done in this matter! But, alas! it is the fashion to elaborate Utopean ideas rather than to do something practical.

#### EPILOGUE.

My thesis is ended. Within the limits of a condensed exposition of so large a subject it was not permitted me to open up related questions in all their imposing significance. But I have striven to make a ghost of a few current lies and to dispel something of the senseless, stupid, and unjustified fear that attaches itself to the sexual life. I wanted also to induce the reader to think for himself on these matters and to raise my weak voice in the behalf of those unhappy ones who are otherwise destined to pine away without love—because science seems to know no other way to keep them healthy.

Of course I know that I have only lightly touched upon the most important points and wholly passed over many others. To my regret, it is not possible frankly to discuss these delicate topics publicly. We have not yet advanced to that stage.

Not by far! False modesty, let us rather say prudishness, is so prevalent that the truth dare not show its face. And in fact,

we have spoken only of the "normal" sexual impulse, keeping the so-called "*perversions*" wholly out of our discussion. In all honesty I wish to say, and say emphatically, that I know no perversions. I know only variations of a single impulse. There exists no perversion, traces of which may not be found even in the so-called normal human beings. In my experience the numerous kinds of perversions are only particular manifestations of a neurosis. According to Freud a perversion is the negative of a neurosis. Frequently the perversion is the neurosis itself. This was proved to me by a number of cases that were cured by a psychoanalysis.

Be it as it may, the so-called "third sex" too has a right to be heard in this question about "abstinence and health". It is to the credit of Magnus Hirschfeld that by his ceaseless investigations he laid bare the almost incredible prevalence of homosexuality.

But the discussion of these questions would lead us too far afield and would change this from a small pamphlet into a large volume. I shall some day write such a book. But for the present I must content myself with these brief hints and propose as my confession of faith in matters erotic a sexual law that shall take into consideration the following three principles: 1. The preservation of the individual's free will; 2. the preservation of youth, and 3. the preservation of health.

What goes on between two free human beings in an amatory way should in no wise concern either the State or the Church.

True chastity consists in a natural conception of the sexual processes. It is based on that health that we all strive for and for whose sake we—make ourselves sick. We can't look into the future. But we human benefactors who have succeeded in progressing from an ability to love a few to a love for all mankind, we dream of a time to come when chastity and health will no longer be antithetic to each other but like loving sisters, who, taking us gently by the hand, will lead us past the abyss of sin, through the valley of life, into the unknown and better future.



# Psycho-Sexual Gleanings

## HEREDITY AND ENVIRONMENT.

In discussing the relative importance of heredity and environment, Edwin G. Conklin (*Heredity and Environment*) reminds us of the great emphasis which formerly was placed upon influences of environment in the evolution of the species and the development of the individual. From the earliest times it has been believed that species might be transmuted by environmental changes and that even life itself might arise from lifeless matter through the influence of favorable extrinsic conditions. If environment could exert so great an influence on the origin of species or even of life itself much more could it affect the process of development of the individual. It is still popularly supposed that complexion is dependent upon the intensity of light; stature upon the quantity and quality of food; that sex is determined by food or temperature; mentality by education; and that in general individual peculiarities are due to environmental differences. The writer recalls that many philosophers of the seventeenth and eighteenth centuries taught that man was the product of environment and education and that all men became unequal through unequal opportunities. The Declaration of Independence merely reflected the spirit of the age when it held this truth to be self-evident "that all men are created free and equal." The equality of man has always been one of the formulation stones of democracy. Upon the belief that men are made by their environment and training rather than by heredity are founded most of our social institutions with their commands and prohibitions, their rewards and punishments, their charities and corrections, their care for the education and environment of the individual and their disregard for the inheritance of the race. On the other hand, modern studies in genetics are emphasizing the immense, the overwhelming importance of heredity, in both the evolution of the species and the development of the individual. Belief in the omnipotence of environment in the evolution of species has steadily waned in recent years; the old view that man is chiefly the product of education is completely reversed by recent studies of heredity. The evidence of the tremendous importance of heredity is so complete that we may rest assured that thinking men will never again return to the position which prevailed until a few years ago regarding the all-importance of environments. And

yet, the author warns us, there is danger of going too far in the opposite direction. [A danger which Dr. Conklin has not altogether escaped.] Neither environment nor heredity is all-important, but both are necessary to development. The germ cells with all their inherent possibilities would forever remain germ cells were it not for environmental stimuli. Although heredity is a relatively constant factor while environment is a more variable one, nevertheless the two are indispensable to development.

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#### HEREDITY AN ETIOLOGICAL FACTOR OF INSANITY.

Dr. E. G. Younger (*Insanity in Every-Day Practice*) maintains that heredity is the principal predisposing cause of every form of insanity. Hereditary tendency need not be of actual insanity, but may be that of other neuroses; an heredity of epilepsy, hysteria, hypochondria, nervousness or alcoholism may, among some others, lead to insanity in a descendant. The converse may also be the case. "The person with a weak nervous system is likely to beget children with weak nervous systems also." (SIR GEORGE SAVAGE.) Dr. Easterbrook, late of the Ayr District Asylum, believes that the neuro-insane constitution is present in nearly 58 per cent of his cases. Sir George Savage states that in his experience at least one-third of all the patients admitted into asylums have insane blood relations. Younger says it is generally considered that a father is more likely to pass his insanity on to his sons and a mother to her daughters. The insanity of the mother is looked upon as more dangerous to her daughters than is that of the father to the sons. According to Dr. Mott, one reason for this may be that the daughters, being at home, come more under the mother's influence. In cases of direct heredity the same form of insanity may be transmitted, or it may take a different direction in the descendant; suicidal tendency is especially prone to propagate itself. It is now thought that the general tendency is for insanity not to proceed beyond three generations and that as a rule there is either a regression to the normal, or the stock dies out, often from tuberculosis.

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#### SELECTIVE ACTION OF DISEASE.

In Edgar Schuster's *Eugenics*, Dr. W. C. Wells is quoted who, in the year 1818, noted that negroes and mullattoes enjoy an immunity from certain tropical diseases, and concluded that they owed it to the fact that individuals unadapted to withstand them would be weeded out by death. And thus, in the same way that

domestic animals are improved by the conscious selection of their breeders, varieties of mankind suited to the localities in which they live would be produced by the selective action of the indigenous diseases. Dr. Archdale Reid (*The Principles of Heredity*, 1905) is quoted as a more recent representative of the same idea. He, like Wells, believes that the mortality from disease is a selective one. It tends to kill those who are by nature unable to resist it. If the power of resistance depends on some inheritable property of the body, it will be transmitted by those who survive the attacks of the disease to their children, and if these are again exposed to the chances of infection the less resistant will again succumb, and thus be less likely to leave children behind them than those who were better equipped for the fight. Schuster, commenting on this, notes that the action of a disease on the human race is curiously paralleled by the effects the drugs given to drive it away have on the microscopic organisms which cause it. As in the one case the race of men gradually becomes able to withstand the poison, produced by the microbes, so in the other the race of microbes often acquires the power to withstand the poison administered by the man.

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#### HEREDITY OF THE PROPENSITY FOR WINE AND LUST.

Prosper Lucas (*Traité Philosophique et Physiologique de l'Hérédité Naturelle*, 1847) says he knew a very handsome man, of an excellent constitution, but possessed of an unbridled passion for wine and women. He had a son who, while but a lad, carried both these vices to excess. He carried off a mistress from his father, who never forgave the offence to the day of his death. He was ruined and reduced to the utmost penury by harlots. His son died young, but incorrigible; and from the same vices as his father and grandfather. The same author reports the case of a cook, of great talent in his calling, who has had all his life and had still at the age of sixty years, a passion for women. To this passion he added unnatural crime. One of his natural sons, living apart from him, did not know his father, but, though not yet quite nineteen, had from childhood given all the signs of extreme lust, and he, like his father, was equally addicted to either sex.

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#### PRIMITIVE EMOTIONS AND INSTINCTS.

In considering the inborn potentiality of the child's mind, Dr. F. W. Mott (*Nature and Nurture In Mental Development*) points

out that it is necessary to recognize that there is a preorganized nervous mechanism in the brain and spinal cord which acts independently of education and social environment. This preorganized nervous mechanism presides over the instincts and emotions essential for the preservation of the individual and the species. The instincts are of the same nature in man as in animals, and the primitive emotions are similar in character, but are of a lower order in the latter and incapable of developing into passions or sentiments; they differ in their mode of expression owing to the more refined nature of the human body and complexity of its movements. The desires, the associated instincts, the primitive emotions and passions are common to all human beings whether primitive savages or cultured races. They are best observed in children, savages, and feebleminded adults in whom the highest control is either undeveloped or imperfectly developed. Whereas the individual experience of every other animal is almost entirely lost when it dies, man, by virtue of his acquirements of speech and the creative use of the hand in perpetuating his thoughts, feelings and ideals, has slowly built up a great social heritage. The brain of the individual is the receptor of this social mind, which printed language and other creations of man's hand have placed at the disposal of all mankind.

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#### SEX IN RELATION TO CRIME AND INSANITY.

Sex is continually influencing the character and behavior of both men and women in all grades of society. But inasmuch as the sexual desire in the male is more insistent than in the female and persists much longer, Dr. F. W. Mott (*Nature and Nurture in Mental Development*) asserts that, biologically speaking, it is incorrect to speak of equality of the sexes. Moreover, the desire is periodically continuous in the male; whereas in the female it is more or less in abeyance during gestation. The periodicity of sexual desire may be explained by hormones (excitants) produced by the passage into the circulating blood of internal secretions of the reproductive organs, which arouse in the brain a vague desire. Human beings, like animals, have no voluntary control over this bio-chemical stimulus. . . . Experience and experiments show that the subtle bio-chemical hormones produced by the reproductive glands of the respective sexes promote the development of those secondary sexual bodily and mental characters which in adolescence differentiate the male from the female.

The different attitude peculiar to sex manifests itself in different ways. A woman is more timorous, impulsive, sentimental and emotional than a man; she is intellectually different, for she has a quicker perception and association of ideas, and trusts rather to intuition than deliberation in forming a judgment. She consequently has a less stable mentality than man, therefore, functional nervous diseases and disorders of the mind are much commoner in women than men, and our asylums have more female residents than males. According to the author, this also is due to physiological emergencies of the female sex, connected with reproduction and childbirth. Although the female characters of mind appear to predispose to insanity, either there must be some innate disposition of the sex which counterbalances those qualities tending to mental instability and lack of control, or it must be concluded that the major portion of crime is a social product. The author believes that both causes serve to explain the proportional disparity of crime in the female as compared with the male sex. Nevertheless, crimes of violence inspired in men by hatred and vengeance are frequently, directly or indirectly, caused by women. "*Cherchez la femme.*" The woman is animated by jealousy and hatred equal to and even surpassing that of the man, but physical inferiority combined with fear leads her more often to compass her end through the man whom she incites to vengeance. But by virtue of the maternal instinct the woman is more attached to home life and her children and by this she is less exposed to temptations to drink, gambling, fighting and immorality.

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### SEXUAL DISHARMONIES IN MAN.

In his essay "A Contribution to the Biology of Sex" (*Eugenic Review*), Geoffrey Smith refers to Metchnikoff as arguing that a principal source of the sexual disharmonies in civilized man lies in the fact that the period of maturity and the period when the conditions of civilization permit marriage do not coincide, and with the increase of population and the advance of civilization become more and more sundered. Man's sexual nature is adapted for reproduction at a much earlier period of life than that at which civilized conditions permit its exercise. Mankind is gifted during a considerable period of adolescence with a faculty, the use of which is necessarily restrained and forbidden until some time after the attainment of the adult state.

From this fact, according to Metchnikoff, springs a great

part of the evils attending the sexual condition of the human race. Smith, pointing out the period of adolescence, when the sexual nature of man is developed, as a period when the character is largely in process of formation and the restraining power of the reason is not at its strongest pitch, asks us to consider what proportion of the kind of evil we are dealing with is in its origin engendered in early youth or even childhood. If that proportion is considerable, a heavy responsibility rests upon a nation of protecting its youth from the evil results of this disharmony of human nature. The problem appearing to the writer to be largely an educational one, he asserts that the frank recognition of a natural disharmony in a part of man's nature is a juster attitude of the teacher's mind than a system of mysterious taboo based on the conception that everything connected with sex is inherently evil. "For the illumination of the shadows of the underworld we may prefer the even if not brilliant, daylight of science to those intermittent flashes which aim at a transcendent sublimity, but frequently only achieve an obfuscated sense of the ridiculous."

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#### HOMOSEXUALITY A NATURAL MEANS OF STERILIZATION.

Dr. William A. White (*The Principles of Mental Hygiene*) in calling attention to the much broader meaning given of late to homosexuality than that usually connoted by the popular speech, defines the abnormal condition as that degree of attraction for the same sex which turns the individual aside on the path towards a heterosexual goal and therefore away from those activities which naturally lead to procreation and are race-preservative. This being the case, and moreover, distinct homosexual types being found among the insane, the criminal, the feeble-minded, the epileptic, the vagrant, etc., the author intimates that homosexuality offers a natural barrier to procreation of the socially inadequate classes the immense value of which, to the herd, has not been appreciated.

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#### SOCIALISTIC TENDENCIES A SIGN OF RACIAL DECADENCE.

It is perhaps arguable that a demand for certain forms of socialism, for the organization of all industry by the State, and the assumption of public responsibility for the support of all workers, is a sign of decadent population. If the competent have become too few and the incompetent too many, the incompetent

cease to be able to obtain a living, and the resulting misery and distress make it necessary to provide for them.

Heredity shows that they cannot help being less able, but, at the same time, points out to us the danger of giving them the privileges and responsibilities of ability. Society may be morally obliged to support them, but equally sure it is that it has a duty to posterity to see that they do not reproduce unlimited numbers of incompetent offspring to be an increasing burden on the better part of the community, and eventually to destroy the civilization to a mistake of which they owe their existence. [?]  
—WM. C. D. AND CATHERINE D. WHETHAM: *The Family and The Nation*.

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#### THE EXCESS OF FEMALES NOT DUE TO A LAW OF NATURE.

Alfred Russell Wallace (*Social Environment and Moral Progress*) asserts that the well-known fact of females being in excess is not due to a law of nature. He points out that in England, and he believes in all parts of the Continent, more males than females are born to an amount of about  $3\frac{1}{2}$  to 4 per cent. But between the ages of 5 and 35 there were, in 1910, 4,225 deaths of males from accident or violence and only 1,300 of females, showing an excess of male deaths of 2,925 in one year; and for many years the numbers of this class of deaths have not varied much, the excess of preventable deaths of males at those ages being very nearly 3,000 annually. The author thinks that this excess is due to boys and young men being more exposed, both in play and work, to various kinds of accidents than are women, and that this brings about the constant excess of females in what may be termed normal civilized populations. Another factor is emigration, the effects of which fall most upon males. A rational and just system of society will in a few generations bring the sexes first to an equality, and later on to a majority of males.— [Also the mortality of male infants is greater than that of female infants.]

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#### THE HANDICAP OF SEX.

Man and woman are equipotential but not equivalent. The differentiation of sex has handicapped woman more than man; yet for all that she has the greatest influence on man, and at one stage of his primitive career turned the development of the race heavenwards and formed the most sacred thing in the world—Home and

Hearth. Nature has made woman's life one of special sacrifice, and has so tightened the bonds for this purpose that the attempt to break them and lead what some feminine leaders ingenuously believe to be the higher life of man, can only end in that most dreadful of catastrophes—Nature's Revenge.—DR. DAVID B. HART: *Phases of Evolution and Heredity*.

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#### CUSTOMS CHANGE.

...In the old Puritan days there would probably have been a pretty complete unanimity of opinion that a girl who smoked cigarettes or danced, or a boy who chopped wood on Sundays, or a man who had doubts as to the literal truth of the Bible were all sure of eternal punishment in Hell and that they pretty well deserved it. To-day, however, ...we would hardly feel warranted in cutting off their germ plasm...although in the old days, if such a course of procedure had been suggested...it would have found many hearty sponsors...“Agree with me on certain points of morals or be castrated” is the formula, a formula which if expressed in terms of religious dissension at the time of the Inquisition is not at all exaggerated. But social habits, usages, customs—the mores—change. What was right yesterday is wrong to-morrow, and what was wrong yesterday is right to-day. Who is wise enough to decide?”—WILLIAM A. WHITE.

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#### THE “FALLEN WOMAN.”

...Woman's ethics during preemancipation have brought humanity immeasurable values...Motherhood not only developed sympathy and altruism, it also called forth a whole group of virtues which man seldom noted, because to him they seemed just as naturally to belong to the woman as the milk which flowed from the mother breast to the lips of the child...Her other ethical attainments—patience, considerateness, thriftiness, etc.—were taken for granted, were considered her natural characteristics, as were also her devotion and willingness to sacrifice herself...That the mother grew into closer relationship with the child was a natural consequence of her greater physical and psychological contribution to it. This deeper feeling of the mother for the child was, and is, consciously and unconsciously, the innermost reason why chastity finally has become with many women second nature, which consequently costs them no struggle and needs no coercion...From woman's realization of the fact that her sexual morality was of greater importance to the race than that of man, followed her



deliberate or thoughtless acceptance of the double standard. . . . Men continue to judge women, and the latter to judge themselves and each other, according to sexual relations. Such relationship has determined women's honor or dishonor, morality or immorality, in a mode extremely perilous to their general human morals. The "fallen woman," was not she who lied or belied, hated or intrigued; not she who at home daily behaved in a way which made the home a hell for its inmates. No, not even she who stole, murdered and committed arson; such a woman was only "criminal," not "fallen." "Fallen," once and forever, was only the woman who outside of marriage allowed herself the natural expression of one side of her life. "Fallen" is she even if the most soulful love caused her "fall."—ELLEN KEY: "*The Renaissance of Motherhood.*"

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#### HARMFUL LEGISLATION.

Wm. G. Kellicott (*The Social Direction of Human Evolution*) shows how several movements, apparently of high social value, have produced unforeseen and undesirable results. He points to the enforcement of certain forms of employer's liabilities laws which have led to discrimination against married persons by large employers and put a premium upon non-marriage. Furthermore, the result of child labor legislation has been in some cases an enormous rise in the death rate of young children among the classes concerned, indicating that the children receive less care, now that they have ceased to be a prospective family asset and have become chiefly a burden for many years. In other cases the result has been so serious a limitation in the birthrate that communities are dying out, and factories are closing for want of sufficient help. The writer says that such conditions are not only of social, but also of economic and eugenic significance, and asks: "May there not be a difference of opinion as to whether children are better or worse off when brought up with some degree of care to be employed under humane conditions of labor, than when left uncared for to die in large proportions of disease and neglect?"

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#### STEATOPYGIA.

Under the name of steatopygia is understood the excessive fatness of the female buttocks, met here and there in Africa, among the Somalis, Kaffirs and Hottentots, and which is constant, in various degrees, in the Bosjesmans. There is no evidence of it either on the skeleton or on the glutei. It is more than a hypertrophy of the adipose tissue, it is almost a supplementary organ,

and nothing in the European has any resemblance in the slightest degree to steatopygia. This strange "organ," the particular use of which is not known, was found in a Bosjesman, virgin of 12 years of age. The fat increases in size like the breasts.

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#### ILLEGITIMACY IN PRUSSIA.

According to a statement made in the Prussian House of Representatives in the debate on vital statistics, 10 per cent of the children born in wartime are born out of wedlock. Dr. Engel states that the unmarried mothers in Prussia now reach a total of nearly 200,000 yearly. "This great number of illegitimate children," he says, "represents a measure of the morality of our people. It shows that the idea of restriction of families has not yet penetrated the masses."

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#### THE NATURE OF MAN.

Man is at bottom a savage, horrible beast. . . . A hundred records, old and new, produce the conviction that in his unrelenting cruelty man is in no way inferior to the tiger and the hyena. A forcible example is supplied by a publication of the year 1841, entitled "*Slavery and the Internal Slave Trade in the United States of North America.*" This book constitutes one of the heaviest indictments against the human race. No one can put it down without a feeling of horror, and few without tears. For whatever the reader may have ever heard, or imagined, or dreamt, of the unhappy condition of slavery, or indeed of human cruelty in general, it will seem small to him when he reads of the way in which those devils in human form, those bigoted, church-going Sabbatharian rascals—and in particular the Anglican ministers amongst them—treated their innocent black brothers, who by wrong and violence had got into their diabolical clutches.—SCHOPENHAUER.

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#### SEX ANTAGONISM.

E. Crawley (*The Mystic Rose*) directs attention to that difference of sexual characters which renders mutual sympathy and understanding more or less difficult and which is observed in all periods and stages of culture. Woman is one of the last things to be understood by man; though the complement of man and his partner in health and sickness, poverty and wealth, woman is different from man, and this difference has had the same religious

results as have attended other things which man does not understand. The same is true of woman's attitude to man. In the history of the sexes there have been always at work the two complementary physical forces of attractions and repulsion; . . . in love the two sexes are drawn to each other by an irresistible sympathy, while in other instances there is more or less of segregation, due to and enforced by human ideals of human relations. The remarkable facts which follow show the primitive love theory and practice of this separation of the sexes. The writer applies to these facts the specific term of Sexual Taboo. . . .

In Nukahiva, e. g., if a woman happens to sit upon or even pass near an object which has become taboo by contact with a man, it can never be used again and she is put to death. . . . Observers have noted the haughty contempt shown by Zulus for their wives. Men and women are rarely seen together; if a man and his wife are going to the same place, they do not walk together . . . In Fiji, a man never remains under the same roof with his wife or wives at night. He may not take his night's repose anywhere except at one of the public club houses, of which there are generally two in each village. *Rendezvous* between husband and wife are arranged in the depths of the forest, unknown to any but the two. . . .

Sexual solidarity is well brought out in the following. Among the extinct Tasmanians, if a wife was struck by her husband, the whole female population would come out and bring the "rattle of their tongues to bear upon the brute." When ill treated the Kaffir wife can claim an asylum with her father, till her husband has made atonement. . . . The offending husband must go in person to ask for his wife. He is instantly surrounded by the women of the place who cover him at once with reproaches and blows. Their nails and fists may be used with impunity, for it is the day of female vengeance, and the belabored delinquent is not allowed to resist. . . . Amongst the Beni Amer, women enjoy considerable independence. To obtain marital privileges, the husband has to make his wife a present of value. He must do the same for every harsh word he uses, and is often kept a whole night out of doors in the rain, until he pays. The women have a strong *esprit de corps*; when a wife is ill-treated the other women come to help her; it goes without saying that the husband is always in the wrong. The women express much contempt for the men, and it is considered disgraceful in a woman to show love for her husband. . . . The attempts of the Indians of California to keep their women in check

show how the latter were struggling up to equality. . . . The Indian of Brazil has a wholesome dread of his wives, and "follows the maxim of laissez-faire with regard to their intrigues." Amongst the Wataveita, fire making is not revealed to women, "because," say the men, "they would then become our masters." The Miris will not allow their women to eat tiger's flesh, lest it should make them too strongminded. . . . Amongst the Tatu Indians of California, the men have a secret society, which gives periodic dramatic performances, with the object of keeping the women in order. The chief actor, disguised as a devil, charges about among the assembled squaws. Many African tribes have secret associations to keep the women in subjection. Women in their turn form similar associations amongst themselves in which they discuss their wrongs and form plans of revenge. . . .

Sexual differentiation necessitates some difference of occupation, and the religious ideals of primitive man have emphasized the biological separation. Amongst the Dacotas, custom and superstition ordain that the wife must carefully keep away from all that belongs to her husband's sphere of action. . . . In British Guiana, cooking is the province of the women; on one occasion when the men were perforce compelled to bake, they were only persuaded to do so with the utmost difficulty, and were ever after pointed at as old women. . . . Among the regulations intended to secure safety and success of the warrior or hunter, the most constant is that which prohibits every kind of intercourse with the female sex. Thus in New Zealand a man who has an important business on hand, either in peace or war, must keep away from women. . . . Amongst the Zulus, women may not go near the army when about to set out. Old women, however, who are past child bearing may do so; for such "have become men. . . ."

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#### WOMAN'S ENFRANCHISEMENT A MENACE TO THE RACE.

The recent demands of certain women for a share in social, political, philanthropic and educational work are hard to resist, since they are often greatly to the immediate benefit of the community. But it cannot be doubted that the quiet home life necessary for the right birth and management of a large family is incompatible with many external activities, and with the gratification of a desire to seek an apparently larger sphere of immediate work and influence in social, industrial and political life. For young married women, such external activities are a direct menace to the future welfare of the race. Even for unmarried women, the indi-

rect danger is great, especially in setting a false ideal of life before the rising generation. Indications are not wanting that a position of industrial independence, or the wider, if more superficial interests of active public life, with the demoralizing accompaniment of publicity and notoriety, exert such a fascination on the minds of some women that they become unwilling to accept the necessary and wholesome restrictions and responsibilities of normal marriage and motherhood. Woe to the nation whose best women refuse their natural and most glorious burden!—So say WILLIAM C. D. and CATHERINE D. WHETHAM in *The Family and the Nation*.

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### HEREDITARY INFLUENCES IN THE CAUSATION OF MENTAL DEFICIENCY.

In discussing the bearing of heredity upon the causation of mental deficiency, A. F. Tredgold (*Mental Deficiency*), alludes to Weissmann's theory that the environment has practically no effect upon the germinal plasm, but that the latter is handed down unaltered through all the ages, and simply transmits qualities or possibilities of development which have existed ab initio. Upon this assumption disease and unhealthy surroundings, however much they may affect the individual, are powerless to influence posterity, and "degeneracy" is an utter myth. Tredgold declares that this theory is contradicted by the facts of every-day life. He believes that the germ plasm is capable of modification by the environment and that the alteration so produced may very materially affect subsequent generations. He admits the truth of the statement that certain local properties are not transmitted, as, for instance, the docking of dog's tails, the nose slitting of savages, systematic compression of the cranium, and the removal of the prepuce. Mutilations of this kind have been performed systematically upon generation after generation and yet they have no tendency to impress themselves upon posterity. But there is another kind of modification which stands on a different footing, inasmuch as it is not local, but general and universal in its extent, namely, the effect of certain diseases which, in the writer's opinion, bring about a deterioration of the germ plasm and produce a pathological change in that part of the offspring which is at once the most elaborate, the most vulnerable, and of most recent development—namely, the cerebral cortex. In such conditions as extensive pulmonary tuberculosis, chronic alcoholism, acute rheumatism, syphilis, diabetes, pyemia, anemia and possibly also in some cases of cancer and other wast-

ing diseases, the writer points to both clinical and pathological experience which shows that not a local, but a general change has been produced.

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### THE MASCULINE ELEMENT IN EMANCIPATED WOMEN.

The very first of historical examples, Sappho herself, has been handed down to us as an example of the sexual invert. She was the forerunner of a long line of famous women who were either homosexually or bisexually inclined. Catherine II of Russia, Queen Christina of Sweden, the highly gifted although deaf, dumb and blind Laura Bridgman, George Sand and many others were partly bisexual, partly homosexual. Just as the latter reveal their maleness by their preference either for women or for womanish men, so heterosexual women display maleness in their choice of a male partner who is not preponderatingly male. The most famous of George Sand's many affairs were those with de Musset, the most effeminate poet, and with Chopin, who might be described almost as the only female musician, so effeminate are his compositions. Chopin's portraits show his effeminacy plainly. Vittoria Colonna is less known because of her own poetic compositions than because of the infatuation for her shown by Michel Angelo, whose earlier friendships had been with youths. The authoress Daniel Stern was the mistress of Franz Liszt, whose life and compositions were extremely effeminate, and who had a dubious friendship with Wagner, the interpretation of which was made plain by his later devotion to King Ludwig II of Bavaria. Madame de Stael is supposed to have been intimate with August Wilhelm Schlegel, who was a homosexualist. When there is no evidence as to the sexual relations of famous women, we can obtain important conclusions from the details of their personal appearance. George Eliot had a broad, massive forehead, and her movements lacked all womanly grace. The face of Rachel Ruysch was almost wholly masculine. That original poetess, Annette von Droste-Hülshoff, had a wiry, unwomanly frame and a masculine face. The authoress and mathematician Sonia Kowalevska, like Sappho, had an abnormally scanty growth of hair. It would be difficult to point to a single female trait in the appearance or character of Rosa Bonheur, the very distinguished painter.

It is only the male element in emancipated women that craves for emancipation. Women really interested in intellectual matters are sexually intermediate forms.—WEININGER.

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## CONTRIBUTION TO THE STUDY OF INTERMEDIACY.

By DR. E. S. SHEPHERD.

**T**HIS paper had its origin in a remark by the editor that perverses should be given a dose of HCN. One is frequently tempted to agree with that prescription, but it might be well to first make sure that such wholesale elimination would not remove a number of valuable citizens. When this was suggested to the editor he advised that I sketch for the Journal a few intermediates who were of social value. Such a sketch presents insuperable difficulties. Out of the prevailing ignorance there arises a serious prejudice which maintains that intermediacy and perversity are synonymous. To call a man an intermediate is, in the popular conception of the word, equivalent to calling him a fellatrist and the mere accusation of such iniquity will ruin any man, even though he can prove his innocence, and show that the accusation was made with intent to kill him. We are never really able to believe that the accused was innocent, partly I fear, because we hope he was guilty. It becomes impossible therefore to vivisect one's acquaintances in a journal even though one attempts the disguise of "case reports." To establish the merit of such an individual it is necessary to tell what he has done, or is doing, as well as to specify the degree of perversity if any. Obviously this cannot be done with the living, nor, because of the family, with the recently deceased. One is therefore compelled to cling to quite general statements.

As is well known, our unsatisfied sexuality motivates that particularly cruel and malignant persecution which we mete out to those suspected of sexual trespasses and this persecution is intensified manyfold where the trespass involves what we have designated as perversity. Possibly our own repressed perversities find relief in such outbursts, just as vice-crusading serves similarly for the normal sex hunger. At any rate one can not tell the truth as frankly as one might desire without involving many innocent people in a most unjust persecution. Physicians, for the most part,

see only the lower classes of intermediates—those neurotics who are both perverse and mentally inferior or the spiritually feebleminded who call for treatment of one disease or another.

Hence arises a distorted perspective which ignores those buoyantly healthy intermediates who frequently do not know that they are different from other men and who often are not so, judged by the physician's standards. The doctor thus falls into the vulgar error of supposing that a mixed psyche (the fundamental criterion of intermediacy) is synonymous with fellatio, sodomy, and the various sadistic-masochistic methods of detumescence. This supposition is true in about the same degree as the assumption that all normal men have sexual relations, or desire them, with all of their female acquaintances—some do, some don't, more or less, according to the individual and the circumstances.

That our streets and beaches are overrun by male prostitutes (fairies) is obvious, just as in such places the female prostitute, professional or clandestine, abounds. But there is no more warrant for judging the intermediates by their lowest manifestations than for judging our womanhood by the lowest class of prostitutes. With a little more study these distressing manifestations find their origins in that same degradation of the mind and body which is the pride of our civilization. It seems hardly worth while to repeat case reports when such are available to any one who is willing to look up: Krafft-Ebing's "Psychopatha Sexualis;" Havelock Ellis' "Psychology of Sex"; Edward Carpenter's "The Intermediate Sex" and "Intermediate Types," or for a brief and not very intelligent presentation, Forel's "The Sexual Question." Until such sources have been consulted it is impossible to discuss the question intelligently.

Even with these data for a background one has to be constantly on guard to escape the temptation towards hasty generalization. With the exception of Ellis, Carpenter, and Bloch, most writers, either pro or con, too often dip their pens in the ink of self-righteousness, which may be good morals but is assuredly bad science.

The problem is greatly obscured by the fact that most intermediates pass unrecognized even by their most intimate friends, since any hint of intermediacy involves under the prevailing ignorance the accusation of perversity which means ruin. There results therefore a series of defenses which one is rarely able to overcome. Only by long and sympathetic observation is one able to find a way through and ultimately to satisfy himself that inter-



mediates are not only very common but also frequently men and women of great social value. Many of our national leaders have been not only intermediates but even sexually perverse, yet gave valuable service to their fellow-men. On the other hand, we have plenty of so-called normals in public life who not only render no great service but are also notoriously dissolute.

Not long since I saw a paper on the morals of artists, etc., in which the author defended vigorously the morals of our artistic brethren and maintained that they were perfectly respectable. In the light of his knowledge the author was quite right since nothing is even said in biographies about the *vita sexualis*, and even so simple and innocent a sin as going on an occasional spree is repelled with much heat by the family or admirers of the deceased. This sort of tombstone mendacity may have worthy origins but does not constitute a proof that the world's leaders were necessarily prudes. It would seem better policy to admit frankly the weaknesses of such gifted persons if only in order to encourage others who, "convicted of sin," might yet find inspiration to try to do something instead of slinking off as they too often do. Many leaders, especially in creative lines, are known to the elect to have been more or less perverse although their biographies give no hint of it. This omission leads to the further confusion that the manifestations which should properly have been ascribed to intermediacy pass current as "normal" activities and obscure the problem accordingly.

Some time ago the writer ventured a few observations as to the meaning of normal as applied to the sex impulse. (This Journal, Vol. XIII, 64, 1917.) On that occasion I tried to show that the word is far from definite in meaning and that a considerable latitude must be allowed in passing judgment on methods of detumescence. As applied to secondary sexual phenomena the word is still more vague. It was shown that we have both masculine women and effeminate men who present none too convincing evidence of "normality," yet, since their preferred method of detumescence is coitus, we must under the conventional interpretation regard them as 'normal.' As a matter of fact we should regard such persons as members of the so-called third sex, the intermediates. There is a large literature about this phenomenon and fortunately the writings are becoming more scientific and agreeably less romantic. Yet, when we look for some explanation we find ourselves still in the realm of subjective speculation.

Hermaphroditism is, of course, more or less intelligible since it rests on a definite anatomical basis, but the "anima muliebris in corpore virili inclusa" has long been a paradox and a mystery. This could not well be otherwise as long as our concepts of maleness or femaleness remain but hazy notions. Each of us knows what is meant by a manly man—I fear, a man very like ourselves—but no two of us could agree very definitely on any specific case. Our notions of mannish or effeminate are for the most part matters of our personal tastes. When we think of the intermediate at all, which fortunately for him is seldom, we usually think of certain perverse methods of detumescence rather than of psychic characteristics. In general, opinion of the intermediate ranges all the way from the anathema of the church, pronounced more often than not by a more or less conscious intermediate, to the panegyrics of those intermediates who believe that of such only is the kingdom of heaven—an idea not wholly inconsistent with our asexual concept of angels.

Edward Carpenter\* suggests a classification which is admirably adapted to help clarify our notions. He shows that the phenomena are continuous and range all the way from what we may call the ultra-masculine to the infra-feminine. For an attraction to exist between any two members of such a series it is only necessary that the sum of their respective qualities shall fall some distance apart measured on this hypothetical scale. Thus, the ultra-masculine may be attracted by what we would designate as pure masculine and find his interest returned in some degree. Similarly with the infra-feminine an attraction may be manifested in either direction if only the separation of qualities be sufficient. Now all this applies primarily to matters of intellectual or emotional attraction and does not necessarily imply that the methods of detumescence shall present anything particularly indicative of perversity. On the other hand, we must recognize that a certain amount of the libido will not and can not be appeased with sublimations so that some degree of perversity may be present in all cases and *faute de mieux* any of the substitute gratifications may be adopted by persons emotionally in unison. With this in mind one can reread the chapters on psychopathia sexualis by the descriptive writers with something like understanding, however inexcusable such behavior may appear.

It has also been established that the phenomenon of interme-

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\* Intermediate Types Among Primitive Folk.

diacy is congenital and that it appears not only in tribes uncontaminated by civilization and where sex hunger would seem to be absent, but also that it is present in most animals, at least, with most animals which have associated much with man. Which being the case, it becomes absurd to dismiss these phenomena as "unnatural," however distressing they may be to us personally. I shall therefore continue to refer to perversity, meaning thereby methods of detumescence other than coitus with this caution that the reader should remember that pervert has degenerated into an epithet and has no scientific standing. Intermediate is a more general term which refers primarily to the mixed psyche regardless of methods of detumescence. Thus one may be an intermediate while retaining coitus as his method of sexual satisfaction whereas a pervert or invert will always be an intermediate.

In this country, where the facts of sex are unknown even to a majority of the medical profession, the intermediate is seldom recognized and even the grosser forms of perversity manage to escape the eyes of our too-ambitious watchdogs of the public morals. Any mention of the subject usually conjures up visions of "fairies"—the male prostitute of the streets, about whom is centered a whole jargon unknown to many sexologists—and it is usually assumed that all such are worthless degenerates who should be exterminated by the police. This fancy is based on that confusion of ideas mentioned above and ignores the socially important side of the question. It can not be too soon realized that intermediates are, in common with others, human beings and subject to the same environmental forces either elevating or degrading. Furthermore, there are all degrees of intermediacy both psychic and physical. There are, for example, fellatrists who, in intellectual acumen, spiritual elevation, or altruism and artistic creativeness, are wonderfully endowed. That they are not recognized as such is merely a question of our social conventions and the correlated defensive measures. On the other hand we have the male prostitute of the streets and beaches whose grossness is in no way better or worse than that of the pimp or roué. In between lie all degrees of physical 'normality' combined with an intermediate psyche and the reverse. The point to keep in mind is that we have all degrees from the spiritually-gifted intermediates or pseudo-normals, grading down to the grossest natures. Nor should it be forgotten that many a libidinous male who boasts his 'normality' is spiritually mere sewage.

It is difficult to characterize the intermediate. The blend of male and female characters is infinite. It will be remembered that not even our courts can decide when a mixture of whiskey and water ceases to be watered whiskey and becomes adulterated water. It should be obvious, therefore, that in such a matter as mixed psyches definite criteria would be hard to establish. A man may be a perfect 'sissy' and yet retain the 'normal' method of detumescence, whereas another may be a big virile "bull" of a man and yet be sexually perverse. Both of these types are often very attractive to women though for different reasons. Surely we can not hope to so define intermediacy that a man could be convicted of it in court. The best we can do is to state some of the more obvious characters.

One of the most obvious characteristics of the intermediate is sentimentality. There is a prolongation of the adolescent mixt psyche throughout life (c. f. Freud's "polymorphous-perverse"); a certain intuitive sympathy notably feminine in quality; a strong altruistic taint; and a tendency toward intellectual creativeness rather than procreation. This quite feminine sympathy is what turns so many intermediates towards social service—a sort of collective motherliness—and makes them so unintelligible to the politicians. Reforms and propagandists of the better sort belong to this class.\* This altruism, however obscured by defenses, gruffness, cynicism, pugnacity, has its origin in a combination of the feminine sympathy with the masculine initiative. For example, the head of one much maligned organization is usually pictured as a Machiavellian person with hoofs and horns, whereas the opposite is true. He is all sympathy and understanding and at a loss for practical expedients. Such a characterization has long since been applied to St. Francis, Buddha, and other founders of religions. In such reformers we have an extraordinary development of a sympathy truly feminine and so impractical that our work-a-day world finds it unintelligible and has to transform it into something more efficient as for example, "a creed with teeth in it." In these cases there may be an almost complete absence of physical sexuality, at least as far as our none too reliable records go. On the other hand, the libido may be very strong and we sometimes find great spiritual sensitiveness combined with highly repugnant methods of detume-

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\* I am speaking of psychic activities, not physical. It would be absurd to suppose that all reformers practice abhorrent methods of detumescence; the biographers are not particularly specific in such matters.

scence. We are yet far from realizing that for every mountain top there must be a drainage basin, and that in some cases at least, great spiritual elevation may rest, and perhaps needs to rest, on a grossness more than common.

Depending somewhat on the other qualities, this restless mixed psyche gives us at best, our great humanitarians, and at worst, those whom we call the criminally perverse. As an intermediate grade we have those who, lacking in the capacity for leadership, yet furnish the necessary support for reform movements. Least valuable of all are those neurotics who, finding no foothold in the world, retire into themselves and spend their time feeling abused.

Carpenter points out that in primitive tribes the intermediate, since he is suited to the normal activities of neither the male nor female, is compelled to seek or invent other and more congenial occupation for himself. Herein lies the probable origin of those substitutions (sublimations), art, science, etc., which we recognize as creative rather than procreative, and the fact fairly well attested that these spiritual advances have been largely in the hands of men and women of pronouncedly intermediate temperament. Here again the potential of the initiative determines whether the individual leads the procession, merely applauds from the side lines, or becomes socially unimportant or obstructive. I have assumed that initiative is a masculine quality, and that pity—sympathy—is essentially feminine. Altruism is an obvious mixture of these two. It has also been assumed that the temperament is congenital. Of this fact there is no doubt in the minds of students although the fact was formerly much disputed and oddly enough by theologues who are said to have believed in total depravity. Perversity, however, may appear as a transient phase during adolescence, or develop *faute de mieux* in barracks, at sea, in boarding schools, or in any other place where normal sexual relations are impossible, though here only as a transient condition, not as a preferred relation except with those so born. These latter show it regardless of opportunities for normal relations. Which reminds one that we often speak of the dangers of perverting the adolescent. These are very real though less significant than we were led to suppose. But how are we to regard those cases where perversity develops in married men with grown families? Shall we conclude that they were born perverse and were 'perverted' to normal methods, only to relapse later? The psycho-analysts seem inclined to this view. It is all very interesting and very puzzling.

The work of the psychologists, chemists, and experimental zoologists is beginning to throw some light on these mysterious phenomena. As we have noticed, hermaphroditism has been recognized. Castration has, from antiquity, been understood and also that the earlier the operation the more pronounced its effects. It is well known that it results in slowing down the physical and mental processes of males in the direction of something intermediate between male and female. Similar results have been noted with the cessation of sexual potency in both sexes. The recent successes in transplanting organs from one animal to another have been very illuminating. Thus, ingrafting testes into females or ovaries into males are found to profoundly modify not only the psyche but also the physical structure of the subjects. A crowing hen is no longer a figure of speech. Thus it appears that quite aside from anatomical changes the psyche is seriously affected by the sex hormones.

Quite recently Riddle has published a valuable paper on the control of the sex ratio\* in the case of pigeons which are well adapted to such investigations. The following is a brief statement of the observed facts. Pigeons lay two eggs to a clutch, the first egg of any clutch being smaller than the second and usually develops into a male. The second larger egg usually hatches out a female. Under forced breeding and following the clutches throughout the season this order was definitely established. Thus we may regard the smaller egg of the clutch as male and the larger as female. This being true the investigator undertook a study of the nature and differences of these eggs. The male egg contains more water and less stored food such as fat and phosphatids. The same proved true of the total energy content as determined calorimetrically. The first eggs of the season were also found to tend to develop into males, the mid-season eggs into one male and one female, while the late season eggs developed both females. There is a steady increase in the size of the eggs throughout the season though the first of any one clutch is smaller than the second, and the first of a late season clutch will be larger than the second of an early season clutch. In general we learn that the first egg of any clutch is more male and the second more female, this relation holding both for the early clutches all male, and the late clutches, all female. The greater hydration of the male egg implies a higher rate of metabolism, while the larger food storage and lesser hydration of the female egg implies a lower rate of metabolism. The

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\* J. Wash. Acad., VII., 319, 1917.

actual difference in energy content was about eighteen per cent. A similar difference exists in the blood of adults. Thus with chickens the average total fat in the blood is 15 per cent. for roosters; 28 per cent for laying hens. Similarly the phosphorus runs 6 per cent for males; 13 per cent. for laying hens. Non-laying hens occupy an intermediate position. In man, the blood fat of males averages 141 while for females it is 226. The metabolism of men has been found to be about six per cent. higher than that of women. A soldier deprived of testes was recently reported showing an abnormally low gaseous metabolism, which was raised by the administration of testicular extract. Similar differences have been shown for other animals. Thus, the blood fat of the male spider crab is lower than that of the female. But when the male has been castrated by a certain parasite the blood fat increases.

The relation of sex to metabolic processes is prettily shown by the work of Baltzer on the marine worm *Bonellia*. The larvæ of this worm can develop into either males or females. Those which become attached to the proboscis of the mother and develop in a medium where food and oxygen are plentiful become males. Those which sink to the bottom where conditions are less favorable to rapid development become females. By removing larvæ from the mother's proboscis after male characters had appeared, and placing the larvæ on the bottom almost any degree of hermaphroditism could be produced at will. Similarly the females could be altered by placing them on the proboscis.

From this extremely brief statement of some of the results thus far achieved we see that the rate of metabolism with some of the lower animals is the chief determiner of the actual anatomical sex which develops. We also observe that there are positive differences in the biochemistry of the two sexes which appear even in the egg and persist throughout life. Thus the anatomical sex can be not only profoundly modified as in gonad transplantation or the freemartin, but even actually reversed as in *Bonellia*. We may safely infer that whatever the sex determined at amphimixis, subsequent changes in the metabolic balance may alter it profoundly. Fortunately Riddle also studied the behavior of his pigeons. It is well known that pigeons display sexual perversity. He found it impossible to mate the early season birds, all males, because of their pugnacity. The late season birds, all females, were mated with interesting results. Such pairs coupled, the first bird of the clutch acting as male and the second as female, though both were of course females anatomically. Thus the first bird of

the clutch assumed the male position twenty-seven times compared with sixteen by the second. This order was preserved throughout. If, however, testicular extract was administered to the second bird and ovarian extract to the first, then the order was reversed and the originally more female (passive) assumed the male position twenty-seven times as against twenty by the formerly more active—shall I say pederast? Thus we find that while both birds were females they evinced a marked homosexuality which could be reversed by the administration of suitable glandular extracts. We again see that not only the anatomy but also the psyche is definitely affected by the metabolic level, by the various internal secretions and in particular by the sex hormones.

On this basis any degree of intermediacy becomes intelligible. Furthermore we begin to understand why the method of detumescence should have lost its sense of direction in some of these cases. If the metabolic level is wobbling back and forth between maleness and femaleness, the detumescence method must follow it with results which we have described as psychopathia sexualis. The ancient criticism that certain persons lack testicles is seen to have a true foundation even though the victims may be automatically complete. The scientific statement would be that their metabolic level is a bit too low, since it is not the presence of testicles but the activity of Sertoli's cells which determines the level.

Our few records of gonad transplantation in men and women agree with this hypothesis and it should be remembered that such grafting is much more effective than the mere administration of extracts from cattle. The surprising thing is that extracts from an unrelated species of animal should have any effect. We may feel assured that the near future will bring researches along these lines where not only the physiological but equally the psychic results will be studied. It may come as a shock to many to be told that the things which we call spiritual have such a material foundation, but we are growing accustomed to shocks.

Once we see that the metabolic level does determine even if only in part, both the physical and the psychic activity we are in a position to understand a number of otherwise unintelligible phenomena. For example: we all know families which are predominantly masculine though the children are of both sexes. Other families are predominantly female, the girls are the better boys as we say. Another peculiarity which I have verified in many cases though I do not recall having seen it mentioned by students of sex is that of the second sons and first daughters. If the first child



is a girl it is usually a masculinized one. This masculinization need go no further than the habit of mind. As we say, she is well able to take care of herself and sometimes is a tom-boy. If the first child is a boy and the second child is also a boy, this last will be distinctly intermediate in a large proportion of cases. So common has this observation been that my first question on meeting an intermediate is: are you a second son. The answer is, yes, with amazing regularity. Now, unless we are to assume maternal impressions and desires as affecting the psyche of the embryo, or to believe in a singularly one-sided and regular psycho-sexual-traumata explanation we have struck a deep mystery. Maternal impressions can doubtless be ruled out and suggestions or psychic traumata in infancy will hardly account for the conditions both psychic and physical which these boys present. For the most part they pass for normal, physically they are male, but the psyche shows distinct feminine qualities and the body often presents female structure, particularly the hips and legs. There must be many exceptions, but the rule holds in a surprising number of instances. Is it not usually the first son who is the business man of the family while the second goes in for romance, literature, music, etc.? I refer to amateurish appreciation and not to special talent which falls outside our present study. Is not the second son usually "softer," the one who is mamma's boy and helps with the dishes? Of course, if the whole family is distinctly male or female in tendency no such rule could be expected. In fact I suspect it applies chiefly to children whose parents themselves are not far removed from intermediacy—refined and gentle people, not very successful in life. If the metabolic level determines the psyche we can, at least, account for the facts even though we do not yet know why the second son should be geared lower. The exhaustion of the mother by nursing the first child suggests itself, of course.

Thus our hypothesis will explain: transient intermediacy both physical and psychic; the eruption or over-accentuation of normal perverse nuances present in all of us; Freud's polymorphous-perverse which becomes a natural phase of development; congenital and therefore permanent intermediacy; as well as how the libido loses its sense of direction and goes wandering. The relation between sloth, or dissipation, and sexual perversity now becomes clear. We begin to see why slums or other unhealthy conditions of living breed vice and crime. If not only the metabolism is lowered but the whole body suffers from malnutrition and then we add the environmental influences the wonder is that any of these slum dwellers develop into good citizens.

It seems not too much to hope that further experiments with such an hypothesis in mind will greatly clarify our notions of one of the greatest of our social mysteries and put us in a position to salvage many who are now socially worthless. The field has remained untouched for lack of any guiding hypothesis which could be subjected to reasonably accurate test with measurable criteria. No one would wish to predict what the result of these investigations may be. At present it is sufficient to call attention to an hypothesis which will account for these scattered and often paradoxical facts. We may confidently hope that in the future the literature of intermediacy and perversity will be less purely descriptive, less frequently a mere morbid mental debauch tinged with self-righteousness.

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## SEXUAL ABSTINENCE AND ITS INFLUENCE ON HEALTH.

By PROFESSOR EULENBURG, (Berlin).

**W**HEN we speak of the "irresistibility" of certain natural impulses, we mean within reasonable limits, and not that everybody is forced to follow blindly every impulse. We mean that certain limits must be recognized within which these impulses can be controlled. Therefore the question is where to draw the line generally, as well as individually; and to what extent, by suitable and practical educational and hygienic measures, the limits may be restricted or stretched, or, in certain cases, whether they cannot be entirely abolished.

If we apply this to the most powerful—at least for a certain period—of all natural impulses, namely, the sex, or better, love impulse, the definition of "sexual abstinence" includes not only the control, but also the voluntary or involuntary renunciation of the satisfaction of this natural impulse within more or less restricted limits.

The manifold problems involved can be approached from different points of view: from the religious-ethical, the political, the cultural, the politico-economical, the social-psychological, the social-ethical, the hygienic-clinical,—to select only a few of those which are most frequently mentioned in this connection.

It is hardly necessary to say that from each of these points one may reach radically different conceptions and valuations of sexual abstinence, in general as well as in its effects upon a

particular individual. It can not, of course, be our task to enter into an extended and profound discussion of these much disputed social and cultural problems, and which are, in many respects, still quite immature and sailing under sexual-reform, sexual-ethical or other fashionable flags. Our starting point and the limits within which our discussion must principally proceed, is laid down by the purposes and aims of our society, and the experiences secured during an existence of eight years.

Our starting point, of course, can only be the hygienic. On the basis of the material furnished by the teachings of hygienic science and clinical experience, we shall enter into a closer examination of the question whether and under what particular conditions and circumstances, sexual abstinence in the real sense of the term, is practicable at all, whether it is actually practiced, and whether and to what extent it can be endured without apparent annoyance and injury to health; and, on the other hand, how far it must be regarded as the source and cause of somatic and psychic disturbances. In answering these important questions, medical experience must be our guiding star. Consequently, in answering these questions, we shall proceed, not by generalizing, but by a specializing and individualizing method, that is to say, we shall take into consideration the various respective individual moments, chiefly the influences of sex, age, the congenital or early acquired disposition, temperament and character, education and environment, circumstances and habits of life which tend to stimulate or to retard the impulses.

Beginning with the relations and questions connected with age and sex, I wish to call your attention to a fact which I have always regarded as a conspicuous and regrettable deficiency. Medical literature—at least until now—in treating this subject has taken into consideration almost always and with an unmistakable one-sidedness the male sex, and here again, the young generation accentuated this side of the question as being of “burning” interest. This can be understood easily and—if necessary—enough excuses can be produced. Yet, right now at the beginning of this discussion, I shall emphasize this fact: the female sex has at least an equal, or even greater interest in the discussion of the questions which occupy us at present. These questions of sexual abstinence and their influence on health are of incisive importance in the lives of a great many females of all ages up to the “dangerous age,” or, until the climacterium is completed. Here experience compels us to take into consideration not the denial of sexual

satisfaction as such—as in the case of man—but the entire intricate physiological aim desired by nature, the unstilled urgings for motherhood and a home as the very frequent source of the most aggravated psychic and (not seldom) somatic sufferings and as a cause of progressive stunting and decay of the whole individual personality.

First we want to occupy ourselves with the adolescent man, who in this regard has become the object of great sympathy and, one might say, the object of an excessively tender care, reflected frequently and unedifyingly in mawkish lamentations of imaginary sexual misery during and beyond the period of puberty, as well as in the fact of being used as an exceedingly popular theme for school-boy romances, novels and tragedies. In our discussion we must distinguish between puberty in a restricted sense and the following period extending to the middle of the third decade of life, that is to say, a period which coincides, for many at least, with the time when the preparatory studies are completed. For the puberal years proper, the period of "Spring's Awakening," according to my perhaps disputable conviction, the question is to be absolutely denied and discussion of it flatly refused as useless and superfluous.

Every highly developed civilization involves not only a going beyond nature, but a certain opposition to nature. In our country, real sex maturity normally takes place at a later age than in ancient times. Our task, which is complicated by the cultural conditions of our time, can certainly not consist in ascertaining the accomplished "maturity" or perhaps even in aiding to promote and accelerate the latter; but, on the contrary, our activities must be of a retarding nature; it is our duty to fight against a precocity which is questionable, hygienically as well as ethically.

Passing the years of puberty, if we ascend a few rungs of the ladder of life until we reach the years following—say, between 16 and 24—it must first be ascertained *whether and to what extent sexual abstinence is actually practiced by young men of that age*. Such an investigation would probably lead to quite unequal results, —the divergent conditions of city and country, the metropolitan and smaller cities, the different strata of society and professional classes and numerous and various other very important factors would have to be taken into consideration. Unfortunately, we are not yet able to ascertain these facts to any great extent and must be satisfied with partial problems and content ourselves with information which is correct to only a certain degree. E. Meirow-

sky, a former assistant of Neisser, collected statistical and casuistical facts from the Student's Sick Benefit Fund of Breslau. Those statistics cover the prevalence, commencement and duration of masturbation; the age at which the first coitus took place and also the age at which the first venereal disease was acquired.

I want to give only a few figures. Of the 170 students who came to the Policlinik, it is alleged that 49 or 28% had not practiced masturbation, while the balance confessed themselves guilty, in greatly varying degrees. The commencement fluctuated, among 84 cases, from the 5th to the 18th year. Injuries had occurred to 28 or 23% among 121 cases; they consisted chiefly in nervousness, depression, failing of memory, general physical and mental debility—in single cases also local inflammations of the urethra.—As to the first sexual intercourse, 48 or 45% of 106 students had as school boys indulged in intercourse; 27 or 25% as high school graduates and 31 or 29% as university students. Some had sexual intercourse at the age of 13, 14 and 15 years, while the majority commenced in a continually increased progression from the 16th to the 20th year. Only a single one had not yet had intercourse at 24; at 25—not one of them had not had it. Among 127 students who indulged in sexual intercourse, 93 or 73% were infected. (94.6% with gonorrhœa; 8.6% with lues alone or combined with gonorrhœa; 6% with ulcus molle with or without gonorrhœa) while only 34 or 27% were not infected.—The figures which were used by Meirowsky for comparison with those of other clinics of Breslau, as to the frequency and the early commencement of sexual intercourse, agreed approximately with those of the skin clinic; 33.9% of the total number had sexual intercourse when school boys. Generally it could be assumed, that on the average, masturbation was entirely or partially replaced by sexual intercourse at about the 15th year. The source of half of the cases was not due to a spontaneous desire; the majority of the cases was caused by seduction and the simultaneous influence of alcohol. At least 20% of the boys of the higher school classes had sexual intercourse already; the reports of the authorities on this point fluctuate considerably: between 6 and 75%! Also very frequently infection takes place at quite an early age; they say that there is hardly any high school where it does not occur. Meirowsky refers to Hecht's investigations on Austrian students; of them not less than 7.9% were infected with venereal diseases while still school-boys!

My own experiences, gathered from a great number of students and which I have not yet had the time to arrange statistically, agree as to masturbation and the first sexual intercourse, with those of Meirovsky. This fact might be of importance in so far as the findings of Meirovsky were chiefly derived from students who had skin diseases, and my experiences were derived from those who suffered from nervous disorders (or thought they did). Year after year I have had under my observation and treatment over 100 male members of the Academic Sick Benefit Fund; most of them can be designated as "neurasthenic" or "psychasthenic" of very different gradation; among them are principally many sex neurasthenics. I am in the habit of asking patients the anamnestic questions as to the beginning, the duration and the extent of sexual intercourse and also as to the preceding and perhaps still continued onanistic practices. It is shown that quite a considerable percentage of them had their first sexual intercourse while still in high school; however, many not before they had left high school.

I am inclined to put at 30-40% the percentage of cases where the first coitus took place *after* graduation from high school—either immediately after passing the examination or during the first stage of academic life. This circumstance might be, perhaps, important in regard to the much disputed question as to the advisability of medical lectures for the special purpose of enlightening and teaching high school graduates. Unfortunately it shows us that, as a rule, these lectures are given too late and that their effects—upon the whole—must not be overestimated. Alcohol, seduction, above all, youthful braggadocio and the desire to be a "sport," are immensely more powerful! According to the reports made to me, I would estimate that hardly 5% during the ages of 18 to 30 persevered in sexual abstinence,—the causes being lack of desire and opportunity, or (chiefly in the case of students of theology) from religious and moral scruples, or on account of repugnance to prostitution and fear of the hardly avoidable danger of venereal infection.

As to the prevalence of venereal diseases acquired at an early age, I want to call attention to Dayet's (Brussels) statistics, which cover the cases of 1156 syphilitic men and 725 syphilitic women; 0.4% of the men were infected before their 9th year, 0.6% between 10 and 19; among the women, 1.7% before the 9th year, 15.8% between 10 and 19. However, most men and women are infected during the third decade of their life; the percentage for

both is about equal: 52.5% men; 55.3% women. Nevertheless, we observe that quite a considerable percentage acquires syphilis before the 20th year.

From this fact, of course, I do not want to draw general conclusions, no more than I would from that "winged" word of the *Figaro*, the favorite paper of the Parisians: "At 20 every Frenchman has had his nuptials"—this may be quite true in regard to Parisian conditions as it does not differ so very much from our own metropolitan experiences, at least not from those which we made with students. It is doubtful whether the conditions prevailing among other classes and professions are essentially different—what we learn occasionally of the antecedents of young clerks, artists, artisans and workingmen (in the city) does not enable us to draw any more favorable conclusions.

All this justifies the conclusion that, upon the whole, men at the age which concerns us here, i.e., up to the 24th year, do not practice sexual abstinence and that if practiced at this age must be reckoned among the rare exceptions. Therefore, as physicians we are not at all in haste to rack our heads about preventive and helpful advice which we might give eventually to young men of this age who mostly without us and without any difficulty find the road to *mons Veneris*; we do not trouble ourselves about the medical oracles which we should utter and the themes of which we should talk to them as, e.g., of prostitution and its dangers, of auto-eroticism and its lesser harmfulness as compared with the perils of venereal diseases.

Of course, in individual cases, we shall not shirk such obligations. In cases of young men who are of a neurotic disposition or have already contracted a disease and who were masturbators before and, perhaps, are still addicted to it in spite of all denials, it is our duty to exercise a moderating influence upon the patient and to reduce those grossly exaggerated and often misrepresented "juvenile errors" to their proper place. Apart from that, we must content ourselves, to insist earnestly that young men of this age practice sexual abstinence as serving their own and best interests; generally it can be practiced without injurious consequences, even if habits and enjoyments must be sacrificed. In the sense of a clarified ontobiological evolutionism, we can elucidate that, according to nature, the years of apprenticeship and development of life are not necessarily its years of usefulness and fulfillment—that Spring is enviable and beautiful, but that in Spring one does not pluck the fruits and that this cannot be done before

summer has ripened them and that only ripe fruits offer sweetness and full enjoyment. Meanwhile, the great and responsible task is before them of educating their *personality* for life—a task which demands their individual forces and therefore they must not fritter them away by foolish philanderings. Neither shall we leave them in the dark as to the frequently alleged injuries to health as consequences of sexual abstinence. The latter are not to be feared in this generality and at this age, although—I am sorry to say—sometimes these apprehensions are shared even by physicians.

The practicability of sexual abstinence at a more advanced age, and without more or less injury to physical and mental health, has in the past and in recent times found equally convinced opponents and enthusiastic defenders.

I can here, of course, indicate only the principal points of view of both sides.

First let us occupy ourselves with those who are opponents. In the main, they emphasize the fact, that in their opinion, the decrease and impoverishment of life energy and the disturbance or disruption of the mental equilibrium are unavoidable consequences of the non satisfaction and suppression of an impulse which, next to the nutritive impulse, may be regarded as the most powerful cosmocratic impulse in the animal life of man. According to this conception, the failure to satisfy sensuality takes its vengeance by making the individual existence more cheerless and joyless, and must necessarily lead to an inner impoverishment and crippling of the individual; and this chiefly of their altruistic feelings and their practical manifestations, that is to say, an ethical devaluation and a generally lowered social efficiency.

Moreover, immediate morbid affections of various kinds cannot be repressed for any length of time and the existence of the individual is often seriously endangered and undermined. From this standpoint, it seems absurd and reprehensible to demand of a grown-up, mature and normal man (or woman) the practice of sexual abstinence at all or at least unconditionally, outside of the legitimate and privileged conjugal sexual intercourse, i.e., man must observe chastity before and until marriage (as is exacted of woman generally). Swawa, the heroine in Björnson's "Glove" makes the same demand, and the pseudo-anonymous Vera represents it as the postulate of a compensating justice.

Now and again, the followers of a puritanical sex ascetism



place it before our eyes as the categorical imperative of morality. According to the opposite opinion, such sex antagonism, which is antagonistic to nature, would necessarily degenerate into transgressions and disruptions, into unnatural auto-erotic or other perverse forms for the satisfaction of the sexual instinct, and, finally, into the most aggravated forms of somatic and psychic disturbances and self-destruction.

On the other hand, those who plead for the relative or absolute practicability of sexual abstinence, assure us that things are not quite so bad and dangerous; they promise us all the success we could desire from suitably regulated sexual hygiene, dietetics and pedagogics, and insist that numerous single precepts be drawn up for that purpose; in this regard, I refer to the writings of the following authors who, however, address themselves chiefly to young men: A. Herzen, Seved Ribbing, Hans Wegener, Eduard Frandsen, H. Mann, Buschan, and others.

Among them prevails the fundamentally well justified intention to prepare and strengthen the individual against erotic enticements and impulses which grow only too luxuriantly in the life of the modern metropolitan city, while others want the prevention of those enticements by all the possible restrictive and suppressive measures. They recommend rigorous repressive measures of different kinds which are sometimes quite far-reaching and drastic, as, legal prohibition of public and clandestine prostitution, the punishment of those who visit public houses, a stricter censorship of immoral books, pictures, cinema dramas, and many other things which, under the present conditions, must be designated as rather hopeless and utopian, and which never succeeded, not even in the past, which was much more favorable to such coercive measures. Angelo's fall, in Shakespeare's "Measure for Measure," is an impressive classic example which vividly illustrates the fact that such anti-natural tendencies necessarily result in failure. If sexual abstinence must be maintained by such measures, it is not possible to maintain it; and it is not worthy of being maintained.—Yet, there are also authorities whose voices are softer and more insinuating to our ears; they assure us we could succeed very well without such external coercion, by a purely spontaneous abstinence; to prove this, they summon numerous instances from near and far; however, as most of them cannot stand a closer examination, their evidence seems to be inconclusive. As a rule, we must accept them on trust and in good faith.

A well regulated, strictly hygienic conduct of life, abstinence

from alcohol, physical training by gymnastics and sport, and, as a preventive and protection against enticements of the sensual life, the cultivation of higher intellectual interests—all these are beneficial and auxiliary factors of the first magnitude.

In view of these widely divergent conceptions and tendencies, the middle road of prudent balancing and individualizing might be the proper thing. As a matter of course, it must be assumed, and is sufficiently demonstrated by clinical experience—in regard to both sexes—that sexual abstinence, continued for a while or even for life time, is practicable—for some comparatively easy, for others, if possible at all, certainly extraordinarily difficult and possible only by hard struggle and acts of self-denial, and often not without decisive injury to the whole personality. It is comparatively easy for those whose sensual disposition is not strong, for the physically sick and weak, for those whose sexual and psychosexual development stopped at a certain infantile stage. On the other hand, it is also easy for some natures who are gifted with a higher intellectuality and who, with a certain one-sidedness, are striving for higher and purely spiritual aims—not only for the prophetic and apostolic natures among whom there were always enthusiastic preachers of sexual abstinence, but also for the small number of the intellectual Elite, for the supermen, the great thinkers and investigators.

Perhaps, it is not mere accident that we find so many celibates among the most inspired intellectual leaders and workers in the field of thought and investigation, who in sublime solitude tower above the mass of humanity; of modern names I may remind you only of Descartes, Spinoza, Leibniz, Newton, Hume, Kant, Adam Smith, Schopenhauer, Bunsen, Al. von Humboldt. The exercise of sexual abstinence seems to be an exceedingly difficult task for persons with an ardent sensual disposition, who at the same time are healthy and vigorous: for those with artistic endowments, with creative and unbroken life impulses and vital feelings; for those who enter into the struggle for existence with an energetic affirmation of the will to live, for dynamic men and men of imagination, for sensual men and the hedonists. As full types (holotypes) those as well as the others have certainly their *raison d'être*; both are equally useful and indispensable to humanity. It is easy to demand the practice of abstinence from those of the second category—but they could do it only at the price of their own ego, of their best, lovable and utilitarian qualities, the most precious and fruitful elements of their individuality.

To demand sexual abstinence from men who are possessed of a superior strength or born conquerors would be utterly absurd and also unavailing. And in regard to the efficiency and practicability of sexual abstinence among sportsmen opinions still differ very much.

An inquiry which recently, at the instigation of Max Marcuse together with Kaprolat, was circulated among the committees of Sporting Clubs, shows that the practice of sexual abstinence, which during "Training" was often demanded from the members, did not always produce favorable results as to their efficiency; on the contrary, according to the opinion of some of them, it was directly harmful.

Now, I want to proceed and survey the *injuries which eventually are caused by sexual abstinence to the health of both sexes*. First, of *Man*. Among the morbid accessory consequences of a too long continued sexual abstinence, the following are, as a rule, chiefly distinguished:

*Certain sexual perversions, chiefly in the form of auto-eroticism and homosexuality—but principally the promoted development of sexual neurasthenia and other psycho-neuroses.*

Some doubt or directly deny that *impotence* could have its only source in a too-long continued sexual abstinence without other at least accessory causes. Certainly, it does not happen often, but cannot absolutely be excluded—if I may venture to judge from my clinical experiences. Above all, it must be clearly understood what we mean by "impotence" in respective cases, for this expression is often used very arbitrarily and not within the sharply marked limits of its proper meaning. Also, it is self-understood, that we mean only so-called "*temporary*" or "*relative*" forms of impotence, which, however, in spite of this designation, may have a great power of resistance. Keyes may be right when he declares that "abstinence of whatever duration has never caused atrophy of the testicles," but it does not affect the question under consideration, which is not all concerned about forms of impotence associated with atrophy of the testicles but about something quite different. I want to emphasize the fact that I have known cases of pronounced and calamitous marital impotence among men who had, so to say, mortified their libido by a vigorous ascetic life, for religious or moral scruples up to the thirties. If at an advanced age, such men for some reason choose to get married or let themselves be "seduced," the conjugal "fiasco" frequently becomes an accomplished fact. As such cases have their source

apparently in sexual inexperience and awkwardness oftener than in real impotence, one is inclined to treat them with a certain levity or to regard them even in a comical or at least tragi-comical light; and I confess that I myself could not help thinking occasionally of that old scoffer Martial who addressed an ill-prepared matrimonial aspirant thus:

“*Hen quantos æstus, quantus patiere labores  
Si fuerit cunnus res peregrina tibi*”—

—and adds the following advice, which is not so bad and needs no further elucidation:

“*Ergo Suburanæ tironem trade magistrac.  
Illa virum facit—non bene virgo docet.*”

Unfortunately, it is quite a serious matter which may end in scandal and divorce, if medical advice (or, more frequently non-medical) did not produce the desired results. Not long ago, Havelock Ellis, an experienced thinker in the field of sexual pathology, performed a noteworthy and needful task by accentuating the great importance of a timely acquisition of certain technical stratagems in the art of love which could make up for the lack of an original capacity.

Moreover, it is maintained that sexual abstinence involves the danger of pushing man towards homosexual aberrations or other sexual perversions (i.e., fetishistic forms). As to that, in the majority of cases, there may be a confusion as to cause and effect.

There are men, and not a few of them, who remain sexually abstinent—in the ordinary meaning of the word—while they feel not the least incitement to normal heterosexual intercourse, the cause of which is to be found in their innate or early acquired impulsive tendencies, the satisfaction of which, however, seems to them to be too dangerous, therefore they think they must go without it.

Further, there are others to whom revelries in auto-erotic imaginations or fetishistic impulses afford a perfectly sufficient and, in their opinion, a much higher satisfaction than they believe they could expect from normal sexual intercourse.

After all, the fear of being driven towards abnormal, chiefly homosexual desires, is not without a certain justification. Although homosexuality, at least in the majority of cases, has its source in an innate disposition, it begins to express itself at the period of puberty or soon after; and there is, moreover, not a small number of individuals of a “bisexual” disposition in whom for a longer time the decision remains open towards both sides. There-

fore, on account of a continued abstinence from heterosexual intercourse by such persons, the balance-scale at the opposite side is liable to be pressed down easily and this just at that period which Max Dessoir designates as the age of the "undifferentiated sex impulse."

One must represent this to oneself as follows: In persons of such a disposition the susceptibility to be acted upon by specific stimuli proceeding from the other sex is decreased more and more, while, inversely, the susceptibility to the stimuli of their own sex is gradually increased; the final result is the prevalence of the homosexual components of the originally bisexually disposed impulse. According to my observations, this happens more frequently among women than men. Yet, I observed pronounced cases of young men in whom, under circumstances described above, the prevalence of the homosexual impulse took place, or also other performed (chiefly fetishistic) inclinations developed more luxuriantly on this foundation; however, a later correction and breaking the way for a normal sexual intercourse must not necessarily be excluded, at least not in lighter aberrations which are not yet too deeply rooted.

The questionnaire of Marcuse and Kaprolat, addressed to the committees of sporting clubs, contains the printed confession of a member of a great rowing Club. This confession furnishes an interesting case in point. That man was of entirely normal disposition, but as the result of sexual abstinence continued for some time, because of training requirements, he felt "a slight deflection of the sexual sensibility towards the contra-sexual side"—it was not too strong to overcome, but, nevertheless, so distinct that a normal satisfaction seemed advisable.

Among the most serious and important consequences of continued abstinence is the development of psycho-neurotic conditions in the different forms of neurasthenia, hypochondria, hysteria, and chiefly anxiety- and compulsion neurosis. According to the observations of Erb, Rutgers, Marcuse, Flesch, Nuström and others, such consequences are not at all of rare occurrence. I also possess quite a number of observations of this kind. I want to describe three somewhat typical cases, of very recent date, though differing very much from one another.

The first case is that of an attorney, 32 years old. Because of pronounced sadistic (flagellantistic) propensities with which he was afflicted since early youth, he could not make up his mind to marry or to enter a vicarious union. Disgust and fear of infection

kept him away from intercourse with prostitutes. Consequently, there developed exceedingly strong pollutions as well as a very aggravated form of anxiety neurosis, with pronounced nocturnal fits.

The second case is that of a professor, 35 years old. At the age of 15, he had sexual intercourse; at 19 he had the misfortune to become infected with lues. Since then, in spite of his complete and proven recovery from syphilis, a recovery of which he could not be convinced, he has entirely renounced sexual intercourse, but masturbates the more passionately. Here an anxiety neurosis of quite a typical form came to its full development, besides serious depression and exhaustion symptoms and a paralysis-phobia for which there was no foundation whatever.

The third and, in a measure, most characteristic case is that of a catholic priest, 45 years old. According to his statements, he had never had any sexual intercourse. In his youth he masturbated for a short time. Since his 26th year he suffered from abnormally frequent nocturnal pollutions, which recurred at least every 8th day. He developed, though no exciting cause of any kind was demonstrable, exceedingly serious symptoms of nervous-psychic depression and exhaustion which led to a complete paralysis of energy and will-power and an almost complete inability to work, which become worse in the course of time. Repeated treatments in sanatoriums could not arrest the progress of these symptoms. Of course, to these and similar cases, one may raise objections and ask whether they prove anything; but they recur in such frequency and in such typical forms that they are bound to make a convincing impression upon the observer.

Analogous experiences with *women* seem to me of even less doubtful character. According to my conviction, sexual abstinence in a grown-up and fully developed woman, and for whatever reason maintained, is, in general, from an hygienic-clinical standpoint, something absolutely absurd and objectionable, and incalculable in its consequences. It can hardly be doubted that the love impulse of women is, upon the whole, at least as strong and demands an adequate satisfaction at least as intensively as that of man. All attempts at whitewashing and prudish hushing-up cannot prevail against the evidence furnished by that fact. Nevertheless, by artificial cultural and social barriers, which in most cases are really unsurmountable, this natural satisfaction is throughout life denied and prohibited to a considerable number of women.

Morals and duty (whatever that means), demand that the

natural satisfaction of the love impulse be absolutely prohibited to the unmarried woman of the better classes. She is socially ostracised and exposed to all the penalties ordained by a cultural barbarism (like the Indian widow who avoids the Suttee), as soon as she transgresses that interdiction. The results of the last census (1910) show that in Germany the female population preponderates by nearly a million over the male population (it is similar in other civilized countries).

Accordingly, the result is that a great number of women are not only deprived of an agreeable enjoyment (as is often the case with the sexual abstinence of man) but, much more, woman must regard herself as being cheated out of her most vital interests and the exercise of her natural functions—of a mother's hopes and joys, of the full happiness of life! The desire for a genuinely and full womanly life has not only its justification in nature, but the lack of it and its non-affirmation must be regarded as a deficiency of woman's natural disposition. Therefore, its non-satisfaction, its lasting non-fulfillment must necessarily lead to mental agonies and life-destroying internal and external conflicts. Here, of course, the demands of *conventional* morality hitherto prevailing and those of *reformed* and enlightened ethical principles founded on the science of sex hygiene are at marked and irreconcilable variance. This discord is the source of somatic and psychic sufferings of various forms and gradations: In this, chiefly, the roots of serious psychopathies, of hysteria and hysterical anxiety neuroses and deep depressive-melancholic conditions, down to the fully developed psychosis which Gabriele Reuter, one of the most expert revealers of soul-life, has represented to us with such clarity and pathos in one of her "Fate Romances" of the "Higher Daughter," i.e., the girl of "good family."

Where it does not lead to such far-reaching disturbances and to a complete break-down, the results are usually impressed distinctly enough upon the personality. Only too often they manifest themselves in a stunting, a slow withering and decaying of the noblest, most beautiful and genuinely feminine buds and sprouts, and, on the other side, in the luxuriant growth of many an unwelcome offshoot.

It must be remembered that not infrequently sexual non-satisfaction is associated with other psychic sufferings. The joyless girl without occupation or profession, whether she lives at home or outside, merely vegetates and grows old; and, if living under the parental roof, she is probably not spared the depressing feeling

of a continual material dependence, for parents treat their grown-up daughters as infants. Of this Laura Frost, in her book on "Association with Adult Children," has given a striking description.—Under such circumstances, those well-known and unlovely peculiarities of character and behavior are developed which we like to comprehend in the idea of "Oldmaidishness," which is supposed to characterize a petty, narrow-minded, selfish individual, constantly discontented with herself and the world. In these manifestations we can see the sequela of the *suppressed maternal instinct*.

In not a few cases, where fully developed forms of nervo-psychic diseases are not produced, the following unpleasant phenomena are quite noticeable: lack of energy as well as lack of promptitude of decision and ability to act, and a certain inferiority within the sphere of sentiment and will. In other cases, tendencies to religious-ecstatic fanaticism and mysticism, or sudden fluctuations and an exceedingly volatile equilibrium of moods, perhaps abnormally exaggerated towards one or the other side. One may trace this, as Rutgers has recently attempted, to a lack of detrimescence (in case of an accumulated sexual tension that relaxation is induced, in a natural way, by sexual intercourse); or one may explain it in the sense of suspended organic functions, similar to the morbid symptoms of the climacterium. This much is certain, that among women there is hardly a case of continued sexual abstinence which is not followed by more or less pronounced symptoms (either of a somatic or psychic nature) which often extend to the pathologic sphere.

In this conception, I agree fully with prominent authorities of neurology and gynecology, as Erb and Runge, and with the opinions of Krafft-Ebing, Forel, Nyström, and many others. The previously quoted Hague gynecologist, Rutgers, compresses his opinion in the statement that sexual abstinence, if pushed too far and maintained too long, predisposes to hysteria, neurasthenia, conditions of depression, psychic melancholia and even (as Krafft-Ebing asserts), fully developed psychoses.

Rutgers tells of the three daughters of a "respectable" family; one daughter became hysterical, the second was caught in a *tête-à-tête* with the bookkeeper, the third became afflicted with a mental disorder and, under the parental roof, approached her own father with erotic offers. This case offers a striking illustration of the wholly different ways by which three females related by blood, out of their individual nature, reacted against the sexual abstinence forced upon them.



Rutgers recites a similar case in another family. One of the sisters became afflicted with a serious psychic disease and erotic mania, and was placed in an institution; the second had a scandal with one of her parents' hired men; the third, married but widowed early, ended a suicide.

Still more convincing and conclusive as evidence are cases of the reverse kind, in which the cessation of enforced abstinence resulted in a speedy recovery. Of such cases Rutgers presents two. A young girl in a rich Catholic family had become melancholy with erotic mania—she believed she was impregnated by a chaplain who had kissed her. The physicians intended to send her to an insane asylum, but the parents preferred to marry her off—since then she has always been thoroughly sound. In a second case, similar to the first one, and an apparently desperate one, the recovery was effected by the formation of an extra-marital relation.

I know of several of such cases where serious neurotic symptoms of hysteria and of anxiety neurosis disappeared almost completely either after marriage was contracted or after the formation of free love relations—nowadays the latter also occur among the conventionally educated daughters of “good” families; this, of course, is concealed from the parents, but confidentially revealed to the physician.

However, the fact must not be overlooked that among women as well as among men who are condemned to sexual abstinence, the dangers of an *autoerotic*, onanistic satisfaction of the impulses on one side, and homosexual practices of the different varieties of Tribady and Lesbian love on the other, are not excluded by any means; I am inclined to think that the latter way is easier and more frequently made use of by women than by men. This, perhaps, may be explained by various facilitating circumstances, as the living together and intimate association of unmarried women in convents, boarding-schools, women's homes, clubs, penitentiaries and charitable institutions, and the jointly conducted housekeeping of unmarried or widowed women. Therefore, the proposed new bill by which the immunity of female homo-sexuality, hitherto winked at by the penal code, shall be abrogated, seems the more burdensome and dangerous. It is to be hoped that this bill will never be passed.

The fear that sexual abstinence produces the disturbances described above, is certainly well founded, but it ought to be out of date to regard *serious organic diseases of women* as direct results of sexual abstinence and to trace to this source endometritides,

tumors of the ovary, myomas or even carcinomas of the generative organs. Ruth Bré, the well-known founder of the Society for the Protection of Motherhood, fervently supported this opinion, which, however, was discarded by medical science long ago.

According to the accounts rendered above, the hygienic debit of sexual abstinence of both sexes—(but chiefly of the female) seems quite considerable. Is it possible to enter on the other side any credit whatever, or perhaps, even equal the debit? If the state imposes the obligation of celibacy on female teachers and female officials employed by it, and the Roman church imposes the same obligation on her priests, the intention seems obvious that they want to raise those deprived of a portion of their human rights to a higher plane of humanity, to concentrate in a useful way their faculties for the service of universal aims and interests, and to enhance their performances in this one direction. They intend, it seems, to fatten the intellect as one fattens the liver of a goose. They try to work towards a gradual spiritualization. Do they succeed? Can they succeed? And if, in individual cases, they should succeed, would the gain thus obtained not be too dearly paid for? Not long ago, the female teachers of Vienna instituted an action for the repeal of the celibacy law hitherto in force; they very justly called attention to the harmful influence of celibacy upon the mental life of female teachers and its injurious effects upon their efficiency as educators. In a recently published pamphlet on "Grace and Celibacy," a man as orthodox and moderate in his views as Karl Jentsch, a member of the Catholic priesthood for many years, confesses: "It is a historical fact that the celibacy of the catholic clergy does not mean chastity;" he declares that the doctrine which brands as a deadly sin every extra-marital sexual intercourse produces an intolerable condition. He tells of struggles and temptations endured by priests for many years only to end in an ignominious defeat. He says the chastity of catholic priests—on the average—is a painfully maintained pretense. He believes that in his whole life he knew personally only two men who embodied within themselves the priestly ideal of the "Saint," and he mentions several old catholic professors of whose "perfect chastity" he thinks he could be sure. But such men were exceptions and such a saintly ideal ought not to be demanded nor desecrated by coercion!

Ascetic renunciation of sexual enjoyment—matrimonial as well as extra-matrimonial—may certainly be regarded—for the

sake of a loftier aim—as justified, desirable and, in exceptional cases, as an outcome of the individual will and of personal autonomy. It requires, of course, a bent of mind and will which remains strange and incomprehensible to the multitude, and a certain heroic trait of character to offer voluntarily and gladly such a sacrifice. Apart from such natures, and reduced to ordinary average mankind, the praise and demand of sexual abstinence is nothing but a cranky idea, or a dangerous, unsound and unnatural abnormality.

The apostles of sexual ascetism and nihilism definitely deny the fact that the sexual life is an end in itself, and the innate desire and aim of man, who by an irresistible force of nature, is urged towards the satisfaction of his longings for happiness. They should be reminded of the word of an Artist of Life, Wilhelm von Humboldt: “As men need suffering to become strong, they need joy to become good.”

It would be interesting and instructive to study the history of sexual abstinence throughout the centuries, and to follow discriminatingly the tendencies pro and con which were operative, the change of public sentiment at different times and different localities, and under the influence of different religious and philosophical conceptions. It would show that at almost no time was there a scarcity of enthusiastic prophets and preachers of sexual asceticism—from Pythagoras to Tolstoy, and that the commendation of sexual as well as every other ascetism was carried to extremes. Of course, those were times mostly of decline, of cultural over-maturity and satiety which proved favorable to such tendencies; this is principally noticeable during the decline of ancient Greece and Rome and the rise of Christianity. Through the cooperation of different causes during the first christian centuries the soil was exceedingly favorable for a luxuriant growth of sexual ascetism.

Apart from the numberless Christian authorities, we learn from Galenus, whose testimony is certainly valid enough for us, that among the Christians of both sexes there were some who voluntarily and throughout their whole lives practiced sexual abstinence. The self-emasculatation of Origenes and the confessions of St. Augustine furnish evidence of the temptations to which these enthusiastic ascetics were exposed. But the same ascetic undertone vibrated through the pagan philosophy of that time, as expressed in the words of Julian, the Apostolate: “Hunger redeemeth

from love and if thou canst not endure hunger, go and hang thyself."—Moreover, we see how the Church, having obtained dominion, indulgently tolerated marriage as nothing more than a concession to human weakness; how she extolled and recommended virginity outside and even within the conjugal union; and finally, how in accord with the popular conscience of that time and also under the influence of the rigorous and monastic discipline of Cluny, the Church forced celibacy on all her servants. This was swept away rapidly and thoroughly by the reaction of the Reformation. The latter, again, was benefitted by the fact that the dying monastic-ascetic ideal of the later period of the middle ages was in the meanwhile succeeded by the opposite ideal of the joyous and sensuous Renaissance as a contrasting reaction.

In connection with this, allow me to close with an appropriate reminiscence. Sixty-six years ago, Young Richard Wagner created the first of a series of musical dramas in which his lofty artistic ideal was fully realized. We see in his "Sängerkrieg auf der Wartburg" both the Life- and Love-Ideals struggling with one another, the ecstatic and ascetic-mystic of the departing Middle Ages and the sensuous ideal of the dawning Renaissance, which are embodied in the figures of Wolfram and Tannhauser. Wolfram, who does not want to dim and desecrate by his touch the "wonder well" and wants to discipline himself by adoration and by sacrifice;—and Tannhauser, who after a dithyrambic voluptuousness hurls at his terrified audience the word: "And in lust only I love." Apparently he succumbs, but the withered staff in the priest's hand begins to become green again—and in spite of all his respect for the renunciation of Wolfram and the loftiness of his unwordly ideal, the sympathies of a warmblooded humanity are preponderantly on the side of his rival in the singing contest.

Thus this war of mankind, waged for thousands of years, is carried on into the present.

The old controversies arise, again and again, in the divergent demands and interests of all organized in state and society as well as of the individual's unsatisfied hunger for happiness. In the midst of this fight, our task can only be to interfere—by prevention and protection—to strengthen the powers of a necessary and justified renunciation and to keep uncurtailed the little of genuine happiness that smiles on human life, which is not blessed with a superabundance of joys.

## CONCLUSIONS.

1.—Whether and how far sexual abstinence is practicable at all; and whether, within certain limits, it is harmless or is necessarily connected with more or less serious somatic and psychic disturbances—from a hygienic-medical standpoint, these questions must be answered not according to general rules, but according to sex, age and disposition, temperament and character, education, environment—that is to say, *individually*.

2.—For obvious reasons, discussions have mostly considered *men* and especially *adolescent men*. But the question of sexual abstinence is of more importance for *women* and for women of all ages up to the completed climacterium; here sexual abstinence must be considered as more serious and more important not only because of the prohibited sexual satisfaction as such, but in a far higher degree, because the unsatisfied impulse for motherhood, the longing for children are essential factors.

3.—The renunciation of sexual satisfaction must not be regarded as impracticable or as connected with unsurmountable disturbances and lasting injuries for the healthy youth of both sexes, until we reach a certain age which corresponds to the completed development (about the middle of the twenties); this is true, at least, for our climatic, hygienic and social conditions.

(The opposite assertions, propagated by the effeminate tendencies of to-day and a corresponding one-sided and biased tendency in literature, are generally unfounded and enormously exaggerated.)

But, as we have said, this applies only to individuals of a healthy disposition who have grown up under normal conditions and live in accordance with the rules of hygiene; the end of whose education is an harmonious development of mind and body, and whose habits of life do not prematurely and unnecessarily emphasize the sexual impulses and aims, and push them to the front.

4.—The case is different where these conditions are absent: where, from the beginning, the individual is abnormally predisposed, and of an inferior and psychopathic constitution, and has grown up under unfavorable influences.

Under such circumstances there may be produced, at an early age, threatening manifestations of serious somatic and neuro-psychic injuries, and various derangements of the impeded sexual impulse, associated with other psychoneurotic disturbances (anxiety neuroses, etc.). Here, however, in the totality of jointly operat-

ing causative factors, we must consider sexual abstinence only as an auxiliary factor, and only in the rarest cases as a directly *exciting* cause.

5.—Of course, things are essentially different for persons of both sexes who have reached the age of full maturity. Among men, sexual abstinence spontaneously practiced or imposed from without, is regarded as a comparatively rare exception and, in its consequences, an accomplishment of heroic ascetism, inasmuch—as experience teaches—the ascendancy of loftier intellectual interests and higher aims of the will may lead to a stunting and dwindling of sensuality, and thereby essentially lessen the danger of its non-satisfaction for the organism. After all, such so to say asexual manhood must be regarded as a sort of abnormality and at least, as an undesired, inappropriate venture for average natures.

Among women, according to their whole somatic-psychic organization, the injurious consequences of a continually practiced sexual abstinence manifest themselves much sooner, more intensively and (apart from a minority of pronouncedly “frigid” natures) almost without exception, in different gradations. Even in *light* cases, almost always a gradual stunting or one-sided development of the intellectual personality takes place together with a never-failing unfavorable affection of the purely somatic functions; while in *serious* cases, only too often full-grown symptoms of anxiety neurosis, of sexual neurasthenia, hysteria and even fully developed psychoses manifest themselves as consequences of the forcibly suppressed female instinct, and they exercise a calamitous influence upon the later periods of life.

6.—To sum up: *Temporary* sexual abstinence, especially during youthful years of development, can very well be practiced. Under a normal constitution and proper habits of life, it is without danger to the health of the individual. However, a *continued*, or, worse yet, a *lifelong* sexual abstinence is not by any means without danger, and often must be regarded particularly among women, as the direct cause of serious somatic as well as psychic injuries. Consequently, its imposition and moral or legal coercion is a continual source of danger to the individual's body and mind. Therefore, without being in sympathy with the extreme program of radical sex reformers, from a hygienic standpoint we hail with pleasure all efforts which are tending towards the removal or mitigation of this “Sexual Misery.”

# ABSTRACTS

## FOREIGN BODIES IN THE VAGINA: REPORT OF A REMARKABLE CASE.

By THOMAS S. CUSACK, M.D., (L. I. Med. Jour.).

Kings Park State Hospital, Kings Park, L. I.

The following may have its fellow recorded somewhere in the pages of medical literature, but up to the present I do not remember having come across its compeer anywhere. Now and then one finds a few isolated cases where a single foreign body, such as a hair-pin, etc., is encountered, but when the number is legion we must admit that the condition is unique if not rare. The case which I am going to describe presents many interesting features, viz., the number and character of the foreign bodies, their duration in the vagina prior to recognition, the symptom complex leading to a mistaken diagnosis, age and mental condition of the patient, and finally the subsequent history. The accompanying photograph speaks for itself, and may be of interest.

*Case E. D.*, Dementia Praecox, Paranoid Form, female, single, 44 years of age, occupation nurse, born in Ireland; admitted March 10, 1908 to the Kings Park State Hospital from St. Vincent's Retreat, where she had been for eight months prior to admission here. Mental condition characterized by active auditory hallucinations, lethargic condition, extreme apathy, indifference, at times excitable, had a fixed persecutory trend against some friends of hers who seem to have known all about her past life; very active masturbator.

Physically, patient was poorly developed and poorly nourished; systolic murmur at the apex; lungs, abdomen, cutaneous and nervous system negative. Since coming to the hospital she has grown very much dilapidated and deteriorated. Some time after admission it was discovered that she was failing in health and had lost considerable weight. The physical signs in her chest revealed the presence of pulmonary tuberculosis, resulting in her being admitted to the tubercular ward April 23, 1910.

On Wednesday, September 5, 1917, while making rounds on the ward, my attention was attracted to the fact that the patient had a very foul discharge, tinged with blood. At the same time it was noted that she had marked protuberance of the abdomen, confined especially to the region between the symphysis pubis and the umbilicus.

Immediately a vaginal examination was made, which revealed the presence of a mass the size of a large grape fruit. This mass had an extremely hard, nodular surface, was adherent to the walls of the vagina and could not be dislodged. The adnexa were not palpable.

The vaginal secretion was noted as foul smelling and tinged with blood, to all intents and purposes resembling cancerous ichor, pointing to a carcinoma of the uterus, with which, as a matter of fact, I thought I was dealing. Lysol douches were at once instituted as a palliative treatment and a deodorizer. Close watch was kept on the case and further developments were awaited.

A few days later it was noted that the tumefaction in the abdomen assumed enormous proportions; physical examination revealed the presence of a tumor body, symmetrical in form, which could be well outlined, and seemed to spring from the body of the uterus. Percussion revealed a dull note over this tumor body and the abdomen was extremely tense.

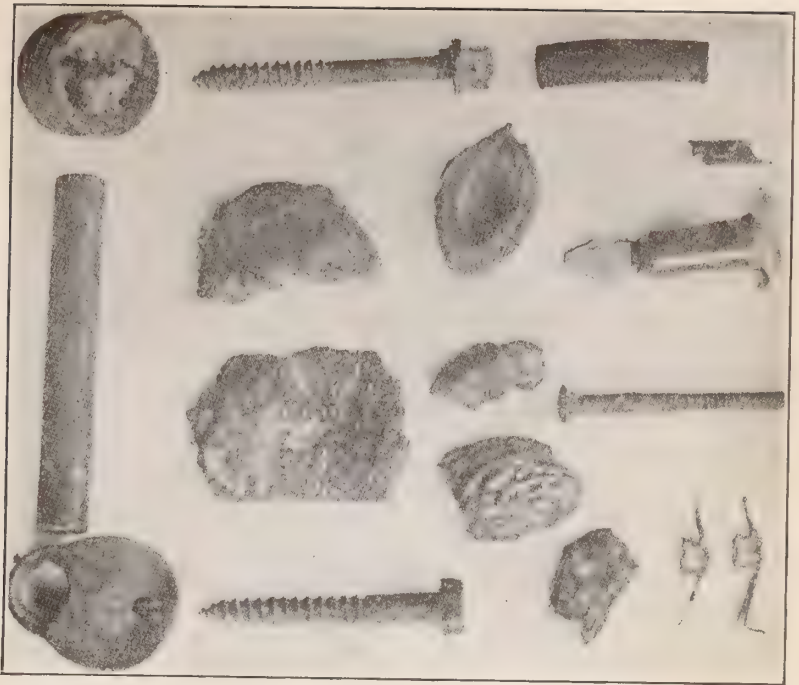
Of course, the diagnosis of a possible pregnancy was completely routed. The most probable conditions thought of were that we were dealing with a pedunculated ovarian cyst, dermoid cyst, or uterine fibroma.

A few days later it occurred to me to examine the patient again vaginally. This I did, and, instead of finding a carcinoma of the uterus as I heretofore thought, my fingers went through an exceedingly boggy mass, exceptionally friable, and on removal I found that I was dealing with the following articles which, evidently from the history, had lain there for well nigh seven or eight months:

- 1 Padlock
- 2 Fish Vertebrae
- 1 piece Gas Pipe
- Husk of Nuts
- 4 Screws
- 1 piece Rubber Tubing
- Parts of an Electric Bulb, which  
apparently had been put in intact.
- 2 medium sized Fruit stones
- 1 Fairly Large Sized Sand Stone  
and numerous Calculi,

the whole thing enmeshed in a matrix of clay, cotton, cheese-cloth, and matted hair.





To illustrate Dr. Cusack's case of Foreign Bodies in the Vagina.



To illustrate Drs. Levy-Bing and Gebray's article on Enormous Syphilitic Chancre on Abdomen.



Dr. Gordon Gibson, of Brooklyn, N. Y., visiting surgeon to the hospital, was called in consultation and made a diagnosis of left ovarian cyst, which was subsequently confirmed by operation. This cyst weighed 10 pounds. The patient made an uneventful recovery. At the present time she is up and around the ward and seems to have improved very much mentally and physically from the above unusual syndrome.

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#### ENORMOUS SYPHILITIC CHANCRE ON ABDOMEN.

Drs. Lévy-Bing and Gebray (*Annales des Mal. Vén.*, Jan. 1918) report the following case. A man, aged 34, attendant at a military infirmary at the time of the accident, came under the care of the writers on August 10, 1917, for a "lesion in the pubic region, probably of syphilitic origin." The patient presented a voluminous ulcerous crusty lesion in the abdominal region. He was emaciated and tired looking; his weight was 64.5 kgs., having lost from 4 to 5 kgs. in three weeks. On interrogation he gave the following history: Being on leave of absence during the latter part of June he indulged in numerous cohabitations with the same woman. July 20th (twenty days after his last coitus) he noticed a pustulous lesion in the abdominal region. This did not trouble him in the least; he thought it was a furuncle. Towards the end of the month of July he noticed that his "furuncle" did not get better—on the contrary, it increased in size and assumed the appearance of an ulcerous crusty sore. He then consulted a physician of his regiment who prescribed wet dressings. After this the crust fell off, to reappear at once, and the sore increasing in size. On August 8, he was sent to an infirmary, and on August 10th, removed to the venereologic station at the base of his division. The writers saw him on the same day, at 3 o'clock in the afternoon. He was examined at once, and a diagnosis of syphilitic chancre in the abdominal region was established without difficulty. At the same time the writers discovered a general very pronounced macular roseola. According to the patient, it had not existed in the morning and had broken suddenly at 11 A. M. The lesion was on a level with the abdominal region, three centimetres above the root of the penis, exactly on a line contiguous with the umbilicus in the centre of the pubis. It was elliptical. Six centimetres (2½ inches) wide, three centimetres high. The edges were slightly raised and red; the bottom was covered with blackish, smooth, very hard and very adherent eschar. Palpation revealed a deep and very

pronounced induration. The peripheric tissues were slightly edematous and red. There was a bilateral, polyganglionic, hard and mobile inguinal adenopathy. The integuments were covered with a general macular roseola, certain parts of which were confluent in different places, and chiefly so on the surface. The Wassermann test, made on August 18, was positive. The combined arsenic and mercury treatment was instituted at once, intravenous injections of novarsenobenzol being given by the week, intramuscular injections of biniodid every other day. The local treatment consisted in wet dressings, applied to the chancre. On August 14, after the black eschar had disappeared, the wet dressings were continued. Under the specific treatment the chancre subsided rapidly. On September 7th, of the large and deep ulceration nothing was left but an erosive surface the size of a pea. The pigmented scar was still very hard. The patient began to regain his strength, showing a weight of 68 Kgs.

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#### SYPHILIS AND MALIGNANCY.

In a paper on Syphilis and Malignancy (*Am. Jour. of Syph.*, Jan. 1918), Dr. Burton Peter Thom expresses the opinion that syphilis is a very potent factor in malignancy, especially so in regard to buccal and lingual cancers which form a not inconsiderable percentage of malignant disease. The author believes that a causal relation exists between them because syphilis produces a *locus minoris resistantiae* that renders the tissues more susceptible to the development of aberrant cells. He wants that in every case of supposed malignancy, careful exclusion of syphilis should be made. In summing up he places emphasis on the following points: I. Syphilis predisposes malignant diseases. II. The most malignant forms of syphilis and cancer may exist side by side—the so-called juxta-syphilitic carcinoma or epithelioma. III. In a syphilitic developing cancer there is almost certain to be a local outbreak of the luetic disease in close proximity to the malignant growth. IV. In an individual with cancer who contracts syphilis, the malignant disease is stimulated to increased activity. V. Leucoplakia occurring in syphilitics, especially if tobacco is used in excess, almost invariably develop cancer of the mouth or tongue. VI. Epithelioma or carcinoma may develop on a gumma, the lesions merging. VII. Syphilis may exactly simulate cancer in any location, either of the viscera or on the surface of the body.

## CONFLICT BETWEEN SOCIAL AND NATURAL MAN.

Dr. G. Frank Lydston (*Impotence and Sterility*) decries the fact that sexual immorality and perverted sexual physiology of the human race is discussed from the standpoint of morals, with a total disregard for common sense, to say nothing of natural law. It does not seem to occur, he says, to the moralist and would-be social reformer that there is an organic basis for sexual infractions of moral and physiologic law—still less is it understood that the moral code is a relative matter, devised to subserve some selfish motive or other, with a disregard for natural law. . . . That monogamy, from a sociologic standpoint, irrespective of arbitrary moral codes, is best adapted to our own social necessities, is admitted. That it is in conformity with natural law so far as the human race is concerned, the author does not believe. Man, by nature, instinct, and physiologic demand—and incidentally, as a cog in the machinery of biologic “economics,”—is a polygamous animal. Monogamy, like many other social customs, is a sacrifice of a natural law to personal and social selfishness and expediency. The sexual immorality and perverted sexual physiology of man—taking our own moral code as the standard—are the result of the battle of social with natural man.

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CRIMINALITY AND SEX.

Altho statistics from every country show that women contribute a very small share of the serious crime of a nation—probably not more than ten per cent,—yet a careful physical and anatomical examination of the women who have led immoral lives discloses the fact that it is they, rather than the occasional female offender, who exhibit a large proportion of those deviations from the normal type, which are associated with men classed by Lombroso as born criminals. [Something which we no longer believe. Criminals, unlike poets, are made, not born.—*Editor*.] According to this mode of education, on the biometric basis, there is but a very slight difference in criminality between the two sexes, leaving perhaps a slight predominance of criminal instincts among women.—WM. AND CATHERINE WHETHAM: *Heredity and Society*.

## TWO ODD CASES OF FOREIGN BODIES IN THE BLADDER.

By CLARENCE MARTIN, M.D., St. Louis.

One doing urological practice cannot but be struck by the comparatively large number of patients who, for one reason or another, introduce foreign bodies into their urethral canals, and then losing control of the object permit it to slip further along until it reaches the bladder. Some of these patients employ the object for purposes of urethral titillation, ordinary masturbatory procedures proving insufficient, or the patient wants to try something new. New pleasures are ever popular in this prosaic world of ours.

Owing to the shortness of the female urethra, a condition facilitating their introduction, foreign bodies in the bladders of women are commoner than in male bladders. Then again, the proneness of some women to resort to attempts to bring about abortion in the privacy of their own rooms and guided entirely by the sense of touch accounts for some of the bodies introduced into bladders, and in a manner "absolutely unknown" to the sufferers.

A boy, 19 years of age, was referred to me by Dr. J. Hethcock of Morehouse, Mo. Three years previously the boy began to complain of pain in the bladder and increasing urgency and frequency of urination. During this period and up to the time of coming under Dr. Hethcock's care, several physicians had treated the patient for "catarrh of the bladder," cystitis, etc. Dr. Hethcock sounded the boy's bladder and easily detected a stone. Thereupon he referred the patient to me for treatment. A cystoscopic examination disclosed a large phosphatic stone.

The boy admitted that for some years he had masturbated rather frequently. Three years before, at the age of 16, on one afternoon while engaged in this pleasant pastime, the happy thought possessed the boy to take a piece of chewing gum from his mouth, roll it into the form of a pencil and introduce it into his urethra.

During the subsequent manipulation to which the pencil of gum was subjected, it broke into two pieces. Thoroughly alarmed, the young fellow made frantic efforts to work the fragment from his urethra. His efforts merely forced the piece of gum further back into the canal until finally it reached the bladder. He told his parents nothing. In a few days following the unhappy

accident, bladder symptoms began and continued to increase in severity until coming under my care—three years later.

The stone was removed through a suprapubic incision done under local anesthesia (one-half per cent. solution of novocain). It was a soft, friable phosphatic concretion measuring 1 by 1½ inches. On being sawn in two the nucleus of the stone was found to be a soft piece of chewing gum.

A girl, 15 years of age, was referred to my service at the St. Louis City Hospital from the medical service for treatment for an intensely painful cystitis. I found the girl suffering from great urgency and a fifteen to thirty minute frequency. The urine was foul. Owing to the violent cystitis, which prevented sufficient distension of the bladder, cystoscopy was unsatisfactory, but a view was secured of what seemed to be two or three stones. A foreign body was plainly felt upon introduction of the instrument. The Roentgen ray showed a large, peculiarly shaped shadow in the bladder region.

The girl was etherized and litholapaxy attempted, but it was impossible to distend the bladder and the jaws of the lithotrite would not grasp the body which could be plainly felt. The urethra was then dilated and the index finger introduced. A soft rubber catheter, encrusted with urinary salts, was easily made out. After some manipulation the finger was crooked in a bend of the catheter and it was withdrawn. It retained the shape it had taken in the bladder. It had lost its elasticity and was coated with phosphatic encrustations.

The following day the dilated sphincter muscle had regained its tone, and in a few days under irrigations with solutions of nitrate of silver, the vesical symptoms disappeared.

What appeared cystoscopically to be two or three stones was the appearance given by the doubling of the catheter two or three times on itself, the elbows thus produced giving this impression.

The girl subsequently questioned, strenuously denied all knowledge of the introduction of the catheter for any purpose but when she confessed that four or five months before she had been pregnant and had gone to a midwife for aid, it became obvious that some unskilled hand had made an effort to introduce the catheter into the pregnant uterus and, unfortunately for the girl, had entered the wrong opening. The catheter had been in the bladder for four or five months at least. Its condition showed that.

## SYPHILIS AS A CAUSE OF DIABETES AND THE DIAGNOSTIC VALUE OF THE WASSERMANN TEST.

Dr. John R. Williams (*J. A. M. A.*, 2. 9. '18) directs attention to the startling pronouncement of A. S. Warthin in 1916 (*A. J. Med. Sc.*, vol. 152, p. 157 and p. 508) that syphilis is probably a frequent cause of diabetes mellitus and that the Wassermann test and clinical history, when negative are inconclusive evidence of the absence of syphilis in diabetes. As there are from 100,000 to 1,000,000 diabetics and about 3,000,000 syphilitics in this country, it will become obvious that the relation of these two diseases requires careful study. For a number of years, Dr. Williams has tabulated, from the histories of cases, all observable abnormal changes in body structures and functions. A careful examination of 126 cases for the lesions which characterize syphilis did not show that the disease is a common causal factor in diabetes. Thirty-seven of the author's patients had a cholesterinemia, and yet reacted negatively to the Wassermann test. Since cholesterol is purposely added by serologists to increase the delicacy of the test, it would seem that if these patients had had the slightest trace of syphilitic infection, they would have reacted positively. Moreover, many combined clinical and pathologic studies reported in the literature support the belief that the Wassermann reaction as a diagnostic aid is a dependable procedure in from 70 to 90 per cent. of all types of syphilis. Furthermore, in the hands of clinicians who have had a wide experience in the study of diabetes, the Wassermann test has been positive in only from 3 to 10 per cent. of the cases examined. In the author's experience, only four cases out of 143 examined thus reacted. All this does not lend support to the hypothesis that syphilis is a prominent factor in the production of diabetes.

[In former years "malaria" was the underlying cause of all obscure human ills. We have now a class of physicians who see "syphilitically:" They have a tendency to see syphilis in every human being, from the newborn babe to the centenarian. The history of luetic infection may be lacking absolutely, there may be complete absence of clinical symptoms, the Wassermann may be definitely negative—and still it is or may be syphilis.

Thus does the pendulum swing from one extreme to another. *A priori*, one would think that there can be little if any relationship between diabetes and syphilis: diabetes is a particularly frequent disease among the Jews, in whom syphilis is less common than in any other nation in the world.—*Editor.*]



### PHAGEDENIC CHANCROID SUCCESSFULLY TREATED WITH CARREL-DAKIN SOLUTION.

In a paper on the Use of the Carrel-Dakin Solution by Drs. J. W. Bodley and W. H. Means (*Med. Rec.* 2. 23. '18) the following case is reported. A young man, aged 26 years, came to the dispensary of the Lankenau Hospital, Philadelphia, with a painful discharging chancroid situated on the frenum. He was put to bed and treatment instituted with 50 per cent. solution of potassium permanganate, 50 per cent. silver nitrate in the form of the caustic stick, pure iodine crystals, and pure carbolic acid. In spite of these measures the condition progressed rapidly from bad to worse until finally the dorsal surface of the glans with the corpus spongiosum and the overlying skin became involved. Amputation of the penis was considered and the operation was consented to. But before resorting to this radical measure, an attempt was made to treat the case with Carrel-Dakin solution. A thick layer of gauze was applied to the parts and held in place with a bandage, and the patient was instructed to keep the gauze constantly moist with the solution which was placed at his bedside. As the dressing became soiled, it was renewed. At the end of 36 hours the discharge had ceased entirely, and at the end of five days the use of the solution was discontinued, and the patient was able to leave the hospital on the seventh day. However, the dorsal half of the glans had been lost. The patient said that at no time had he experienced any irritation from the solution and when seen four weeks later the result was remarkable.

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### CONDYLOMA OF THE UMBILICUS.

Dr. A. G. Rytina (*Am. Jour. of Syphilis*, Jan. 1918) describes the following case. November 16, 1916, a man, steelworker by profession, complained of sores around the arms. He had been in good health all his life. No previous venereal diseases except a sore on his penis eight weeks ago, the incubation period of which was nine days. The sore healed in a month under local treatment. About five weeks ago he noticed a severe itching around the arms which was followed in several days by the appearance of a number of sores which gradually became larger and more painful. During the past two weeks a warty mass has appeared around the arms which was so painful that the patient had no rest. During the last day or two he had a burning and itching sensation in the umbilical region which he attributed to an elastic belt he wore, which reached

to the level of the navel. He also complained of a sore throat and a sore on the inside of his lower lip. Examination revealed the external genitals normal, except for the presence of a small elevation on the right lip of meatus, and an indurated area on the left side of the penis, near the frenum. Both these places were the remains of the original sites of infection, evidently two in number. The inguinal glands of both sides were enlarged and painless. Surrounding the arms there was a ring of condylomata which, on microscopic examination, showed many spirochetæ pallidæ. A faint macular rash could be seen over the body. The right tonsil was covered by a mucous patch, and a patch was seen on the inner side of the lower lip. A cervical adenitis was present also. On everting the umbilicus three distinct and typical condylomata were seen.

Microscopic examination showed the presence of many spirochetæ pallidæ. The patient was given four intravenous injections of salvarsan of 0.3 gram each, at weekly intervals. On December 4 there was a slight itching around the arms, but the pain had disappeared. Condylomata of the umbilicus were drying up. On December 12 the condylomata of the arms were almost dried up and no longer caused discomfort. The condylomata of the umbilicus were dry and smaller. The lesions were all clearing up.

In commenting on this case, the writer expresses the opinion that the irritant action of the belt worn around the umbilicus was undoubtedly the predisposing factor in the production of the lesion, the luetic nature of which was demonstrated by the presence of spirochetæ pallidæ and their rapid disappearance after the institution of antisyphilitic treatment.

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#### TUMORS OF THE TESTICLES.

In an article on Testicular Tumors (*Clin. Med.*, March, 1918) by Drs. G. Frank Lydston and Milton J. Latimer, the authors present two cases from practice to emphasize the necessity for early operation. The subject of the first case was a boy of 18, suffering from gonorrhœa, who had injured his right testicle. What was diagnosed as orchitis supervened. Three weeks later he consulted Dr. Lydston. A testicular tumor involving the entire testis was found. It was smooth, insensitive, painless, elastic and the size of one's fist. There was no glandular involvement and the patient's general health was good. The tumor was removed, the cord being resected high up in the pelvis. Healing was prompt. The tumor was typical adenosarcoma. When seen twelve years later the patient was still perfectly well. In the second case, a physician, 28 years

old, had received a slight injury of the right testicle. This was followed by a moderate swelling of the testicle, being, at first, only slightly painful. Pain and swelling increased, with considerable neuralgic pain in the cord. There was no temperature. When the patient consulted the writers three weeks after the injury, there was a swelling, apparently limited to the epididymis. It was slightly sensitive and about the size of the thumb. As the patient many years before had had tuberculosis, infection of the testicle with tubercle bacilli was suspected. Epididymectomy revealed the epididymis being normal, the tumor that had been mistaken for the globus minor being a circumscribed growth in the lower pole of the testicle. The rest of the testicle was normal. The appearance of the neoplasm suggested the possibility of gumma. A section taken for examination showed the tumor to be carcimona. Complete abolition of the testicle was immediately performed, the cord being severed as high up as possible. The patient recovered promptly.

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#### AN UNUSUALLY LARGE VESICAL CALCULUS.

Drs. McCandliss and Bercovitz, Hoi How, Hainan, China, report the following case (*J. A. M. A.*, 3. 2. '18): October 30, 1917, a man aged 31 entered the American Presbyterian Hospital, complaining of great pain on urination, with pain over the bladder. He had been in this condition for over ten years. When entering the hospital he could not stand erect on account of the pain. A sound introduced into the urethra met at the neck of the bladder a solid, immovable body. This could be palpated 2 inches above the pubes. The urine showed an intense cystitis. An incision was made above the pubes and the bladder opened. A large irregular stone was disclosed which was found to be impacted. As it could not be dislodged, a hammer and chisel were used to break it into pieces. An outer shell from three fourths to seven eighths inch in thickness was first broken through anteriorly and removed. The nucleus of the stone, 2 inches long, 1½ inches wide, and 1 inch thick, was then removed. A mass of small fragments and debris was removed; a considerable amount of "sand" was adherent to the walls of the bladder and the edges of the wound. After thorough drying, the fragments that were recovered weighed 385 gm. The bladder was thoroughly irrigated and a large rubber tube drain left in the suprapubic opening which on November 21 was almost closed.

## INFECTIONS OF THE GENITO-URINARY TRACT.

Dr. Louis E. Schmidt (*Chicago Med. Recorder*, Feb. 1918) directs attention to the relation of focal infections to general diseases. Both sexual and urinary organs are often involved in inflammatory diseases. In acute gonorrhœa infections of the urethra and adnexa or both, septicemia, endocarditis, arthritis, and synovitis, based on gonococcal infection, are not uncommon. The author is convinced that there is an internal secretion of the prostate in many instances of enlarged prostate, often in comparatively young individuals, which is productive of signs and symptoms of a pronounced cardiac and vascular type. These are not infrequently accompanied by pronounced renal and gastric symptoms. The prostate is almost always involved in a chronic urethral infection. The writer has nearly always found bacteriologically either the streptococcus or staphylococcus, and never the gonococcus, in chronic involvements of the prostate of more than two or three years duration. He has never found the gonococcus except in comparatively recent infections. Seminal vesicles are equally as often involved as the prostate, and bacteriologically identically. As a rule, both vesicles and prostate are involved at the same time. If operative work is undertaken, *all* structures involved should in most instances be operated upon. [?]

Neuroses and psychoses are frequent accompaniments of inflammatory involvement of the prostate, verumontanum and vesicles. The bladder is frequently inflamed, but as a rule infection is also present elsewhere. In several instances of ulcer of the bladder with cystitis, the writer can recall remote troubles which were improved by local treatment of the ulcers. The kidney and ureters are easily involved in various forms of infection. The writer emphasizes the necessity of not permitting ordinary urethral infections or such of the genito-urinary tract to become localized or to become focal infections which then become foci of infection and which in turn are the cause of many diseases, indefinite, vague, of more or less importance.

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 DIFFERENCES IN THE EXTERNAL GENITAL  
ORGANS IN DIFFERENT RACES.

The external genital organs present very marked differences in different races, being but slight in the male, but very considerable in the female. The hemispherical, conical, and pyriform mammæ which are now characteristic of the races which surround us, were formerly peculiar to distinct races. It is not less certain

that their exaggerated length, from the period when the female has fulfilled her maternal functions, is an essential characteristic of other races. We meet with accounts of negresses throwing their breasts over their shoulders to suckle their infants hanging at their backs. A Bosjesman woman could bring the two breasts together behind, above the region of the buttocks.—PAUL TOPINARD.

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#### SEXUAL LOVE AN ACQUIREMENT.

G. ARCHBALD REID (*The Laws of Heredity*) maintains that sexual love is an instinct which prompts to actions which, like swimming, are instinctive in the lower animals, but which man must acquire the ability to perform. At any rate, the ability to perform all the actions which lead up to the sexual act *are* acquired with him. The instinct is better developed, as a rule, in men, who play an active part, than in women, who play a passive part. No man could have offspring unless he had the instinct; but women, who in past times have often been the helpless slaves of their masters may, and often do have, offspring in the absence of any sexual inclination. On this, F. H. Hayward (*Education and the Heredity Spectre*) comments that the animal craving shared by man with the brute is not here intended, but the romantic feeling of admiration and devotion which is the theme of modern novelists. Such love is a thing of ideas, of ideals, of social atmosphere, of culture-inheritance. In modern Europe romantic love was largely the creation of the troubadours. It was they who threw a halo around love, as powerful as the stigma which, centuries before, was thrown upon it by the monks. What is odious and detestable at one epoch, becomes ideal and fascinating at another. In ancient Greece, forms of love that to-day in the eyes of the law are criminal, were regarded as romantic and ideal. In all such cases, the quality and status of feeling depended not on heredity, but on social atmosphere and tradition.

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#### A CASE OF PSYCHIC IMPOTENCE.

A man 31 years old, perfectly healthy, with well formed and apparently normal genitals, came to Dr. Frank G. Lydston (*Impotence and Sterility*) for relief of impotence. He was of highly wrought nervous condition and had never been anything of a roué. He had not experienced an erection for some months. As he contemplated matrimony he desired a course of treatment. On inquiry he stated that he had on several occasions failed in accomplishing intercourse, but that he had found that with certain

females he was perfectly potent, while with others he was absolutely impotent. Under a course of local fardadization he improved very rapidly and in a few months the sexual function became so active that the electrode could not be passed because the slightest contact with the urethra produced vigorous erection. He married, yet for a year after marriage he had not yet succeeded in accomplishing intercourse. In the author's opinion, there was some inhibitory cause of a mental character, as shown by the fact that after marriage he still had vigorous erections and nocturnal omissions with dreams. As soon as the idea of attempting intercourse entered his mind he found it absolutely impossible to secure an erection. The author finally accomplished a cure by the following stratagem: The wife was sent away for three months, the husband being meanwhile treated with electricity. On the day of the wife's homecoming the patient was provided with a rectal suppository containing a little belladonna, opium and camphor. He was instructed to insert this on going to bed and was assured that the wonderful suppository never failed. There was no future trouble, the wife becoming pregnant within a few weeks.

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#### PROLONGED CONTINENCE AS A CAUSE OF IMPOTENCE.

Dr. Victor Vecki (*"Pathology and Treatment of Sexual Impotence"*) points out that every gland, including the sexual glands, requires a certain amount of excitation or stimulation of its nerve centre to produce energetic action; otherwise it depreciates and finally ceases to respond to excitation. Every muscle, including the erectile muscles, is strengthened by exercise, and is weakened, wasted and atrophied if not exercised. All bodily functions demand appropriate gymnastics, or work, the sexual functions no less than any other. It is practically proven and in accord with theory that continence, or sexual abstinence, whether absolute or relative, weakens vitality. The sexual instinct disappears gradually, if not roused from without. The cases oftenest observed and affording the clearest proof of the weakening influence of continence on virility are those in robust men compelled to observe continence. In many cases of impotence the prostate gland is treated with all kinds of local applications, milked and massaged, where the natural exercise of its functions would accomplish all that is necessary. The vesiculæ seminales, the prostate and neighboring glands are sometimes choked up with the products of their own secretions, producing congestion or passive hyperemia, and its con-

sequences. In such cases, instead of milking the seminal sacs, or massaging the prostate, the physician can safely order their emptying, repeatedly if necessary, in the natural way. The same is true of latent gonococci lodged in the prostate, and giving rise to chronic gleet and various urinary disorders. It is a common cause of sex weakness in advanced cases and cannot be removed by massage and milking. In regard to Vecki's recommendation of the emptying of the prostate by intercourse to rid it of gonococci, it is of course necessary to use some method to prevent infection of the vagina, such as sanitary coverings or antiseptic solution.

Dr. Landois ("*Physiologie des Menschen*") maintains that the continued inactivity of the nerve centres of the reproductive organs diminishes their irritability, or excitability, even to complete annihilation.

Edward Martin ("*Impotence and Sterility*," in Hare's "*System of Therapeutics*") argues that prolonged continence is one of the causes of atonic impotence when the instinct is strong and the mind filled with amorous desires, on account of the prolonged congestion which does not receive the normal physiologic relief.

Loewenfeld ("*Sexualleben und Nervenleiden*") recites a number of cases in which prolonged abstinence caused various nervous diseases.

Wilhelm Erb ("*Consequences of Sexual Abstinence*") says that at about the third decade of man's life seminal tension becomes so great that enforced continence leads to pollutions or masturbation and the emotional nature is more or less impaired.

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#### THE CATHOLIC CHURCH AND THE BIRTH RATE.

Edgar Schuster ("*Heredity*") points to the curious contrast in fertility shown between the French residents in France and those whose ancestors emigrated to Canada. The latter, after moving on from Canada to Rhode Island, are the most prolific of the immigrants in that State, and in Canada itself the French are multiplying at a greater rate than the English. The writer believes that the most probable cause of the contrast is the greater influence of the Roman Catholic religion in Canada than in France.

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Many a child born by accident, against the parents' will, has proven the parent's treasure and become one of the world's great and noble saviors.

## SOME FACTS ABOUT THE AMERICAN INDIAN.

The total Indian population in 1910 was 265,683 for the United States, and 25,331 for Alaska. (All persons of mixed white and Indian blood who have any appreciable amount of Indian blood are counted as Indians). The number of Indians of full blood was 150,053; of mixed blood 93,432, leaving 8.4 per cent. not reported. (In Alaska the proportion of full blood is much higher). Males predominate, there being 103.5 males for every 100 females. (In Alaska the males being 105.3.) Sterility is considerably less common in cases of miscegenation than in those of full blood; sterility decreases directly as the amount of white blood increases. There is an inverse relation between the amount of white blood in the married couple and the proportion of childless unions. Between Indian and white the highest fertility is between full blood and white, but the fertility is still more pronounced where husband and wife represent a mixture of white, negro and Indian. For families of from one to eight children there is in almost every case a greater degree of vitality the greater the amount of white blood represented. Polygamy is not now common among the Indians, but it appears that polygamous connection gave a considerably smaller percentage of sterility, and, when fruitful, a larger percentage of children survive than in full blood monogamous unions. Early marriage is common, the proportion of marriages between 15 and 19 years of age being greater among Indians than among whites or negroes.—Indian population in the United States and Alaska, 1910. Dept. of Comm., Bur. of Census, Washington, D. C., 1915.

## UNIVERSAL PEACE.

... The days of universal peace are not at all near, nor may we look for their coming until the base instincts of human nature have been eliminated or subdued by an intelligent self-control. Meanwhile, whether a people be at war or peace, their deep discontent with the course of their life is strong testimony to the misery of human existence.—DR. W. DUNCAN MCKIM: *Heredity and Human Progress*.

As immoral must be condemned every sexual act in which harm is wittingly done to the physical or moral personality of the sexual partner. Hence, sexuality, moral or amoral, whichever you will, presupposes freedom of action and intrinsic spontaneity in both partners.—ROBERT MICHELS.



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## DISGUISED ONANISM.\* (MASKED MASTURBATION.)

By WILHELM STEKEL, M.D., Vienna.

*Translated*

By SAMUEL A. TANNENBAUM, M.D., New York.

I am of the opinion that all human beings, without exception, masturbate and that onanism is a physiological process which at a certain age is indispensable to the infant individual. I go even further and maintain that onanism is also indispensable to many adults for whom it is the only adequate form of sexual gratification. My reasons for this opinion will be found in an address on "Onanism" published in the second publication of the "Discussions of the Vienna Psychoanalytic Association" (Wiesbaden, 1912). At this time I shall only epitomize the most important results of my investigations before I go into the discussion of my present theme and I think I can do this best if I begin with the description of a case that came under my observation during the past few months.

The past summer a woman consulted me about insomnia. The form of sleeplessness she complained of was such as we are accustomed to seeing in cases of 'apprehension neurosis.' The lady falls asleep easily enough but awakes suddenly with palpitation and a feeling of great anxiety, throws herself about in bed for hours and can't fall asleep again. All sorts of freakish thoughts for which she cannot account go through her head. She is of the opinion that the malady is probably the result of onanism which she practised from her youth up to a few months ago. She has learned from physicians and from books that she has utterly ruined her nerves by her secret vice. She reproaches herself most bitterly. Her

\* The essay which is here translated by the author's permission first appeared in the 'Zeitschrift f. Sexualwissenschaft und Sexualpolitik' (Frankfurt a. M., February 1913), under the title: *Ueber larvierte Onanie*. The translator's additions are in square brackets.

husband knows nothing about her insomnia and she is afraid to tell him of her sickness because he is sure to think: 'Aha, she has surely been masturbating!' In addition to the insomnia she now also suffers from a distressing habit of brooding. She is always thinking how happy she would be if she had not masturbated. In her mind she reproaches her mother violently for not having instructed her adequately and deterred her from masturbating. She struggles with suicidal ideas and does not want to live any longer unless I can give her sound sleep again.

This case is typical. It shows us clearly how cause and effect are confounded. If persons who have masturbated much stop masturbating they become afflicted with apprehension neurosis. "These persons," says Freud, the discoverer of this fact, "have made themselves incapable of enduring life without onanism." Our patient too was healthy as long as she masturbated. Her insomnia and the subsequent broodings made their appearance a few weeks after she began to abstain. We can always confirm this observation: human beings fall sick because they have stopped masturbating and physicians then assert that they are sick because they masturbated. If there is any truth in what these Doctors say why does the neurosis so rarely show itself during the period of onanism and so often after the cessation of the habit? In an essay\* on suicide I proved that most suicides are persons who are waging a conflict with onanism and for whom life without onanism is valueless and life with onanism is impossible owing to the associated fear and feeling of guiltiness. Our patient, too, thought of suicide. But, as we know, there is an important law in the psychic life, the law of retaliation, of retribution. No one kills himself unless he wished to kill another! [Of course neurotics always assign other reasons for their suicidal thoughts.] From this point of view our case calls for further elucidation.

Here, too, the following observation could be made: I explain to the patient the harmlessness of her very moderate indulgence in onanism. But my explanation is powerless as compared with her intense feeling of guilt. Her insomnia persists and the feeling of guilt does not grow less, the broodings and reproaches continue. I am compelled to search after the deeper psychogenetic forces of the neurosis and discover the following facts: Two years before the lady had suffered a severe shock. She is married to a man

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\* *Ueber den Selbstmord* (On Suicide). The first publication (Wiesbaden, 1910) of the Vienna Psychoanalytic Association.

ten years her senior and of only very slight potency. After coitus she had to masturbate to experience an orgasm. Her husband became more and more moderate in the bestowal of his favors and laid the responsibility on his 'neurasthenia' which forbade frequent coitus. She submitted to the ostensible orders of his physician and the result was that months passed without any sexual embrace. One day the housemaid gave notice that she was leaving: She could not stay any longer; her master gave her no rest. He has been persecuting her for months and she has no other way of preserving her innocence but by leaving. . . . The effect of this announcement was naturally a succession of fearful scenes. She wanted to be divorced and denied the repentant husband any favors. What most grieved her was her past. She was a beautiful, attractive woman who had had many men after her and had many opportunities to sin. Her first thought was to be revenged. But she was the mother of six grown up children! And should she now, at the age of forty, begin to be bad after she had steadfastly travelled the straight and narrow path so long? Oh, why had she been so stupid? If she but had the power to turn back the hands of the clock and make up the pleasures she had lost for ever! She began to consider more seriously the thoughts of revenge. But her husband was now suspicious and jealous and sought for opportunities to convict her of infidelity and be quits with her. Besides, she could not be 'so bad' even if she wanted to. She had been too moral right from the beginning. As long as her husband lived she would be true to him! That was the thought that flashed through her head as he came home sick with a fever one day. And immediately thereafter she thought: 'if my husband should die now I'd be free and I could do as I pleased.' Her husband recovered and the house became more uncongenial than ever. And now thoughts of ridding herself of him began to occur to her and took the shape of poison fantasies which were to fulfil her revenge. These fantasies were already largely unconscious. The psychic conflict was now almost utterly insoluble inasmuch as a part of her motives and incentives were no longer conscious.

And only now did she cease to masturbate. She had in reality never experienced any pleasurable feeling during coitus. She was anesthetic per vaginam, and consequently clitoral manipulation meant more to her than coitus. Suddenly the thought occurred to her that she had ruined herself by onanism and began to reproach herself bitterly. It is noticeable that these reproaches were

really displaced. They emanated from other sources. *Onanism is the carrier of all guilty feelings. It attracts to itself the feeling of guiltiness which emanates from other sources and which must not and cannot become conscious.* Onanism is the prototype of all guilt.

So it was in this case. This woman reproached herself for her criminal fantasies and wished for her husband's death. These emotions were displaced on to the onanism. Only now do her suicidal tendencies become comprehensible. They were the punishment for her fantasies about poisoning her husband. Even the cessation of her masturbatory habit emanated from the verdict of an inner judge. She had found herself guilty and punished herself by giving up the greatest pleasure she had known: onanism. But she was incapable of living without it. . . . She was sleepless because of the most important cause for insomnia which is, as I have shown at length in my book on 'nervous anxiety states' (*Nervöse Angstzustände, Vienna, 2d ed., 1912*), inadequate sexual gratification. Her insomnia, however, had this remarkable characteristic: she would fall asleep easily and suddenly awake frightened from a series of confused dreams. What sort of dreams might these be? She told me a few of them. Most of them dealt with love affairs with strange men. She awoke from these dreams just before an orgasm or during the orgasm and invariably found her hand on her genitals. In her sleep therefore she still masturbated.

In this case we see the commonest form of unconscious onanism. That's what *pollutions* are. All neurotics obey a very important principle without a knowledge of which many of their actions are inexplicable. It may be formulated thus: *pleasure without guilt*. A pollution is a form of onanism for which one is not to blame. The reproaches can no longer be addressed to oneself. But our patient assumed responsibility even for her dreams. She did not want to 'fall' even in her dreams and wanted no orgasm. That was the secret punishment that she had unconsciously meted out to herself. Thereupon she began to be afraid of the night, in reality of the evil thoughts of the night. She did not fall asleep because she had to watch herself not to masturbate while asleep.

I shall now relate the outcome of my case. The elucidation of the fantasies about getting rid of her husband and the patient's full and frank confession had a fairly satisfactory result. With the aid of half a gram of adalin she got five hours' sleep. But

she awoke during the night and, fearing she might not fall asleep again, took another dose of the sedative, etc. Of course such a patient is not cured if she cannot sleep without a hypnotic and if she does not lose her fear of the night. This fear would not budge. One day however she came to me her eyes beaming happiness. She had slept the whole night through. She was cured. Some weeks later she confessed that she got good sleep only after she had begun to masturbate again. Her appearance changed strikingly. She became happy, could laugh again, be merry, etc., —in short, she was quite well again and felt well.

Where in this case are the injurious consequences of onanism? We may calmly speak rather of its beneficial effects without any fear of being decried as an 'advocate of onanism.' For in my opinion *the advocates of onanism have surely brought much less harm into the world than those who condemn the practice...* But this case shows us how complicated the question of guiltiness in connection with onanism is. We see also a stubborn conflict with unconscious onanism waged from motives of self-castigation.

Of such observations I could cite dozens. I know compulsion neurotics who were completely cured, gained in weight, and became more efficient as soon as the ban was lifted from a certain measure of self-gratification. All psychoanalysts will corroborate me when I say that the worst cases of neuroses are those who are ostensibly wholly abstinent and who have never masturbated.

But did I not assert at the beginning that all persons masturbate? These abstinent ones must also have masturbated. And so they have, and usually to a considerable extent. That they do not know it, do not even suspect it, proves the intensity of the repression, the significance of the splitting of their psyche, and shows how wide a gap there is between the conscious and the unconscious. That is why these cases are so difficult to cure; because it is such a tremendous task to discover and restore to consciousness the infantile and the disguised onanism. All these apparent abstainers practice some form of unconscious (masked) onanism.

The most frequent form, as we have already said, is pollutions. These patients take a most energetic stand against the pollutions and wage a fierce conflict with it. A healthy person takes a pollution as a matter of course, and sometimes even as a welcome relief. He has become reconciled to this kind of onanism without any guilty complicity on the part of consciousness and rejoices in this harmless deception. The neurotic individual, whose onanistic fan-

tasies always run to forbidden things (a fact which, as we know from Freud, is responsible for the guilty consciousness associated with onanism), fights against onanism because it is associated with incest fantasies, criminal impulses, perversions or 'paraphilia' (to use F. S. Krauss's admirable term). He tries to combat the pollutions with a strict diet, lying on a hard bed, drugs, cool sounds, exhaustion by hard labor, hypnotism [and even with the aid of electrical contrivances which are intended to awake him before a pollution]. Each recurring pollution fills him with worry, fears about his health and despair. Usually the pollutions occur after these youths, deriving their knowledge of sexual matters from such frightful scare literature as that by Retau [or "Man's Mission on Earth" by Kahn], cease to masturbate. [Now and then some stop the habit suddenly from a conviction that it is wrong, unmanly, etc.] Remarkably enough *normal sexual intercourse is not always a cure for pollutions*. There are some cases in which the pollutions stop altogether if normal coitus, or what is called 'normal,' is begun and practised often enough. But there are others who enter into relations with a woman and who for all that continue to have pollutions or even have to masturbate. Whence comes this?

The explanation is that these individuals have not found in the woman's arms the form of sexual gratification adequate for them, or that only one component of their erotism was brought into play in the act and that the others, like all hungry impulses, are on the alert for fulfilment. So there are secret homosexuals (cf. my essay on *Masked Homosexuality* [Englished by the present translator] in "American Medicine," Aug., 1914), who do not even know that they have homosexual cravings and who must always masturbate after heterosexual intercourse. This is only one example.

The various forms of pollutions are therefore nothing more than more or less cleverly masked onanism. Some patients admit this without more ado. They surprise themselves with their hands on their genitals and try by all sorts of manipulations to keep their hands outside the covers.

A second form of unconscious onanism is onanism during *hysterical attacks* which may occur in all possible degrees of intensity from an attack of hysteria major with arc de cercle to a temporary 'absence' [=giddiness or faintness or momentary loss of consciousness] lasting only a second. In all these processes

[*i.e.*, if they are psychoneurotic] in which consciousness is temporarily in abeyance forbidden actions occur. One of these actions, which is also the most frequent one, is onanism. This onanism goes hand in hand with the most varied fantasies, with criminal and perverse imaginings. (*Cf.* the chapter on 'the psychic treatment of epilepsy' in my book, "Nervöse Angstzustände," 2d ed., 1912, pp. 336-350.) If one of these fantasies threatens to break into consciousness the onanistic act is accomplished unconsciously by the aid of a hysterical attack. The characteristic movements of some hysterics leave no room for doubt as to this, and in some attacks one may actually observe genuine masturbation, bed-wetting, and seminal emissions. [We must not forget that genital manipulation does not always require the use of the hands.] After the attack the invalids may have a feeling of profound guiltiness, bitter regrets, or they say that they have a feeling of lightness, as if they had no weight or were on wings. Similar observations may also be made after coitus and after onanism. Nothing more scientifically incorrect has ever been said than the Latin "post coitum omne animal triste" [*i.e.*, after coitus all animals are depressed]! The mood after coitus depends only on whether a consciousness of guilt accompanies the act or not.

The question of the injuriousness of onanism is, as far as I am concerned, a problem only from this point of view. *One who masturbates without feeling guilty (i.e., without fear) suffers no bad effects from moderate onanism, not even bad after-effects.* All contrary observations are only false interpretations of a psychogenetic depression. If the onanist believes that he has done himself harm, if he has read something on the evil effects of onanism, or if he was falsely instructed by his physician or guardian, he will experience a feeling of guiltiness after each onanism and produce all the symptoms falsely attributed to the practice. I have never been able to observe any harm from onanism in persons who were not imbued with the belief of its harmfulness. The untoward symptoms occasionally observed are due to autosuggestion [based on the sources of hetero-suggestion previously mentioned]. Why, I once saw a physician suffering from hysterical pseudotabes in consequence of a fear of tabes. [It is not unusual for medical students to imagine they are suffering from the symptoms of a disease they happen to be reading about.]

I do not believe in any toxic effects of onanism, excepting in a few injurious forms of onanism (*e.g.*, *o. interrupta*, *o. pro-*

longata, o. sine ejaculatione!) and after excessive indulgence. (The harmfulness of excessive onanism also seems to me to be exaggerated. I have frequently observed men who practised this to old age and who for all that were in perfect health and quite potent. Only recently I saw a man who for twenty-five years had masturbated three to six times a day and who showed only very slight disturbances. For a fuller description of this case the reader is referred to the "Zentralblatt f. Psychoanalyse," vol. 3, Nos. 4-5.). Freud is of the opinion\* that I strain the psychogenetic factor too far. For him "neurasthenia" still is, as it was heretofore, the sequel to excessive onanism. I would oppose this with the statement that I know no 'neurasthenia.' This conception dissolves, as I see it, into a series of diseases some of which are to be included among the psychoses (mild cases of dementia precox, cyclothymia, border cases between degeneration and decay), the apprehension neuroses, hypochondrias, compulsion neuroses, in short, into mere psychogenetic neuroses. Again and again I succeeded in demonstrating the presence of a psychic conflict in cases regarded as 'neurasthenia.' But enough of this now. Notwithstanding a zealous search, I have never seen a case of neurasthenia resulting from onanism. Freud is now of the opinion that he said only that in the history of the 'neurasthenic' onanism can always be demonstrated. (But this may be said also of many neurotics although, as has already been pointed out, the worst cases occur in those who believe that they never masturbated.) But from my point of view that means that among neurotics there is a large number for whom onanism is the only adequate form of sexual gratification, namely, for those afflicted with secret [unconscious] homosexuality, exhibitionism, fetichism, sadism, masochism and the other paraphilias.

But let us return to the masked forms of onanism. There are women who suddenly 'feel bad;' they get weak and have a feeling of delicious faintness come over them. This 'sweet oblivion' is the orgasm following an unconscious or perhaps half-conscious onanism brought about by operating an old-fashioned sewing machine, or after a fantasy (*psychic onanism*), or after playing with something automatically, *e.g.*, opening and closing a purse. Such *symbolic forms of onanism* are extremely frequent. They include such acts as boring the nose; certain movements with the fingers [*e.g.*, stroking the side of the chair one sits on], playing

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\* In the discussion 'on onanism' (*Ueber Onanie*, pp. 132-140).



with something in one's pockets, with the ring on one's finger, with the body orifices, *e.g.*, the auditory canal, [or stroking the lips or the inside of the cheek with the tip of one's tongue, etc.].

In all these cases of masked onanism there is a culmination in a kind of orgasm. *But there is a strong tendency to weaken this orgasm and to conceal it from consciousness. In most cases of unconscious onanism the fore-pleasure is greatly prolonged, distributed over long intervals, thus masking the libidinous nature of the act, whereas the end-pleasure [orgasm] stays away altogether or is so weakened that it does not reach consciousness as a pleasurable feeling but as a feeling of weakness, weariness, or faintness.* All neurotics are actors who play a role even to themselves. Thus it is that a feeling of pleasure may wholly lose its pleasurable character in an apparent, ostensible pain. [Such a pain is a kind of substitution due to a desire for self-deception.] To this category belong various painful *spasms* of a puzzling nature. These *cramps* may be seen with special frequency in children. They frighten the parents terribly. But an experienced physician soon learns to detect a certain disproportion between the ostensible pain and the more or less ecstatic facial expression and to diagnose "masked onanism." I know a woman who had herself massaged for several months because she had a prolapsed uterus. (Such massages, as well as prostatic massage, often become a kind of onanism quite against the desire or purpose of the treating physician. Experience proves that many prostatitis and women with prolapse want to continue being treated by massage indefinitely. [This is also true of treatment by electricity, rectal douches, vaginal irrigation, etc.]) After each massage, which was performed by a layman and produced all sorts of evil effects, this woman experienced a feeling of nausea, disgust at the thought of eating and a series of nervous symptoms, among them a peculiar spasmodic condition in which all her limbs became 'stiff.' At the same time she complained of chilliness and violent gastric and intestinal pains. At the conclusion of the attack her pale face became flushed and she experienced an agreeable feeling of exhaustion and fatigue. These cramps were an unconscious repetition of the massages. The stiffness of the limbs corresponded to the tension of the muscles that occurs at the climax of the orgasm and had its analogue in the well-known *arc de cercle* of the hysteric and of the erotomaniac woman. I know gymnasts who masturbate with the help of their muscles. They

put the muscles of the body into a state of extreme tension and in this way bring about an orgasm. Many forms of masked onanism proceed in this way. (Cf. an instructive paper by Ernst Marcus 'on various forms of getting pleasure from one's body' in the *Zentralb. f. Psychoanalyse*, vol. 3, No. 3.).

Even more frequent are the forms of masked onanism which manifest themselves as *itching* of the skin. I could narrate a dozen histories of patients suffering from this variety of cutaneous disease. *E.g.*, a woman, 70 years old, suffering from pruritus vulvae, cannot fall asleep before she has had a 'good' scratch. The scratching replaces the onanism and is persisted in until there is a mitigated orgasm. A woman of fifty is seized nightly with violent, intolerable itching of the whole body; the whole family, consisting of husband, son and daughter, must scratch her. Finally she scratches herself 'everywhere,' as she says, where it bites most; then she is suddenly seized with an intense desire to urinate, after which the scene is ended and she falls asleep. This performance is repeated nightly. Many puzzling and therapy-resisting cases of *urticaria* and other *neuro-dermatoses* that are ushered in with intense itching are only masked forms of onanism.

Another frequent variety of onanism is the familiar *spermatorrhœa*,—a disease that is one of the typical complaints of men living in sexual abstinence. [For a full discussion of spermatorrhœa and pollutions the reader is referred to a paper by the translator in *THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY*, March 1916.]. I have never found it in men who enjoy frequent sexual intercourse. Sometimes the spermatorrhœa is accompanied with a slight or even fairly strong pleasurable sensation. Such pleasurable sensations sometimes occur during a *bowel movement* and prove that the anus is an erogenous zone. The idea that onanism must always involve the genital organs is an error. Any erogenous zone may be employed for the purpose. The anus is an erogenous zone of the first magnitude. It follows therefore that a large variety of masked forms of onanism center around this part of the body. Some bore into the anus with the finger on account of itching; another, a bowel hypochondriac,—craving the reader's pardon for the unappetizing theme,—digs his finger into the rectum for the purpose of extracting thence the fecal contents which will not (he says) be expelled otherwise; a third, so as to examine and return into the rectum a hemorrhoidal mass. (Even Luther spoke of being indebted to his hemor-

rhoids for a wondrously exquisite sensation every time the pruritus made him scratch himself.)

Naturally the other mucous membranes too, *the mouth* and especially *the tongue*, are the seat of similar playful activities. Among these we include the different forms of 'pleasure sucking,' the familiar playing with the tongue (rolling it in the mouth, sucking it), etc. [Occasionally one sees a kind of onanism by a prolonged rubbing of the eyelids, a rhythmical manipulation of the eyelids, etc. In many instances these habit movements are performed simultaneously with the manipulation of the genitals.]

More frequent than the foregoing are forms of masked onanism in which there is no manipulation of any kind. Those who indulge themselves thus lose themselves in dreams or *reveries* ending with an ecstatic feeling. If someone arouses them from their reveries they never know what they had been thinking about. The contents of their fantasies are betrayed by some 'trivial' symptomatic action. Thus, for example, a man under my observation had the habit of holding his phallus in his hand during day-dreams whose contents he never knew. To enable him to do this he had made a hole in his trousers. And yet he was a member of an association organized for the purpose of warring on pornographic literature, an apostle of purity who spent half of his time in a masked form of onanism. His dreams gave us access to his reveries. Why, the negative preoccupation with the erotic which manifests itself as disgust with, aversion for, and indignation at everything sexual is nothing but a variety of that *psychic onanism* which in these times of hypocrisy and prudery is so widespread. There even are human beings who make it their business to accumulate erotic writings, drawings of the nude, smutty pictures, for the purpose of setting the police on the artist or writer and invoking the assistance of the district attorney, and who busy themselves with these matters only because they afford them a kind of erotic excitement. There is also a masked form of onanism which manifests itself in a negative way, *i.e.*, as a defense against erotic stimulation. To this group belong the reformers who are fanatical on the subject of sexual enlightenment. This is one of the ways in which the coarse erotic instinct is sublimated and utilized for cultural purposes. I know a man, for example, suffering from a perversion of which he is not conscious, an attraction for children [=pedophilia], a love that he has repressed and which manifests itself as a 'harmless' love of children. The man

devotes his time with great zeal to the sexual enlightenment of children. It would of course be stupid to call this kind of sexual activity onanism. But it is just in these *chastity fanatics*, apostles of good morals, ascetics, and wilful abstinentes that the nicest varieties of masked onanism may be observed. Nature does not permit herself to be violated so easily, and when the sexual impulse is compelled to vacate the field of consciousness it creeps into the unconscious by some by-path and asserts itself in spite of the combatant's will.

In a number of cases I have succeeded in demonstrating that the *compulsive ideas* were substitutes for onanism. As is well known Freud has pointed out that many compulsive ideas—at the time he even meant all such ideas—represent reproaches for some pleurably performed sexual transgression in youth. This explanation is perfectly valid for many compulsive ideas today even if it does not apply to all the vast number of obsessive actions (which seem to be determined by many factors). Every compulsive act is a resultant of impulse and restraint and, in the manner of neurotic compromises, embodies both tendencies in one symptom.

Such *compulsive actions* occur with especial frequency after the neurotically predisposed have given up the habit of onanism because of ethical or hygienic motives. [It is astounding with what constancy the sufferers from obsessions of all sorts lay the responsibility for their trouble upon infantile onanism!] I shall close this paper with the analysis of such a case. The patient was an official, aged 26, who showed such uncertainty in the way he attended to his duties that he was in danger of losing his position. He had to count everything many times and even then was in doubt whether he had not erred. This kind of *arithmomania* is very common in onanists. In their conflict with onanism they count the days they have been chaste. [Like all the rest of hypocritical mankind they confound the distinction between 'abstinence' and 'chastity.'] Some are happy if they can resist temptation for eight days and as a rule they fall at regular intervals. Others can resist longer, abstain for longer intervals which are separated from one another by periods of several days during which they masturbate wildly. In the tables of their memory all these onanists keep accurate account of their transgressions. After they have given up the habit the counting continues but is disturbed by the advent of masked onanism and pollutions. Our patient did not know how much money his superior entrusted to him (a symbol

of his guilt!), he could not be sure how many days ago a certain occurrence had taken place, he counted letters or parcels given him till he was exhausted and even then did not know how many he had. These symptoms, in combination with many hypochondriac manifestations, acquired this intensity during the two years in which he refrained from onanism. Naturally all the physicians he consulted attributed his 'neurasthenia,' so most of them called his compulsion neurosis, to the onanism and thus confirmed his own preconceived notion. This patient visited me weekly for half an hour and permitted himself to be instructed about his malady. He was a very apt pupil and I achieved one of my best results. My wonder knows no bounds at the change for the better in my patient. He lost his doubts, stopped counting, is certain about things, feels healthy and vigorous, looks well and has gained three kilos in weight during the first few months (since he had returned to onanism). His former restless sleep has been replaced by deep and peaceful sleep. Where in the world are the evidences of injury by onanism in this case? Why do physicians refuse to see that there are also benefits from onanism, that auto-erotism is the only possible (socially possible) form of sexual activity for innumerable widows, old unmarried women and bachelors? I reproduce herewith the history of the patient, written by him two years after his recovery, retaining its naive stylistic features unaltered and disclaiming any responsibility for the patient's exaggerated eulogiums of me. This publication would be in poor taste did it not afford a deep insight into the grateful soul of a person restored to health.

"Imbued with happy and grateful thoughts, I shall briefly describe my mental condition before and after my treatment. First I must remark that my cure was brought about solely by the application of the following means: (1) Inasmuch as repressed emotions and thoughts were brought clearly to consciousness and in consequence of enlightenment I was freed from old feelings of inhibition, I thereby acquired a clearer view of life and the numerous unjustified pricks of conscience vanished and gradually ceased. (2) By the regulation of the sexual life, to wit, by onanism.

As the son of a minister I was not permitted to transgress the laws of the church and had to lead a chaste, wholly abstinent life. I recollect that rather significant compulsion ideas began to trouble me daily in my 19th year while I was at my nightly

prayers. I masturbated almost daily without attaching any significance to the act, for the sexual had not been properly explained to me and because I would not speak of these things. But secretly I accused myself now and then of having done wrong, but I could not give up the habit and I repressed the troublesome thoughts.

Later, when I began to be troubled with pollutions, I believed I had brought a sickness on myself by what I had done and, according to the Bible, had to look on myself as an onanist and unclean.

Even during my nightly prayers I used to think of onanism, was greatly excited sexually but wished to force these thoughts down. In this way I became confused and repeated the same words and sentences innumerable times. At the same time I began to be uncertain about my work. One day someone told me the false theory about the ruinous consequences of onanism. Now I reproached myself for having sinned and injured my body. I tried with all my strength to guard against falling back into my old habit, counted the weeks, months and even years—of which there were four—of my self-imposed duty of chastity, inasmuch as I hoped for robust health and comfort as the natural consequence of abstinence.

But I experienced the contrary effects. I became more confused over my work, more uncertain, especially when calculating. I always thought I had figured wrong, had sent out too much merchandise. I always believed I had cheated my superior, had wronged everybody.

One day the thought flew through my head that I was a murderer. Years ago, as my father lay on his death bed, I had put my finger in his mouth. Now, years later, I recalled the incident and convinced myself that I had thereby choked him. Soon thereafter I was tortured with other and still other accusations of murder even though I saw the persons alive before me whom I was convinced I had murdered.

I could not undertake anything because I always had the fear that whatever I did might bring terrible, unfortunate consequences with it which would make me a criminal. From time to time I became melancholy, sleepless, irritable and very sensitive as to noises. Naturally I grew less energetic daily, lost all self-confidence and life became a torture.

After almost four years of this kind of torture (of which

I was to be cured by bromides, cold sponging, drops, etc.) I decided as a last resort to consult Dr. Stekel and be treated by him.

Through him a new world was revealed to me. I underwent a psychoanalytic treatment. In the first place it was impressed on me that I must lead a well-regulated sexual life, either by coitus or by onanism. For the time being I decided on the latter. My condition improved from day to day. The treatment gave me new points of view. I learned to know my inward self and its impulses. Repressed thoughts were brought to my consciousness. All sorts of traumatic experiences in my childhood were recalled to memory.

It was clearly shown me when this or that nervous symptom originated; the roots of various chaos-like thoughts were sought out and shown me. So it was clearly demonstrated to me what unpleasant, uncertain, melancholy and energyless conditions the suppression of the sexual impulse brought about.

Naturally this stirring up of the unconscious thoughts excited me at first, but later, as I became more taken up with my physician's views, I learned to look with open eyes into the dirty foundations of human beings and to judge them differently.

I learned to disregard many of the trivialities which so often make human beings unhappy. How relieved I was after the consultations in which I confessed and unburdened my conscience! How happy each time on learning so much that was beautiful, new, fascinating! My self-confidence and my spirits rose with each session.

And now I am persuaded that the free discussion and fearless consideration of every thought, a regular sexual life and the correct expenditure of superfluous energies are the surest ways of bringing about a cure and of preserving a healthy mind.

As I look back upon and review the history of my illness I first begin to see how much I had suffered and I can therefore appreciate my cure the more and my gratitude is greater."

In this patient we discovered that an inward piety forbade him to know a woman before he was married. He stood on a fairly high ethical plane. And I shall only add now that since then—I treated this man five years ago—this man has married, has ceased to masturbate and is perfectly potent. As Gutzzeit has pointed out in his well-known book onanism has really nothing to do with the matter of potency. I too have known men who have masturbated for more than fifty years (!) and who, for

all that, as their wives have assured me, are very potent. I observed a man of this kind who masturbated daily in addition to cohabiting daily who wanted to give up onanism because he happened to read in a book that it was injurious. And he succeeded—but shortly thereafter he assaulted a little girl and was committed to prison. In this respect *onanism is of great social significance. It is to a certain extent a protection of society against unfortunate personages with overpowering impulses and all too weak inhibitions. If onanism were wholly suppressed the number of crimes against morality would be multiplied to an incredible extent.* On the other hand, onanism saves some onanists from becoming criminals. They spend their passion in their fantasies and are socially harmless. In this way *the asocial act of autoerotism becomes a social necessity.*

It will not do, then, to forbid onanism in any particular case without first making a careful psychological investigation. In no other matter is it so imperative to individualise as regards onanism. And yet in no other matter has medical ignorance and medical stupidity been so cruelly unreasonable as in this. In this matter physicians are prejudiced inasmuch as they are both culprit and judge in one person. Inasmuch as onanists occur among them no less often than among others, as my observations have taught me, they usually speak *pro domo* and give expression to their own fears and their own injunctions. In no other scientific question does the ethical viewpoint exert such an injurious influence as in this. But it seems to me that *as physicians it is our duty to ascertain the truth 'without prejudice and prepossession' and not be influenced by any such question as whether this truth harmonizes with our morality or not.*

If it is possible safely to introduce an onanist to the so-called 'normal' *vita sexualis*, the physician will do so no matter what he himself may think about the injuriousness or non-injuriousness of onanism. I do not agree with those writers who would bar the young man's way to normal sex relations by scaring him and recommend onanism as a substitute until he is married. In this way one only creates deep ruts and deprives the youth fixed in onanism of the fitness for marriage and of all its social benefits. *The later man approaches woman the more readily may that type of fear of womankind develop which manifests itself as psychic impotence.* In many cases onanism is only a substitute for coitus. All those who practice onanism only from a sexual need give up



the habit easily and without any notable conflict. In many the actuality of the sexual relation even surpasses the autoerotic orgasm. But *there are innumerable persons who cannot wean themselves from onanism because it is the only possible mode of gratifying their particular sexual urge.* To frighten these persons into giving up the habit is, to say the least, cruel and superfluous.

[It will be noted that in what has preceded Dr. Stekel speaks mostly of male onanists. As regards unmarried women the subject is much more complicated and much more delicate. No psychoanalyst will assume the responsibility of advising unmarried females to indulge in coitus, no matter what neurosis they may be afflicted with. Fortunately there are very few such who do not know about onanism and who do not practice it. The analyst's difficulties come when he is dealing with a woman who will not masturbate or who, because of some repression, gets no satisfaction from the practice. If adequate sexual gratification is essential or an important accessory to the cure of a psychoneurosis, unmarried neurotic women are at a great disadvantage as compared with men.]

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I consider these remarks as well as those in the aforementioned discussion on onanism merely a preliminary communication. I consider it my duty to lay my observations before the public without regard to the attacks I have reason to anticipate. I am prepared to be listed among the public advocates of onanism. Isn't it the duty of an advocate to fight for the right? And I believe that I have proved that under certain circumstances there is such a thing as the right to onanism.

As a pendant to Dr. Stekel's article, as a curiosity, or as an antidote—shall I say, a nauseating antidote?—I present here a description of masturbation as given by one of the older writers. Read it carefully. And don't smile.

"There is a vice, a monster so hideous in men, so disgusting in feature, altogether so beastly and loathsome, that in very shame and cowardice it hides its head by day and, vampire-like, sucks the very life blood from its victims by night, and it may perhaps commit more direct ravages upon the strength and reason of its victims than even intemperance, and that vice is masturbation or self-abuse. One would fain be spared the sickening task of dealing with this disgusting subject, but as he who would exterminate

the wild beasts that ravage his fields must not fear to enter their dark and noisome dens and drag them out of their lair, so he who would rid humanity of a pest must not shrink from dragging it from its hiding place to perish in the light of day. If men deified him who delivered Lerna from its hydra, and canonized him who rid Ireland of its serpents, what should they do for one who would extirpate this monster "vice?" What is the ravage of fields, the slaughter of flocks, or even the poison of serpents, compared with that pollution of body and soul, that utter extinction of reason, and that degradation of beings made in God's image, to a condition which it would be an insult to the animals to call beastly, and which is so often the consequence of excessive indulgence in this vice? It cannot be that such loathsome wrecks of humanity as men and women reduced to driveling idiocy by this cause should be permitted to float upon the tide of life without some useful purpose, and the only one we can conceive is that of awful beacons to make others avoid, as they would eschew moral pollution and death, the course which leads to such ruin. \* \* \* There are some who not long ago were considered young gentlemen and ladies, but who are now moping idiots, idiots of the lowest kind—lost to all reason, to all moral sense, to all shame—idiots who have but one thought, one wish, one passion, and that is the further indulgence in the habit which has loosened the silver cord in their early youth, which has already wasted and, as it were, dissolved the fibrous part of their bodies and utterly extinguished their minds. \* \* \* If only such lost and helpless wretches existed, it would be a duty to cover them charitably with the veil of concealment and hide them from the public eye as things too hideous to be seen; but alas! they are only the unfortunate members of a large class. They have sunk into the abyss toward which thousands are tending. The vice which has shorn these poor creatures of the fairest attributes of humanity is acting upon others, in a less degree indeed, but still most injuriously, enervating the body, weakening the mind, and polluting the soul. A knowledge of the extent to which this vice prevails would astonish and shock many. It is indeed a pestilence which walketh in the darkness, because while it saps and weakens all the higher qualities of the mind, it so strengthens low cunning and deceit, that the victim goes on in his habit unsuspected, until arrested by some one whose practiced eye reads his sin in the very means which he takes to conceal it, or until all sense of shame is forever lost in

the night of idiocy with which his day so early closes.”

It is hard to believe that the author of the above bit of frenzied foolishness was not himself a frenzied masturbator, who had perhaps injured himself, bodily and mentally, by his insane masturbational excesses. Nobody else could write such frantic drivel.—W. J. R.

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FOR THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY.

## HAS WOMAN STRONGER SEXUAL DESIRE THAN MAN?

By the REV. A. E. WHATHAM.

**W**E begin this article by asking—Why do we discuss such a question as the possible difference between the relative amativeness of men and women? This question we endeavored to forestall in our article written for this journal and published last July (1917) under the title of,—“The Social Evil—Who is to Blame?” The said article attempted to show that in the settlement of the question which forms the title of our present effort lay the solution of the one problem more than any other which retards the ethical and spiritual progress of civilization—“The Social Evil.” Now surely such a result is a “consummation devoutly to be wished,” and yet, unfortunately our effort was generally misunderstood even by many medical experts and by many women of more than usual intelligence who read the article. We return, therefore, to the subject, hoping this time for more success than met our first effort.

Our main contention, upon which we based our entire argument, was that, despite wide teaching to the contrary, as we see in the Old Testament, ancient Greek writings, and the writings of the majority of sexual psychologists (Gen. III. 16; Dillmann—Vol. I, p. 162; Northcote—Christianity and Sex Problems, p. 17), woman as a whole is far less amative, in the sense of erotic, than man. In taking this stand, and proving its incontrovertibility, we became the avowed champion of woman as of higher ethical nature than man. This conclusion so favorable to women, was entirely lost sight of by most of the women readers of our article because upon this basis we logically argued that woman is more to blame than man for the existence of the social evil problem. If women are less erotically amative than men, then in their pronounced efforts to carnally arouse the passions of men, efforts which from the beginning of civilization they have over emphasized to the elimination of all that men call sexual modesty, it logically

follows that women are more responsible for the existence of the social evil problem than men.

Now we are not unconscious of the fact that many of the foregoing assertions are open to question. For instance—Are women less erotically amative than men? and have they throughout the evolution of civilization persistently eliminated all sexual modesty in their relations with men? We shall take the last question first, as it is the easier to answer, although the first is much easier than one would suppose.

It has been claimed that the more we familiarize ourselves with the nude in life and art the less it will possess the power to excite the sexual appetite. It might just as well be said that the more we familiarize ourselves with the sight of food the less we shall want to eat. Woman is the natural sexual stimulus to man, whether she be clothed or unclothed, and it stands to reason that if unclothed she will be an even greater sexual stimulus. We have several times in this journal maintained that the narrative in Gen. III. is a veiled story of sexual transgression, and since then we have read Northcote's work already mentioned, in which he also accepts this view (ib, pp. 17, 400). But what gave rise to this conception in the mind of the writer of Gen. III? In our July article we said that this writer had chosen a sexual transgression as the original sin because such a sin in his mind was accountable for more evil than any other transgression (p. 289). We further said that in the mind of this said writer Eve tempted Adam exactly the same way as the ancient Babylonian Epic represents a woman as tempting a man to his destruction by exposing to him her nude charms, whereupon he lies with her:

“Ukhat exposed her breast, revealed her nakedness,

Took off her clothing,

Unabashed she enticed him.

For six days and nights Eabani enjoyed the love  
of Ukhat.

After he had satisfied himself with her charms-

He turned his countenance to his cattle.”

We quote this from Jastrow's article,—“Adam and Eve in Babylonian Literature” (TAJSLAL, July, 1899, p. 201). We further quote from Havelock Ellis's “Psychology of Sex” (Vol. III, 1899, p. 174),—“It is too often forgotten by those who write on these subjects that the man who seduces a woman has usually himself in the first place been seduced by a woman.”

There can be no possible doubt that Ukhat seduced Eabani by taking off her clothes and "unabashed" enticing him by her nakedness to have sexual contact with her. It will be recalled that Adam and Eve are recorded as having been created, and continuing to dwell naked, and not until the sexual transgression had been committed did God clothe them, or, in other words, hide the nude charms of Eve from Adam.

We have referred to the assumption that the more we familiarize ourselves with the nude in life and art the less we are sexually affected by such exposure. Were this so then the ancient Greeks ought to have been a people the least sexually affected by the nude in life and art, since in both cases they are known to have used far less clothing than any people before or since. And what do we find to have been the effect of all this? They were the most sexually depraved of any people except the Romans, who derived their nude in art from the Greeks, since before such borrowing the Romans used to drape their statues (Northcote, *ib.* 274f).

Notwithstanding the foregoing admission, Mr. Northcote, endeavors to draw a distinction between the moral and the immoral nude in art, indeed, he tells us that erotic art is not necessarily immoral.

It is strange how sometimes good and clever men seem to entirely misunderstand the subject they attempt to write about. The exhibition of feminine nude charms must be sexually exciting to any man beholding them, else would they cease to be *charms*, for there is, and can be, no such exhibition without more or less psycho-sexual excitation on the part of the male beholding it. The very fact that the beautiful nude parts of the female form are considered beautiful is because of their sexual attraction. Thus Athenæus quotes the dramatist Alexis, when describing a courtesan:

"Is she a splendid figure—then her charms  
Are shown in naked beauty to the purchaser."

(B. XIII. c. 23.)

Again, the same writer quoting Oeneus describing certain beautiful maidens, speaks of one as:

"Naked—a lovely picture for the air  
To wanton with;

.....  
Another, with her robe high round her neck,

Concealed her bosom, but a rent below  
Showed all her shapely thighs."

(B. XIII. c. 87.)

Finally, this writer tells us that "The fashion, too, of Sparta is much praised, I mean that of displaying their virgins naked to their guests," and he refers to the custom seen in the island of Chios where the young men wrestle "naked with the maidens, who are also naked" (ib. c. 20). We are not, therefore, surprised that Aristotle "affirms positively that Spartan women openly committed the grossest acts of debauchery" (Sanger—History of Prostitution, p. 45).

Mr. Northcote tells us that "the true and final solution of this problem is the educational one, the ethical training of the esthetic sense," and he quotes a writer to the effect that, "the True and the Beautiful are nothing else but avenues of approach to the Good, yea, to the ineffable splendor of the manifestation of the highest Good" (ib. p. 277).

Mr. Northcote has written a volume so excellent as a whole that we are loath to criticise any part of it severely, and yet, in this incident we are bound to say that of all foolish explanations the one just quoted appears to us the most foolish, for what has the training of the esthetic sense to do with a man's natural sexual excitement stimulated by the exposure of feminine nude loveliness? No such training would enable a man to totally subdue this excitement, merely because its stimulation was at the wrong time, in the wrong place, and with the wrong person. The dazzling beauty of a woman's nude body when it is young and well formed is, and was intended by the Creator ever to be, a psycho-physical excitant. To talk, therefore, to the modern young man of entire sexual subjugation when meeting in society's gatherings young women to entertain, to dance with, to generally amuse, young women who are practically naked, is the very height of absurdity. It would be tantamount to denying that the so called charms of feminine nudity *are* charms except with certain persons under given circumstances, and in particular localities. We say this where young men are concerned, but with men past middle life, men past the age when sex plays a dominant part in their lives, the same argument applies, for with men of all ages "there is no sight which has a greater tendency to gladden the eyes than the beauty of a woman." It was this fact, that the nude beauty of a young and well formed woman sets a man's eyes on fire, causing

the old and sluggish blood to course madly through the veins once more, that prompted the servants of David to cause a young virgin of beautiful form to stand exposed in the sight of the old king, and to lie in his bosom (I K. I. 1-4). We repeat then that it is the very height of absurdity to suppose that a man's natural appetite is by mere esthetic training to be adequately under control when brought in contact with more or less of feminine nude beauty under circumstances in which it would be improper to indulge such appetite. The only sensible thing to do under such circumstances would be for the young woman to change her attire for a more modest covering, otherwise she would seduce every young man with whom in this exposed state she might come in contact, and every such young man would either desire in turn to seduce her or some other woman. This is one of the ways in which Havelock Ellis sees a man seduced by some woman before this particular man himself seduces a woman, and, indeed, he is amply warranted in his assertion, for more men have been seduced by women than women by men. "Because thou hast done this thing," said Yahweh-Elohim to Eve, "thy desire shall be to thy husband and in pain shalt thou bring forth children, the fruit of thy desire" (Gen. III. 16). Of course Yahweh-Elohim actually said no such thing for the Hebrew story has no more historicity than the Babylonian epic quoted, and yet the truth of both of the stories remains, that it is woman who has ever made an over emphasized exhibition of her nude charms to possess herself of a man, any man in fact, for a woman must have a man and she hunts for him with a bait which she knows only too well that he will readily bite. Woman dresses for man, and she knows well that the less she wears the more her dress will attract him, especially when her very scanty attire is so arranged as to intimate the complete loveliness of what is only partially displayed.

To her scanty attire woman adds what poetically we call arts and graces, but what may be more accurately described in prosaic terms as tricks and dodges. A woman wears an extremely décolleté dress, which scarcely conceals her beautiful bust. To fully exhibit it would be deemed immodest, yet by graceful swayings and bendings she contrives that her male partner shall see the whole of it. A woman's short evening gown would be immodest if it exhibited the calf of the leg, yet she contrives by the trick of crossing the legs as she sits opposite her male partner that the full calf shall be exhibited. To be plain, a society dress is scanty

enough, yet the wearer does her best in the majority of cases to see that it hides less than it was actually made to cover.

There was a time when we should not have written quite so positively on the foregoing points, when we doubted whether young women were fully conscious of the effects of their "arts and graces" on their male partners. But I have been so frequently told by women that girls are fully aware of all that we here intimate that we hesitate no longer to state definitely what reading and experience shows us to be the true state of the case, that throughout the evolution of civilization women have persistently eliminated all sex modesty in their relations with men, and that this is the principal cause of the existence of the social evil problem.

We come now to our first question.—"Are women less erotically amative than men?" As we have seen, the Old Testament, the writings of the ancient Greeks, and the writings of the majority of modern sexual psychologists say that they are not. Notwithstanding, however, this formidable array of authorities, we unhesitatingly assert that woman as a whole is less erotically amative than man, that erotic amateness is not with women as it is with men, the prime object in seeking the companionship of the opposite sex. And we say this notwithstanding that the woman's desire for the companionship of the man is greater than the desire of the man for the companionship of the woman.

Suppose, however, that the Old Testament, and other writings, were correct in their view of this matter, how tremendously it would lower women not only in their own eyes, but in the eyes of the average man, for the average man would hate to think the normal woman a being as erotically dominated as himself. To the average man woman is the symbol of purity, and it will ever come as a shock to his ideal of womanhood to be told that the desire of a woman for the companionship of a man is as much a self-conscious outcome of rut as it is with the man. A man knows perfectly well that the basis of his love for a woman is originally and continues to be primarily sexual self-gratification. But this knowledge gives him no uneasiness whatever, whereas, if he were fully conscious of the teaching of the Old Testament in this respect, most men would be considerably shocked at such a representation, and would indignantly deny that it states the truth. Nay, they would equally indignantly deny that the mere sexual appetite is as strong in the normal woman as it is in the



normal man, for to man woman is a bit of heaven, a state in which Jesus distinctly intimated that there would be no carnal marriage, for there men and women will be as the angels.

Of course it is extremely doubtful whether there are such beings as angels, a point fully admitted by modern biblical scholarship (Angel—DCG), but with this we are not here concerned, our only object being to emphasize what was evidently in the mind of Jesus, that certain present bodily functions, amongst which he specially mentioned human procreation, are incompatible with a heavenly state of existence.

There is nothing here that is strange or out of harmony with the fact that God is the Author of Creation in all its forms, and therefore in a sense all creative processes must be ethically beautiful. God is the author of evolution, and evolution shows us that as civilization advances many methods once suitable for a lower stage of existence become to a higher stage matters distinctly repugnant. It is even so with human procreation, its whole process is distinctly earthly, whereas man is developing heavenly, and of *homo sapiens* the first to so develop is woman, who normally is far less carnally inclined than man.

Of course this last conclusion is denied, especially by Scripture which represents that as a curse put by God on woman for the part played by her in the Fall she was ever to be possessed by a passionate desire for sexual intercourse with a man. The curse we see in Gen. III. 16, and a prominent example of this desire we see in Gen. XXX 15f. Now what are we to make of both of these passages? To reject them as conveying no truth whatever, would be a mistake, since they convey a very decided truth. To wrongly interpret this truth, even as the writer did in both of these passages in instancing them would be as great a mistake as the rejection entirely. Both passages wonderfully emphasize a profound truth, but they equally misinterpret its cause. This truth is that woman does desire the companionship of man much more than man desires the companionship of woman, but the reason why she does so has been misjudged by the majority of men in the past, and is still so judged by the majority of men in the present. Hence we find the following statements:

“When Moarbeda was once asked; ‘In what part of a woman’s body does her mind reside,’ she replied: ‘In the lower portion of her body.’”

“The laws of Manu attribute to woman concupiscence and anger, the love of bed and adornment.”

Euripides asserts that "the woman who 'falls in love' thinks first of all: 'How can I seduce the man I love?'"

Dr. Elizabeth Blackwell contrasting the difference of the sexual impulse in men and women, says:—"Physical sex is a larger factor in the life of woman."

Finally, Havelock Ellis, from whom we have taken the foregoing quotations, concludes with Mantegazza, "It is possible to hold that naturally the sexual impulse is stronger in women than in men" (ib. pp. 199, 159).

We have a formidable array of authorities against our main contention that woman as a whole is less sexually influenced than man, yet we hold this contention in spite of this authority, and also in spite of the fact that women desire the companionship of men more than men desire the companionship of women. To prove this contention, and thus to show how thoroughly we were prepared to champion woman as sexually far more ethical than man, was the main effort in our original article,—*"The Social Evil—Who is to Blame?"* and yet for that article we have been characterized by certain well-known society women, leaders in woman's welfare, as attempting to degrade women in the eyes of the public. The article which was most bitterly denounced was one written for the *"Kentucky Woman's Journal (Jan. 1918),* under the title,—*"Woman and the Social Evil."* The passage terminating that article was evidently the one which aroused the feminine ire, and which ran as follows:—"Women of to-day, I charge you in the name of God, as Hosea charged the women of his day, quit your whoredoms and adulteries, which you are committing in the name of society's requirements, and lend your aid to the elimination of the Social Evil Problem, a problem which the Old Testament indicates that you originated, and a problem which all men know you alone can solve."

The silly women who attacked us should first have attacked the Bible, a book they still consider to be fully the inspired Work of God, because it is this book which is responsible for our assertion that woman was and is the chief cause of the social evil. Be this as it may, we now propose to show the foolishness of this attack, and thereby to confirm our original contention.

We begin by taking separately the statements quoted from Havelock Ellis.

Woman's mind may be directed chiefly toward her gen-

italia, but not in the gross sense intended by this ancient female philosopher, and therefore the phrase is not accurately descriptive of the truth of the matter. The normal woman seldom thinks of her lover apart from her possible children by him. It is the thought of what shall be begotten by such unity that is primarily in a woman's mind when she seeks marriage, for the chief force of a woman's character is its maternity, and not its sexual impulse or appetite. With man it is very different, since *his* chief aim in seeking marriage is the gratification of his sexual impulse. It would be far more true consequently to say of man that *his* chief thought is between his thighs.

As for the statement made by Euripides, we believe that it is true that consciously or unconsciously the first thought of the normal woman when in love, is—"How can I seduce my lover?" Should this surprise the reader we would ask him to read carefully 'The Song of Solomon,' where he will see ample confirmation of our warrant for accepting the assertion of Euripides.

A woman knows by instinct what it is that her lover desires at her hands;—"I am my beloved's" sings the maiden in her rapturous consciousness that she has a lover. But what does she immediately add,—“And his desire is toward me.” How this desire is to be consummated by the lover, the damsel immediately informs him by telling him that she will take him into the field or garden, which, mark, she calls *his* garden, a garden wherein grows all manner of precious fruits, the grape, the love-apple, the pomegranate, all indicative of sexual reproduction, and there, she says, “will I give thee my love” (7. 10f; cf. 4.6). Yes, a maiden's first thought truly is—How can I seduce my lover, yet she so thinks not for her own mere sexual enjoyment, but primarily for the better securing of her lover's faithfulness to her by giving him what she instinctively knows he primarily covets from her—sexual contact. Did she feel that she could secure this faithfulness better by another course, it would be this other course which she would first seek to put into operation. In seeking sexually to seduce her lover a maiden is not acting from the standpoint from which the lover acts, but from a standpoint infinitely higher, that of the mother-wife, an ideal in which the sexual act is merely a means to an end, whereas with the lover the means is largely the end. We do not, therefore, agree either with Dr. Elizabeth Blackwell or with Havelock Ellis, that physical sex, otherwise the sexual impulse, is stronger in women than in men, for were it so

the faithful wife would be a rarity, whereas it is the rule, a rule often maintained under very trying circumstances.

We have not thought it necessary to discuss here the significance of the words in Gen. III. 16,—“thy desire shall be to thy husband,” or rather we should say, of the erroneous significance which the writer intended to be accepted by his words, for the words themselves convey a great truth; we object only to the significance which the author of Gen. III, intended these said words to convey. The discussion of these words we undertook in our original article. Here we would merely repeat in brief what we there said, namely, that a woman ardently seeks a man companion because of the sense of protection he affords her; because of the sense of possession with which his presence supplies her; and because by such possession she can hold her own amongst her women peers that she is not unsought by a man, and therefore is not shut out of the place nature intended her to fill as queen. We attempted to show that these, which may be called female secondary sexual impulses, have become with woman primary impulses, the erotic sexual impulse becoming secondary to these. Now it is because of this very fact that we charge woman with being the original and continuing chief cause of the social evil problem, for if woman is not as erotically amative as man, then why does she so immodestly display the attractiveness of her nude charms to man on every possible occasion. Men would not spend half the time they do spend, and have ever spent, in talking of the delight of woman’s nude charms if women would not so persistently exhibit these to them on every possible occasion. When Pope wrote:—“every woman is at heart a rake,” he was encouraged so to write by the action of women themselves, for woman has always from the very beginning of civilization dispensed with every vestige of modesty in her effort to wear as little clothing as possible in the presence of men. This being a fact, then logically do we turn to it as the chief cause of the social evil problem, and, consequently, there is not the slightest use in women getting angry with us for having stated this fact in the “Kentucky Woman’s Journal.” If present Society permits young ladies to appear at its gatherings with their bodies naked except for a so-called waist which covers but the lower part of the rounded bosom; with arm pits so completely exposed that it becomes necessary for the use of special razors to remove the hair that otherwise would be seen; with skirts so short that the

swirl of the dress shows the full lower legs to the knee, and sometimes more; if, to add to this the entire garment is so light, gauzy and flimsy, that the whole form is thereby specially emphasized in all its beauty, then surely it is time to tell the modern society woman to "quit your whoredoms and adulteries, which you are committing in the name of society's requirements."

It is very singular that, excepting a few society women, all who have read my articles dealing with this subject, have concurred in accepting my conclusions in the present instance as fully warranted. We could enter into a long and exclusively medical discussion to show that woman has not so strong a sexual desire as man, but with what we have said directly on this point in our original article, and with the added indirect evidence produced in this present paper, we feel that we have said enough to convince the unprejudiced that our main contention, including the logical conclusion which follows it, is correct, namely, that despite the Old Testament to the contrary, together with all other writings, ancient and modern which here agree with it, woman is not as erotically amative as man, that in fact, what eroticism she possesses is entirely secondary to her other sexual impulses, impulses which are connected only in a very indirect manner with what is definitely meant by the sexual appetite (cf. Northcote—*ib.*, p. 210). At this point we must warn the reader against assuming that we hold the opinion that the normal woman has practically no erotic amateness such as the man possesses. On the contrary we believe and know that she has such, maintaining merely that in most women it is generally very moderate as compared with that which man feels, and is as a rule more satisfied by the aid it lends to the man's enjoyment than by any directly erotic pleasure it brings to the woman herself.

This last conclusion is practically contradicted by Ellis and others, who assert that because in normal coitus "the orgasm tends to occur more slowly in women than in men, and that the entire act of detumescence "is completed before it has begun in his partner," a man should always passionately excite a woman before having intercourse with her in order that she may fully complete the act with him. He concludes that "it is almost normally the function of the male to arouse the female," in order that she may complete the sexual act with her partner, otherwise she will be left "either cold or unsatisfied" (*ib.* p. 191; cf. 187).

Now we beg most emphatically to disagree here with Ellis

and his followers, disagree experimentally, scientifically, and ethically. Experimentally, we have known women who adored their husbands, and who were further in excellent health, who never, or at least seldom, experienced an orgasm when in sexual contact with their respective husbands. Scientifically, no dire results need follow an incompleting sexual act, but sometimes results of more benefit follow where the act is not completed. Ethically, few normal high-toned spiritual women would consent to the idea that they were to be worked up into an impassioned sexual state before receiving their husbands in marital contact. The fact is, nature has planned that a woman may become a mother without experiencing any considerable sexual excitement, whereas she will not become a mother if her husband experiences no such excitement, since in that case he will be unable to approach her for the required end. Now if nature is thus indifferent there is here surely an involved issue of vital import. The issue is this, that there is left open to woman the opportunity for the attainment of a higher ethical development than man is capable of achieving. Her child comes to her without her consciousness of any physical activity on her part. It is a very gift from heaven itself, and she has already entered that future state in which they neither marry nor are given in marriage. It is this higher ethical state to which we would arouse the thought of women generally by this and our other articles written to the same end. Like Elijah, jealous for the name of Yahweh, we are jealous for the name of woman, for woman is the symbol of heaven upon earth. Freed by nature from the gross or excessively animal side of procreation, she yet stoops to unduly arouse this side of man's nature by exposing to him as much as possible of the charm of her nude body. No such exposure is necessary to win a husband, woman as woman is a sufficient sex attraction to a man. That woman may occupy unsullied her full ethical position in the scheme of civilization is the sole object of the writing of this and the other articles in this connection.

## EXPERIMENTAL CONTRIBUTION TO THE PREVENTION OF CONCEPTION BY CHEMICAL MEANS.

By DR. EMIL KRAUS.

FOR the prevention of conception chemicals are recommended by means of which the spermatozoa may be paralysed or destroyed. All these remedies, which are sold under different names, such as\*—, —, —, —, —, —, —, —, are found to be extremely unreliable in practical use.

As it is not free from objections to test the efficacy of these drugs on the human female, and as in an animal the process of fecundation can be better controlled, I felt justified in making experiments in this line, the more so as I was unable to find any reports in our literature concerning this subject.

The animal experimented upon was the rabbit. I used only specimens which had already given birth to rabbits in the stables of our institution. The experiments were made about five or six weeks after the cubbing, which means, at a time when the animals are the most susceptible to a new impregnation. The animals were fastened to an experiment board, and then the chemical agents were inserted in the vagina.

At first—following the same method as is employed in humans, small suppositories of cocoa butter were inserted into the vagina of the female rabbit as deeply as possible. As this was found unsuitable, another method was selected, and a Mercier catheter No. 9 was introduced to a sufficient length until—after passing the symphysis—an obstacle was encountered (at a depth of about 7 cm.).

By means of a syringe, fastened to the catheter, liquids (gelatin liquified by heating) were then injected until the liquid substance flowed back and became visible at the catheter and the vaginal orifice. Immediately after the injection the animal was brought to the male rabbit. If cohabitation did not take place 8 or 10 minutes after the injection had been made, the experiment was regarded as a failure, and was repeated in a few days.

Twice a 0.8 per cent. solution of citric acid and twice a 4 per cent. solution of boric acid was used, as injecting fluid; in the other experiments, a mixture corresponding in its composition to — Tablets. These tablets, which enjoy a great popularity as

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\* The actual names of the articles used we are obliged, for safety's sake, to leave out; they are not important however; they are the anti-septics well known to everybody.

contraceptives, are made of boric acid, citric acid, zinc sozoiodolate, and suprarenin, in definite proportions.

To increase the action of these ingredients, gelatin was used as a constituent (according to Lehmann: *Berliner Klinische Wochenschrift*, 1909. No. 19), because gelatin aids in the absorption of ingredients dissolved in it.

In this way forty experiments were attempted. Twenty of them were unsuccessful on account of the female rabbits refusing to be covered. This behavior is to be explained by the fact that the animals were considerably vexed by the preceding procedures, as the tying to the board, the painful introduction of the catheter, and the burning sensation in the vagina caused by the injection. Consequently, there remained twenty female rabbits which, after the injections, were actually covered. Of these twenty animals seven were impregnated, namely, three out of fourteen who had been covered once, and four out of six who had been covered twice.

Commenting on these results the following is to be said: According to the experience of breeders, the impregnation of a female rabbit is certain only under the condition that she is covered twice successively, while a covering done but once is frequently followed by the nonappearance of pregnancy.

According to the experiences made in our stables it appears that after one covering, treated as well as untreated female rabbits are impregnated equally often or equally seldom (3 out of 14). Regarding the fact that only four animals became pregnant out of six which had been covered twice successively, it is to be taken into consideration that also under normal (natural) conditions conception often does not take place in spite of two successive cohabitations.

There is a number of circumstances which must be taken into consideration as having an important bearing on the results of our experiments.

Before all, the above mentioned vexation of the female rabbits caused by the injection undoubtedly exercised a certain influence in frustrating conception. Furthermore, the experiments were made at different times of the year, *i.e.*, also at seasons which are known to be unfavorable to the breeding of rabbits. Finally, the alimentary condition of the animals must not be overlooked; it is a fact well known to breeders that overfed animals cannot be impregnated, notwithstanding two successive coverings. At all events it is a fact that out of six females, covered twice succes-



sively, four became pregnant in spite of the injection having been made immediately before the covering; this shows that the remedies did not prevent conception.

It remained to make sure whether during the first coitus the injected drug had not been removed mechanically by the penis of the rabbit so that the second coitus was accomplished practically without a contraceptive and thus rendered effective. In order to clear up this point, the following was done: Post coitum the females were given a second injection, and then brought to the male for the second time. But not one of the females permitted herself to be covered for a second time—perhaps, as a result of the enhanced vexation.

It is of interest to note that one of these rabbits, who was injected for the second time immediately after the first coitus, became pregnant for all that. This experiment demonstrates that by these injections, even if applied post coitum, conception cannot be prevented.

In order to get at the subject from another point, the following was done: Gelatin impregnated with India ink was injected into the vagina, and then the female rabbit was killed immediately after she had been covered by the male rabbit. However, the presence of the India ink in the genital tract of the animal could not be demonstrated. There remained nothing to be done than to have the rabbits covered but once post injectionem and then to remove them out of the cage of the male rabbit.

As already mentioned, out of fourteen rabbits, covered once, three were impregnated; this shows that the presence of the injected drug in the genital tract did not prevent conception.

It might be objected the drugs were not injected deep enough into the vagina. To find out, a methylene blue staining solution was injected into the vagina, and this was done in exactly the same manner as with the other drugs. After this the rabbit was killed. Post-mortem showed that the inner surface of the genital tract was stained blue up to the fundus.

Altho we are not impervious to the argument which might be advanced against the application of the results obtained from animal experiments to humans, and chiefly so if this is done regarding a subject so complicated as that of fecundation, we nevertheless venture to claim a certain merit for our work, inasmuch as the results derived from our experiments coincide and are in perfect accordance with the experience of daily life.

Our investigations show that by animal experiments the unreliability of certain so-called contraceptive drugs can also be proved, and by this the cold attitude towards the employment of these remedies, hitherto maintained by our gynecologists, seems to be amply justified.

## Venereo-Urologic Abstracts

### GONORRHEA IN WOMEN.

Dr. J. Henry Dowd (*Med. Council*, April, 1918) says when a woman denies the existence of gonorrhoea, even after being accused of infecting some one, *believe her*; she is stating facts, as far as she knows. The writer points out that in fully 90 per cent of cases the infectious bacteria come from the prostate of males who think themselves cured, and they lodge at but one place, against the cervix. We must not look for ardor urinae or a very marked increase in discharge. Amongst the first symptoms is pain in the lower abdomen, especially in the left side of the inguinal canal. Rest in bed with flaxseed poultices applied every two hours, copious hot saline douches, a bowel movement every day and pulv. opium, 1 gr.; calomel,  $\frac{1}{2}$  gr., every three hours for pain, will control the acute condition in three or four days. About the sixth day the lower abdomen may be painted with tr. iodine, to be repeated once during the next ten days; at the same time iodine may be applied to the cervix, using a tampon of ichthyol 10 per cent in glycerin about every six or seven days.

The general condition must receive careful attention, iron if anemia, nerve tonics and good nourishment if the general condition is low.

About the beginning of the fifth week the uterus should be curetted, especially the cervical glands; silver nitrate (20 per cent) should be applied thoroly to the denuded surface. Local treatment should be continued every week at least for some time. Should pelvic abscess, pus tubes or the like develop, the case must be referred to the gynecologist.

### CHRONIC URETHRAL DISCHARGE.

Dr. P. S. Pelouze (*Med. Rec.*, 3. 30. '18) directs attention to the great number of individuals who are afflicted with chronic urethral discharge and asks: what is the cause of this startling

condition? He asserts that instead of being treated as a disease, chronic urethritis should be considered as a symptom of some deeper lying pathology.

About 95 per cent of such cases are kept up by some condition extrinsic to the urethra. From the usual treatment of injections, irrigations, dilatations, etc., no permanent benefit can be expected. Acute specific urethritis being the chief etiologic factor in chronic discharges, the question arises: in what particular does the usual treatment fall short? It is to be found in an incomplete cure. A clear urine is no proof that there does not exist a condition that sooner or later spells chronic urethral discharge. From 60 to 95 per cent of all cases of acute specific urethritis have a posterior involvement. The gonorrhoeal inflammation in these patients spreads over the entire urethral mucosa and the prostate becomes bathed in gonorrhoeal pus. Moreover, an overfilled bladder, whether it be from urine or from irrigating solutions, must be taken into consideration.

And then, where there is a history of epididymitis one should never forget that an inflammatory condition is likely to be present in the seminal vesicle of the same side. Furthermore, tuberculosis of the genito urinary tract may be a factor underlying such discharges. Therefore, in every case of acute urethritis our efforts should be directed at removing the cause rather than treating the symptoms. A correct diagnosis is of paramount importance. The cystourethroscope will correct many diagnostic errors, and nothing but the microscope can give the prostate a clean bill of health. A palpable seminal vesicle is not always a diseased one, and a diseased one is not always palpable. Burning on urination, which is not due to treatment, is seldom a symptom of chronic urethral discharge in the absence of tuberculosis. A urethral discharge will almost invariably disappear early if the underlying cause is receiving proper attention.

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## TWO SUCCESSFUL CASES OF TESTICLE IMPLANTATION.

Dr. G. Frank Lydston (*J. A. M. A.*, 3. 30 18) reports two cases which show that the method of sex gland implantation as advocated by him has descended from the dais of experimentation to the solid ground of practical and successful application. The first case is that of a man, aged 30, who had completely lost both testicles from infection following trauma. He had marked fem-

inine secondary sex characteristics, an excessive and feminine distribution of fat being especially noticeable. There was complete impotence, with decided mental and physical inefficiency. Double scrotal implantation of entire testicles was performed, August 1, 1915. The material was taken from a boy of 14, killed by a crushing injury. The testes were removed six hours after death, and kept on ice for thirty-three hours. The patient returned home at the end of two weeks. Three weeks later, he engaged successfully in coitus. His mental and physical efficiency soon became normal. The feminine adipose tissue gradually diminished, and the masculinity of type increased. The condition at present, two years and a half after operation, is very satisfactory. The patient indulges in athletic sports, he has lost 40 pounds of excessive fat, and his sexual power is normal. From present indications the writer believes that the results of the implantation will be permanent.

The other case is that of a boy who at the age of 13 had suffered severely from vaccination. Both his testicles became involved and subsequently atrophied. When 17 years of age he was sent to the writer. Psychically the patient was a normal, manly fellow, but with distinctly feminine secondary sexual characteristics. The penis was small. The left testicle as large as a pea, the right testis about the size and shape of a small lima bean. He passed from the writer's observation until two years later. An operation had been performed with the result that the remnant of testicle on that side had completely disappeared. The feminine characteristics were now more pronounced.

On Oct. 27, 1916, scrotal implantation was performed, without any subsequent complications. The epididymides were not removed, and the testes not decorticated. Sixteen months after, the implanted testes are still well defined. His own atrophied right testicle has increased in size. He has gained in weight and virility and has cohabited thrice in succession on numerous occasions, with orgasm and emission.

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#### RESISTANCE OF THE GONOCOCCUS AND THE SPIROCHETA PALLIDA OUTSIDE THE BODY.

In reply to a query as to the resistance of the organisms of gonorrhoea and syphilis outside the body, the *J. A. M. A.* (3. 30. '18) states that the gonococcus is sensitive to drying, and in ordinary conditions can survive exposure to the air for only a

short time, although in dried pus it may live as long as six or seven weeks. Linen soiled with discharges may transmit the disease after a fairly considerable time, but if the linen is placed in boiling water, the organism is killed very rapidly. It has been shown that when kept moist, the spirocheta pallida can live in a diffuse light and at room temperature under conditions of mixed culture, such as would occur in ordinary contamination of materials from the condition, as long as eleven and one half hours. Drying kills the organism rapidly, but during the drying period they may survive as long as one hour.

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#### CALCULI IN BLADDER.

Dr. Arnold Peskind (*N. Y. M. J.*, March 16, 1918) reports the following case. On August 4, 1917, a woman, aged 72, mother of five living children, was admitted to a Cleveland hospital, suffering from complete retention of urine since June 24th, 1917, from which date the catheter had to be resorted to. Uterus and annexa had been removed ten years ago. She had many attacks from gallstone colic accompanied by jaundice. There was a hard round nodular swelling in the right breast, involving its lower half, adherent to the skin, with nipple retracted. The cystoscope revealed a normal mucosa, except about the trigone where there were signs of engorgement. Two centimetres above the trigone were lodged many facettted calculi. One isolated stone was seen to the left of the trigone, imbedded deeply in the tissues and almost concealed by inflammatory exudate. The urethra was insensible and dilatable without any force to 40 F.

Without anesthesia a narrow wire kidney stone forceps was introduced into the bladder, and with the aid of the left index finger in the vagina, eleven calculi were easily removed. On August 9, in the same manner, twenty stones were removed. There was no visible injury to the urethra. On August 15, the last six calculi were removed.

The paralysis of the bladder persisted, and the growth of the breast assumed more perceptible activity. Progressive emaciation with extreme exhaustion rapidly supervened. The bladder showed scarcely any signs of sepsis, nor was there at any time fever. The patient died November 6, 1917, about seven months after the first symptoms of urinary difficulty had called for special attention.

DIAGNOSIS AND TREATMENT OF PYELOCYSTITIS  
IN INFANCY.

Dr. Clifford G. Grulee (*Northwest Medicine*, March, 1918) calls attention to the frequent occurrence of pyelocystitis in infancy, a condition which is not to be looked upon lightly. While it is true that a large proportion of the patients do recover without serious consequences, it is also true that a very great number have repeated attacks and not a small proportion of these infants succumb to the disease, either in the acute stages or later. Death may occur soon after the acute onset, or the condition may become subchronic, existing for several weeks, the infection spreading and the child gradually succumbing to a sepsis. More attention should be paid to the early diagnosis. The onset is usually sudden with a high rise of temperature and little else. The examination of the urine is of prime importance. Within 24 to 72 hours the pus makes its appearance. A few drops of urine placed on a slide under the microscope will reveal the presence of infection in the urinary tract.

In order that one may use the most effective means for overcoming the infection, the infecting organism must be known. In the majority of instances this is the bacillus coli. This organism does not grow well in an alkaline medium. Large quantities of alkalis given at frequent intervals during the acute stage has proved most effective in the writer's experience. To a baby under six months of age one should give a mixture of 10 grains of sodium bicarbonate and 10 of potassium citrate every two hours. This should be continued night and day, as it is of paramount importance that the urine be rendered alkaline as soon as possible and be kept strongly alkaline. In case the quantity of alkali given is not sufficient, the dose should be immediately increased. This treatment should be kept up for from four days to a week, depending upon the quantity of pus in the urine and the temperature curve. After the symptoms have subsided, one may stop the alkalis and give hexamethylenamine to the amount of 3 to 5 grains four to six times a day, depending upon the age of the infant. During the first twenty-four hours it is wise to give acid sodium phosphate [not the official salt, but the monosodic acid phosphate] until the urine becomes acid, since the hexamethylenamine acts only in an acid medium.

It is necessary that the urinary antiseptic be kept up over a long period, even after the pus has practically disappeared from

the urine. The condition shows such a marked tendency to recur that it is only by this means that we are able to overcome the infection. As the disease is accompanied by nutritional disturbance, careful attention to diet and hygiene is necessary.

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#### ULCERATIVE MYCOSIS OF THE PENIS.

The Urologic and Cutaneous Review quotes E. Mallien (*Bull. et Mem. de la Soc. Méd.*) who reports the case of a soldier who had an ulcer on the prepuce. It was diagnosed as chancre. The base of the ulcer was yellow, the margins sharp and slightly raised with some induration, but the lesion as a whole was soft. Wassermann repeatedly negative. Injections of neosalvaran yielded no results. Guinea pig inoculation for tuberculosis was also negative. Smears showed staphylococcus. Tube cultures yielded a fungus. Upon further study this was found to present all the characteristics of *Oidium cutaneum* described by De Beurmann and Gougerot as the cause of disseminated ulcerative skin lesions which simulate both sporotrichosis and syphilis. Under iodine treatment the lesion rapidly disappeared.

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#### CONGENITAL SYPHILIS AND MENTAL DEFICIENCY.

It is generally conceded that 2 per cent of the school children are feeble-minded and that the larger part of these spring from families where similar types may be found. Inherited lues as a factor in the production of subnormal mentalities is the subject of a paper by Dr. William H. Higgins, *Am. Jour. Med. Sc.*, April, 1918. By recent studies the predisposition of the treponema pallidum for nerve structures has been established. The weight of evidence is in favor of maternal transmission. Thus the offspring becomes directly infected with the organisms circulating in the blood. The inheritance of syphilis may take place altho the parental infection has occurred years before. Inherited syphilis may manifest itself in early life, or the child may later become a victim of the latent stage. The disease may implicate the blood vessels, meninges, or parenchyma. Owing to the proximity of these structures, it is not likely that one part would be involved without the others. There is another way by which syphilis may affect the offspring, namely, "parents being themselves congenitally affected by the disease, the germ cells uniting to form the embryo may also, one or both, be affected, depleted or invalidated. . . . This embryo, without containing the infective organism

itself, enters from the start on a . . . career whose fate may be as sinister as that of the really infected embryo." (Haberman: *Jour. A. M. A.*, 1915 xiv, 1141).

Dr. Higgins notes that in the latter case the children will give no Wassermann reaction. They are not syphilitic, but they are neuropathically marred. Such cases explain the negative Wassermanns sometimes found in defective children of syphilitic parents. The writer states that in a series of 50 cases, admitted to the psychological clinic of the Medical College of Virginia, during the past year, 21 children gave a positive Wassermann reaction.

Their ages varied from seven to sixteen years. The series was composed largely of the middle and high grade imbecile. The most suggestive physical aspect was the malformation and caries of the teeth. In only 2 of the 21 cases were the teeth approximately normal.

## Eugenics and Sexology

### FRUSTRATING NATURE'S ENDS.

Many people regard scientific checks to population as "a violation of nature's laws and a frustration of nature's ends." Annie Besant (*The Law of Population*) points out that nature's "laws" are but the observed sequences of events; man cannot violate them; he may disregard them, and suffer in consequence; he may observe them and regulate his conduct so as to be in harmony with them. Man's prerogative is that by the use of his reason he is able to study nature outside himself, and by observation may so control nature as to make her add to his happiness instead of bringing him misery. To limit the family is no more a violation of nature's laws than to preserve the sick by medical skill. The restriction of the birth rate does not violate nature's laws more than does the restriction of the death rate. Science strives to diminish the positive checks; science should also discover the best preventive checks.

"A frustration of nature's ends." The writer asks, "why should we worship nature's ends?" Nature flings lightning at our houses; we frustrate her ends by the lightning conductor. Nature divides us by seas and by rivers; we frustrate her ends



by sailing over the seas, and by bridging the rivers. Nature sends typhus fever and ague to slay us; we frustrate her ends by purifying the air, and by draining the marshes. It is answered, you only do this by using other natural powers. Yes, argues the writer, and we only teach conjugal prudence by balancing one natural force against another. Such study of nature, and such balancing of natural forces is Civilization.

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### CRITICISM OF PROPOSED EUGENIC MEASURES.

Maurice Parmelee (*"Poverty and Social Progress."* Chap. XXI: "Eugenic Measures and the Improvement of the Human Breed") doubts if at present any eugenic measures are feasible, other than a certain amount of educational work in the way of disseminating knowledge with respect to heredity, the influence of environment, etc. And in this work the greatest care should be taken that only well ascertained facts shall be taught, and only the most cautious conclusions drawn from them. For the present, at any rate, human breeding will have to be left in the main to natural selection, and it is quite possible that this will always be largely true.

The human species has so far survived, and has apparently in the main *thrived* under the process of natural selection. [But has it?] It is very probable that more important than eugenic measures is the elimination of certain dysgenic forces, which have been developed in the course of the later stages of social evolution, and which are hampering natural selection from doing its work. The only measure which society thru governmental agencies is now justified in taking is to prevent a very small group which is unquestionably unfit to reproduce, from procreating. It is very doubtful if this group will ever exceed a very small percentage of the total population, perhaps one per cent, and will probably usually be even smaller than this percentage. These considerations indicate the folly of most of the "eugenic" legislation. A dozen or more states have passed laws providing for sterilization under certain conditions for various groups including criminals, habitual paupers, certain groups reputed to be immoral, etc. It is obvious that criminality, pauperism, and immorality are not biological traits which can be inherited, so that they are not appropriate objects for the application of eugenic measures. In certain states laws for the regulation of marriage in the way of requiring examinations have been passed, which are still more foolish and objectionable than the sterilization laws.

It has been very evident that this legislation has been based largely upon moral and religious beliefs, rather than on biological knowledge, which is the only safe basis for eugenic measures.

#### INFERTILITY OF INDIVIDUATED STOCKS.

...Over and over again, in the history of mankind, elect castes—true aristocracies—have arisen, only to disappear in sterility, or in the course of inter-societary struggle. Even if the latter doom be averted by more evolved social organization and racial pacification, how are we to face the fact of the dwindling fertility of what we believe to be the better stocks? It may be that the relatively recent diminution of the birthrate among skilled workmen and the like is partly modificational or artificial, an adaptation to altered social conditions; but what can we say of the generally low fertility of the most individuated stocks? The factors which make towards this result are probably manifold. There are probably... automatically working physiological and psychical factors which lessen reproductivity as individuation increases. It may be that hypernutrition, sexual vice, the frequent absence of love marriages, operate in the same direction; it seems difficult to doubt that selfish celibacy and selfish non-maternity are in part to blame; and there are all sorts of possible factors down to the marriage of heiresses who are often the sole survivors of a dwindling family... Some of the high castes of India who are most exclusive in their marriages do not show the usual dwindling tendency, which may be correlated with the circumstance that they are mostly poor and abstemious...

Is there any warrant for supposing that the race can continue producing from new soil crop after crop of highly individuated types, each in its turn destined to die out as a penalty for its own efficiency? Is there any truth in the inference that failure in reproductive power is an expression of nature's verdict against dis-social isolation of privileged classes, against every self-contradictory denial of the solidarity of the social organism? It should be borne in mind that precise thinking on the subject of fertility is still very uncommon, that there is no general awareness that the details of our dwindling birth-rate are suggestive of disaster, and that very few have what may be called an awakened conscience on the subject.

The most common sense precautions are quite disregarded. Falling in love is out of fashion, and almost non-mammalian types

grow commoner. In a sense, tho it is a pity, it may be just as well that they should die out. And who, for instance, ever thinks of the wise Frenchman's saying, "My father was a farmer, I am a professor, my son must be a farmer again?"—J. A. THOMSON.

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### THE LAWS OF HEREDITY.

What makes the Science of Eugenics possible is not that "like begets like," as the popular saying is, but that there are laws of heredity. Like does not always beget like. It is common experience that superior persons often produce inferior children, and that inferior persons—tho less often—produce superior children. Is there, then, no law of heredity at all? That depends on what we mean by law. Do we mean that a law always operates whatever the obstacle in its way? Certainly we do not. Take the law of gravitation. If a ball is thrown into the air it may, or may not, fall to the ground. It may lodge on a roof or a tree, or, if electrically charged, it may be attracted and held by another body in space charged with electricity of the opposite sign. All we can say of gravitation is that it has a *tendency to act*, and this is all we say of heredity.

To put the matter a little differently, Eugenics deals with *averages* rather than with individual cases. In the average the law of heredity acts with practical certainty; and race questions are questions of average.—MONTAGUE CRACKANTHORPE (*Eugen. Review.*)

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### THE TRANSMISSION OF ACQUIRED CHARACTERS.

It is generally believed that acquired characteristics cannot be transmitted from parent to offspring, e.g., if a man loses a finger, or a hand, or an arm, his children will not on that account show any such deficiency. Frank Horrigan (*Dynamic Aspects of Nutrition and Heredity*) suggests that in such a case a child might inherit its fingers, or hands, or arms, from its mother and not from its father, or partly from the one and partly from the other, the positive influence of the former naturally outweighing the negative influence of the latter. But even in the most improbable event of both parents having lost the same finger or hand, the author argues, there is a possibility of their issue being quite normal in this respect. Tho the parts might be wanting it does not necessarily follow that the nerve centers on which they once depended have undergone degeneration. He recalls the well

known fact that a sensation of pain is often referred to limbs or portions of limbs which have been entirely removed by the hand of the surgeon. In such cases, the nerve centers which correspond to the severed parts, still vibrate in the old manner, and if this is so in regard to pain, the author believes that a somewhat similar state of things may obtain in respect to the transmission of hereditary characteristics.

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#### PERSONAL BEAUTY AS A FACTOR OF SELECTION.

J. W. Slaughter (*Eug. Rev.*, vol. I.) calls attention to the fact that among the lower animals the act of selection is always by the female, with the consequence that characters described as beautiful belong to the males only. With the growth a civilization there has come a reversal of the direction of selection, with consequences illustrated in the existing beauty of women and the hideousness of men. That which renders man the agent of selection is his superior economic position. It is likely that in the future the direction will be again reversed, and that for the privilege of selection woman will pay the price of the loss of her beauty. It is difficult to overestimate the part played in human evolution by the ideal of personal beauty. Beauty is the most likely explanation of that divergence of races which is a standing puzzle to anthropology. Every group, and indeed every individual, is fairly optimistic about its own appearance particularly when it is a partial consequence of the standardized artificial methods.

Such commonplace facts as the destruction by certain Africans of children not sufficiently black and their general disgust with white skin; the small feet of the Chinese women, the flattened noses and foreheads, the filed and blackened teeth, the tatooings, rougings and hairdress, the blocked lips and earrings, the contracted waists or thighs, the elongated breasts, the ponderous rings of metal on the legs of Hindoo women and the fingers of Europeans, these with thousands of other examples indicate what consequences the Standard of beauty may effect within any group. Like other group characteristics beauty has its more and its less permanent aspects, but even short lived standards, as those of the consumptive looking young man or the Gibson Girl, have appreciable and probably measurable consequences on the average constitution. Personal beauty may within wide limits be anything, it merely requires to be established and sanctioned, but once established it becomes a mode of selection—those who approximate it are chosen for marriage, the others are left.

## DEFENCE MECHANISM.

Dr. William A. White (*"The Principles of Mental Hygiene"*) designates with the term Defence Mechanism all efforts—ineffectual efforts and therefore forms of compromise and compensation—to escape the adequate, straightforward and necessary way in dealing with reality. The writer once questioned a murderer, who had killed a man by stabbing, how he felt about his act and his sentence to life imprisonment. In the first place, he was very emphatic in his blame of the deceased for picking a quarrel with him. He was very much larger than the prisoner, and so the only way in which he (the prisoner) could adequately defend himself was with some weapon. The deceased knew this and was virtually taking his life in his hands when he started the trouble. Then again, the doctor did not treat his wound as he should have. The man, therefore, came to his death thru his own foolhardiness and the lack of skill of the physician. This was all told with a smiling countenance and without the remotest suggestion that the prisoner blamed himself in the least. Dr. White calls this the reaction of justification by the process of rationalization, and notes that, e.g., the alcoholic justifies his indulgences by just such rationalizations. He drinks because it is hot, or because it is cold, because he cannot refuse a friend, or one drink won't hurt him, or he did not really mean to drink that evening at all, or a thousand other "sophisms of the indolent" to protect him from a realization that he is not equal to the effort of refusal or resistance.

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MAN SUBJECT TO THE LAWS OF NATURE.

When we observe what care and thought men give to the selective breeding of horses, cows, and dogs, it is astonishing how little thought they take about the breeding of their own species: perceiving clearly that good or bad qualities in animals pass by hereditary transmission, they act habitually as if the same laws were not applicable to themselves; as if men could breed well by accident; as if the destiny of each criminal and lunatic were determined, not by the operation of natural laws, but by a special dispensation too high for the reach of human inquiries. When will man learn that he is at the head of nature only by virtue of the operation of natural laws? When will he learn that by the study of these laws and by deliberate conformity to them he may become the conscious framer of his own destiny?—DR. HENRY MAUDSLEY: *"Responsibility in Mental Disease."*

## EUGENICS AND DEMOCRACY.

As in most other cases of novel views, the wrongheadedness of objectors to Eugenics has been curious. The most common misrepresentations now are that its methods must be altogether those of compulsory unions, as in breeding animals. It is not so. I think that stern compulsion ought to be exerted to prevent the free propagation of the stock of those who are seriously afflicted by lunacy, feeble mindedness, habitual criminality, and pauperism, but that is quite different from compulsory marriage. How to restrain ill-omened marriages is a question by itself, whether it should be effected by seclusion, or in other ways yet to be devised that are consistent with a humane and well informed public opinion. I cannot doubt that our democracy will ultimately refuse consent to that liberty of propagating children which is now allowed to the undesirable classes, but the populace has yet to be taught the true state of these things. A democracy cannot endure unless it be composed of able citizens; therefore it must in self defence withstand the free introduction of degenerate stock. What I desire is that the importance of eugenic marriages should be reckoned at its just value, neither too high nor too low, and that Eugenics should form one of the many considerations by which marriages are promoted or hindered as they are by social position, adequate fortune, and similarity of creed. I can believe hereafter that it will be felt as derogatory to a person of exceptionally good stock to marry into an inferior one. . . I also hope that social recognition of an appropriate kind will be given to healthy, capable, and large families, and that social influence will be exerted towards the encouragement of eugenic marriages.—FRANCIS GALTEN: "*Memories of My Life.*"

## THE LEVELLING TENDENCY OF HEREDITY.

The present conditions of civilization which tend more and more to differentiate men of the same race, are confronted by the powerful laws of heredity which tend to bring about the disappearance of the individuals who surpass the average in too marked a manner, or at least to bring them down to this average. Observations already old, recorded by the authors of investigations into heredity, have proved that the descendants of families distinguished by their intelligence, are subject, sooner or later,—and most usually at an early date—to a process of degeneration which tends to extinguish them entirely. Great intellectual superiority seems

to carry with it the penalty that those who possess it leave behind them degenerate offspring. In reality the point of the social pyramid . . . can only subsist on the condition that it assimilates elements from below. If all the elements composing the élite were to be relegated to an isolated island, their intermarriages would result in the formation of a race displaying a variety of degenerate symptoms and destined in consequence to disappear speedily.

Great intellectual superiorities may be compared to the botanical monstrosities created by the artifice of a gardener. Left to themselves they die off or return to the average type of the species, for the species is all powerful since it represents the long series of ancestors.—GUSTAVE LE BON: "*The Psychology of Peoples.*"

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#### INSANITY AND CHILD BEARING.

We speak of puerperal insanity when a woman falls insane soon after delivery. Dr. Henry Maudsley (*The Pathology of Mind*) points out that some predisposed women become insane during pregnancy, owing seemingly to the perturbation of the bodily economy, being either the sympathetic effect of the uterine change on an unstable brain, or due to changes in the quality and circulation of the blood and in the processes of nutrition. On the other hand, the author has met with instances of women who, melancholic, irritable and restless when not pregnant became placid and cheerful directly when they were pregnant.

Of the insanity of pregnancy he suspects that in many cases it is really the continuation of mental disorder which existed before marriage and for which marriage was recommended as a cure and acted as a temporary relief. Of the happy effect of pregnancy on the mental sanity he thinks that it occurs mostly in women who, having suffered from mental excitement in consequence of a sort of irritable and feverish lust which has been satiated by pregnancy, then became stable and composed in mind and body. The author notes that women who married late in life are more liable thus to suffer which is probably due to the fact that their bodily system, having lost much of its elasticity, is less fit to make the new accommodations required by the uterine changes. Melancholia is the form which the disorder most often takes; profound depression of mind, undefined fear and despair, sometimes positive stupor, perhaps refusal of food and suicidal feeling being the leading symptoms, but not really distinguishable from those of melancholia otherwise caused.

## A STUDY OF FIFTY FEEBLEMINDED PROSTITUTES.

In the *Journal of Delinquency*, January, 1918, Mary E. Paddon, of the New York Magdalen Home, presents a study of fifty feeble-minded prostitutes. The Binet test was used as a starting point, and only such cases were considered in which the personal and family history was sufficiently well known to be of real assistance in diagnosis.

Thirty-one families showed a decided downward trend; 7 were decent and enterprising; 12 showed neither marked deterioration nor progress.

A large number of these girls had been backward in cutting teeth and in learning to walk and talk. The school record often showed inability to keep up with other children of the same age and a failure to respond to moral guidance.

The work records were often difficult to obtain; the girls usually declared they had worked in so many places that they could not enumerate them. The wages, according to their statements, varied from \$1.50 to \$25.00 a week. The average wage was \$5.00. The \$25.00 a week was claimed by a girl who had worked in a musical comedy. She was extremely pretty, had an ear for music, and skill in dancing, but her mentality was that of a ten year old child. The writer notes that one of the characteristics of feeble-minded children is that they learn with comparative ease folk dances and rhythmic drills performed to music.

As to the age of these girls, the largest number made their first misstep between 15 and 17. Among the reasons given for entering the life of prostitution, 13 said their sweethearts had told them to do so. Ten said they liked the good food and pretty clothes which they could not get in any other way. Eight said they liked the life and the physical experience, and eight others thought the only wrong and unfortunate thing they had done was to have been caught. None of these girls was ignorant of the existence and danger of venereal disease, yet a life of ease and fun was sufficient to offset all the consequences.

Nine had gonorrhoea; 14 syphilis; 11 both; 16 were free from venereal disease.

In watching the daily life of the girls and noting their reactions to surroundings, 28 showed themselves amenable to good influences while in confinement.

In conclusion, the writer suggests that the feeble-minded girl has many characteristics which make her a likely recruit to the ranks of prostitution, and that her low mentality makes her a greater menace to society than her intelligent sister who is more thoughtful in caring for herself physically.



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## ON SUICIDE.\*

By WILHELM STEKEL, M.D., Vienna.

*Freely rendered and annotated*

By SAMUEL A. TANNENBAUM, M.D., New York.

OUR discussion has shown us how diverse the opinions on suicide are. One of our colleagues, Dr. Federn, has even spoken of it as a symptom of health. He is not alone in this opinion.

There are not wanting philosophers and poets who regard suicide as a great, nay, a sublime idea. Thus, the esthete, Friedrich Theodor Vischer, sings a thoughtful, proud and stirring hymn 'to the first suicide' of which I transcribe the opening verses [translated by Mr. G. Schulz]:

Could I but know thee, proud and god-like one,  
Who wert the first of men to make a jest  
Of fear and hell, and plunge—to have all done!—  
His steel into his own tormented breast;

Who wert the first to bear and nurse the thought,  
The wrath that men hold, even now, accurst,  
To spurn the burden of a life o'erfraught—  
In thy tall spirit lodged the lightning first!

Others speak of a 'logical' suicide; we have read reports which make the claim that an individual, as has often happened in classical antiquity, "out of the sum of his knowledge, as the conclusion

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\* The essay here translated was read by Dr. Stekel at a meeting of the Vienna Psychoanalytical Association at which a number of psychoanalysts and others discussed the subject of 'suicide, with especial reference to school children.' All the papers there read were published in a monograph entitled *Ueber den Selbstmord* in 1910. The translator's comments are in square brackets.

of a long and thoughtful life, goes to his death without any emotion and without any external compulsion when he has nothing more to expect from the world and can give it nothing more,"—a kind of suicide that Dr. Stelzner (*Analyse von 200 Selbstmord-fällen*, Berlin, 1906) designates 'philosophical suicide.' And some have even wished to interpret the self-inflicted death of young Weininger as such a philosophical suicide!

I do not believe in suicide as a voluntary, proud, liberating end for a healthy individual. I do not believe in a logical or a philosophical suicide. Who knows what has transpired behind the curtain? What inner tragedy, rationalised as a world weariness, has found a sudden end?

But even if there were such philosophic suicides I would not discuss them now. Nor do I care to speak of the suicide of those poor wretches for whom there really is no other escape from a labyrinth of pain and woe, of conflicts and humiliations, than that offered by a flight from life itself. We wish to consider here a remarkable phenomenon that has already attracted the attention of psychologists, to wit: the ever-increasing number of suicides among young persons who, having just reached maturity and being children still, suddenly and unexpectedly, because of some apparently trivial cause, put an end to their lives to the horrified amazement of their environment. Carefully prepared statistics show that the largest number of apparently sane suicides occurs between the ages of 15 and 25.

What can be the cause for such a frightful increase in the number of suicides among the young? (Of late there is manifest a tendency to deny the increase. Statistics are elastic!) And even the suicide of young children, a phenomenon almost wholly unknown formerly, is increasing with uncanny constancy from year to year. Is it, in all these cases, merely a question of intensely emotional human beings, who are disposed to overvalue the importance of the moment, or are those writers right who regard every suicide as the manifestation of an abnormal mind, a psychosis, latent until then and not productive of symptoms? Or is suicide only a symptom of a neurosis, of a 'mental dissociation?' Lemaître is inclined to take the latter view. (*A propos des suicides des jeunes gens*; Archives de Psychologie, T. IV., No. 15.) By chance he had had the opportunity to examine four persons who subsequently committed suicide and he detected in them certain signs of psychic abnormality. The first was a hysteric; the second suffered from

various memory defects; the third showed 'color audition [as to which cf. a paper by the translator in *THE AMERICAN JOURNAL OF UROLOGY*, Jan. 1918], and the fourth one could not be considered quite normal either.

But what significance have these investigations by Lemaitre, Eulenburg, Gaupp, Baer and others if they can tell us so little about the mental life of the suicide! Only psycho-analysis can elucidate the secret motives of the suicide. With the assertion that the suicide X. was a neurotic we are not benefitted in any way.

No; I believe it is only a cheap way of placating our consciences to say no more than that in all suicides we are dealing with invalids, with the psychically inferior whose loss does not matter. The roots of this phenomenon must lie deeper and must find their nourishment in some special conditions of our times. What is the feature common to all cases? Stelner writes: "No matter how much one tries to classify the cases of suicide, as, for example, into the mentally healthy and the mentally unhealthy, or according to the nature of the psychosis, or according to the inciting cause, one common feature remains true for all cases with only a single exception: a contraction of all psychic abilities,—the inability, with the aid of the will, the understanding or the fantasy, to find a way out of (or to imagine a change in) the unbearable state of affairs, and with the assistance of the thought of some way out of the trouble to tear oneself away from the compulsive suicidal idea. The decisive rôle is played not only by the overvaluation of the latter but above all by the failure of all counter-ideas or thoughts of a remedy. In somewhat the same sense Goethe puts into Werther's mouth while discussing this theme the following words: 'Nature finds no way out of the labyrinth of the confused and conflicting forces, and the man must die.' "

But why does not nature find an avenue of escape? What secret power destroys all hopeful thoughts and bars all outlets and prospects? Especially in the case of young persons, who have their whole life before them? How does this hopelessness come about in children?

We shall never come nearer an understanding of the child-suicide if we do not understand the psychology of suicide in adults. It is true that in the case of children a few other considerations enter into the question. But only a few. The great fundamentals remain the same for both varieties of suicide. The commission of

suicide is brought about more readily in children. Their tendency to emotionalism, combined with that overestimation of the emotions which is peculiar to youth, brings it about that under similar circumstances the idea of suicide is much more easily converted into a deed in children. The provocation to suicide is often ridiculously trivial. It is this fact that proves to me that behind the exciting factor we must seek for more powerful forces which are hidden from superficial investigation but which reveal themselves more or less distinctly to the psychoanalyst.

For a long time it was considered the proper thing for a cultured European to assail the schools and to make them responsible for the suicide of school children. The cases that I have had a chance to examine have convinced me that the school can be considered only as the exciting factor. The fear of punishment, bad treatment from the teacher, backwardness at school, are surely—and this I would emphasize with all my strength—not the only causes of suicide. [But there isn't any doubt, as Freud says,\* that the schools do not offer a satisfactory substitute for the family, do not awaken an interest for life out in the world, do not create a desire to live, and do not offer many pupils the supports and mainstay that their time of life demands (owing to the conditions of their development).]

The same principle applies to children's suicide as to that of adults: it is a punishment that the departing one inflicts on himself. The principle of retaliation seems to me to play the chief rôle. No one kills himself who did not wish to kill another or who, at least, does not wish the death of another!\*\* We psychoanalysts know how powerfully this playing with thoughts of death, involving those closely related as well as those more remote, co-operates in the development of a neurosis. Almost daily do we see how insistently the patient's consciousness of guilt, his criminal disposition, clamors for punishment and we are even in a position to prove that in addition to the pleasure that the neurosis offers the invalid, a pleasure that manifests itself in the tendency to flight into sickness, the neurosis also represents the punishment to which the neurotic has condemned himself for his sinful desires.

Death figures much more intensively in the fantasies, reveries and dreams of children than of adults. Such utterances as the

\* *Id.*, p. 19.

\*\* With all due respect to the ability and cleverness of Stekel this statement is, to my commonplace mind, so absurd, so grotesque, that with the best of will I cannot swallow it.—Editor. [Stekel's sentence is absurd only if one forgets that he is speaking only of neurotic motives.]

following: "When papa dies I'll marry mother!" or "Uncle, when you die I'll take your nice stick with the silver handle," etc., are daily occurrences. We must also remember that punishments inflicted on children beget hatred and desires for revenge which cannot be ab-reacted though they clamor for discharge. These vindictive thoughts frequently enough culminate in death longings (which at first are openly expressed and later appear only hidden and secretly), are repressed and become builders of neurotic symptoms. That children desire the hated teacher's death is a daily experience,—at the least they wish him some sickness. And how often does the threatening figure of the teacher serve only as a cover for a more important personage—the father! And when religious factors, of whose significance we shall soon say more, begin to cooperate as restraints and burdens, the psychic conflict is complete. The secret justice of the unconscious proceeds on the principle of retaliation: an eye for an eye, a tooth for a tooth; on account of its longings for some one else's death the unconscious ego declares itself guilty and condemns itself to death. Suicide appears therefore no other than the judgment of a complicated endopsychic process, the last scene in the last act of a slowly evolving soul drama.

But psychic phenomena are not so simply determined. With the punishment for one's own transgressions is coupled the desire to punish the parents, the educator, the teacher, in the most vulnerable point. "You shall see to what I have been driven by your hard-heartedness, your lack of love!" During the various diseases of childhood that the little one has lived through, it had noticed that the parents change their demeanour when the child's life is in danger. The children want to rob the parents of their dearest, most precious possession: the child's life. They are quite sure that in this way they can inflict the utmost possible pain on those having authority over them. The punishment executed on themselves is at the same time also the punishment of the person supposed to be at the bottom of their sufferings.

In our discussion we have referred to the *influence of religion*. Someone conjectured that the child's idea of the joys awaiting us in heaven incites to suicide. Statistics do not bear out this assumption. On the contrary. In Romanic countries, in which faith is firmly rooted in the hearts of the people, suicide is relatively rare. Whereas, *e.g.*, in Germany, in 1891-93, the annual death-toll by suicide was 212 per million inhabitants, 225 in France,

240 in Denmark, in sanctimonious England it was only 87, in Italy 56, and in Spain (the citadel of clericalism) only 18. According to my experience profound, sincere piety is more apt to inhibit suicide, just as the neurosis grows in part out of a conflict between belief and disbelief—a conflict that essentially goes back to a conflict between intellect and emotion. And, on the other hand, Christianity has ever striven to suppress the tendency to suicide. An appropriate aphorism from Nietzsche occurs to me: “Christianity converted the tremendous longing for suicide prevalent at the time of its birth into a powerful instrument for its own ends; it left only two forms of suicide open, garnished them up with the highest dignity and the highest hopes and forbade all others in a fearful manner,—martyrdom and the slow death of the ascetic it permitted.”

Through the remarks of the great philosopher just quoted there glimmers a second problem, that of *chronic suicide*. I mean by this the purpose to rob oneself of life not at once by a heroic act but by a series of renunciations. Just this form is not rare in children. Let us think of the cases of hysterical refusal of food, of complete absence of appetite (which of course has other causes, too) ranging up to disgust at the sight or thought of food; let us also think of the silly manner in which some children consciously expose themselves to the risk of catching cold and of being infected, and we shall have seriously to consider that this form of suicide must not be omitted from the psychological investigation of our problem. There is one form of chronic suicide that deserves special consideration: I mean *masturbation*. It is little known that onanism is practiced also as a punishment and repentance, as a means of shortening one's life. The linking of punishment and pleasure is nothing strange. We need only think of the flagellants and of the asceticism of wonderful saints. We shall see later what a powerful rôle masturbation plays in suicide. I would emphasize right now that the threats of parents who want to wean their children from masturbation by predicting all sorts of dire results to life and health if the habit is continued often have the opposite effect: some obstinate children persist in masturbating, intending thereby to shorten their lives; they think they atone for the secret pleasure because they sacrifice a part of their vital energies. The feeling of doing something forbidden and the grim playing with death heighten the pleasurable excitement.

Before I go into the discussion of the significance of onanism for suicide I want to announce the remarkable observation that suicide is much more frequent in families with few children than in those with many. I have repeatedly noted suicides committed by an only son or an only daughter. This fact furnishes food for reflection. We have long ago established the fact that the system of having only one or two children must be taken into consideration in the investigation of the causes for the prevalence of the neuroses. The two children system with its exaggerated tendencies must necessarily increase the number of suicides. Where there are few children their ambition is kindled inordinately. The parents expect from the children the fulfilment of all the far-reaching plans that they themselves could not carry out. Theirs shall be the best child in the school, shall outstrip the others, shall become great, a great artist, etc. As long as the child can delude itself with these ambition dreams it is full of the joy of life. But some fine day comes the bankruptcy of these plans, the airy castles crumble, the grown child recognizes the impossibility of becoming the 'greatest,' he lacks the disposition to be contented with the 'possible,' and thus there is created a new motive for renouncing a life that does not fulfil his secret longings. Because of the originally wholly credited parental overestimation the way is paved for the child's own ominous underestimation of himself.

Our colleague, Dr. Sadger, has quite correctly remarked that persons take their lives only when they no longer expect love from anybody. But this formula needs supplementing and extending. There are human beings who have lost the inclination to love, whom inhibitions, parental and social imperatives have robbed of the joy of love, who are incapable of experiencing libido without a consciousness of guilt. I recall a girl, filled with a glowing desire for love, who was driven by all her instincts to gratify her sexual impulses but whom an overmoral bringing up had surrounded with so many don't's and inhibitions that she finally knew no way out of her dilemma but by suicide. Her fear of loving was almost as great as her craving for it. She was too weak to give her sexual instincts the reins and at the same time too moral, too heavily burdened with humdrum domestic morality. And, on the other hand, life without the gratification of her erotic impulses was not worth living, and so she meditated on terminating the insoluble conflict by dying.

It is of interest to note that this case also proves the truth

of the observation made by Freud that suicide very often is connected with thoughts of incest (which, as we know, are the source of the intensest feelings of guiltiness). This girl too had suffered an incest trauma in her childhood. A trauma associated with her brother. And her inability to love may have been founded on this incident. She was too firmly anchored in her family. In addition to the moral inhibitions there was the factor of the secret attachment to her brother. She knew only one true love, that to her brother, her first love—which could never be forgotten. She chose self-slaughter as the way out of this dilemma. But from the analysis of this case we get a new viewpoint, a viewpoint that I have really not missed in any of the cases of suicide or suicidal thoughts observed by me. The suicidal ideas cropped up only after she had given up masturbating. The strict abstinence was one of the additional causes of her suicide. To-day we know that for such persons onanism is of great value and cannot be replaced even by the sexual act because it is ushered in with partly conscious and partly unconscious incest fantasies. The reproaches these patients heap upon themselves for their onanism really appertain to the incest fantasies. So it was in this case. The patient associated with her autoerotism the fantasy of the experience with her brother. Giving up her onanism demanded giving up at the same time her incest fantasy. The suicide, which fortunately turned out to be only an attempted suicide, occurred after she had left her parental home and found a position in foreign parts. She prepared a mixture of morphine and veronal for herself but vomited it as soon as she drank it. (Disgust with the sexual act!) The mode of suicide—poisoning—was also predetermined in her fantasies (in which pregnancy played a great rôle).

Another patient first got the suicidal impulse after she had stopped masturbating. The impulse "to lay hands on herself" became more and more imperative. Even the form of expression employed [*i.e.*, to lay hands on herself] shows that self-slaughter is a symbolic substitute for an autoerotic act. I refer again to the poem by the poet-philosopher Vischer in which the first suicide is designated as a "proud and god-like one." This recalls spontaneously the pride of the autoerotist who can dispense with the whole world and independently provide his libido from within himself. The patient of whom I was just speaking, a physician's wife, had masturbated from the earliest childhood, had married and proved wholly anesthetic. Nothing but the continuance of



autoerotism provided sufficient libido to keep her well until one day she read in an encyclopedia an article on onanism that frightened her beyond measure, brought on a severe neurosis (following abstinence), a neurosis which almost developed into a psychosis with suicidal impulses. The analysis made it clear that the suicide was really to be regarded as a last autoerotic act.

Another case seems to be even more convincing. It was a suicidal attempt on the part of a highly gifted artist who induced a friend to give him a fairly large dose of potassium cyanide and who drank it with the conviction that he was going to his death. But it was only a normal dose of potassium bromide that had been given him, for the poor wretch awoke after a rather long sleep with a dull headache and was thus returned to life. This patient, too, suffered not only from compulsive ideas and suicidal impulses, but also from self-reproaches for having masturbated up to his middle age. His most distressing compulsive idea was that 'someone might come up to him and assault him.' This was really a homosexual reminiscence from his ninth year. The present fear corresponded to a burning desire to find again that peculiar form of gratification that had once attained the highest libido because pleasure emanating from homosexual impulses had been commingled with it. This patient, too, had behind him a grave incest trauma (with his sister!) and in him, too, the most important inciter to suicidal impulses proved to be the cessation of onanism united with an intense feeling of guiltiness. The fear that someone might approach him emanated from his wish that his sister should approach him,—his greatest wish and, necessarily, also his greatest fear.

I should further like to mention a fourth case, a man who masturbated till he was thirty-four years old. With the cessation of autoerotic gratification the suicidal impulses began. Here, too, the analysis clearly demonstrated the connection between the autoerotic act and incest fantasies. In his childhood he had suffered from vesical trouble. The anuria was easily dispelled by the mother's gentle stroking of the parts with her loving hand. In his onanism he imitated his mother's action. For is not all onanism a reversion to an infantile form of gratification, the first pleasure sources? His potency was freakish and in some instances could be brought about only by the same manipulation. As in all other cases so here, too, a second factor played a part. For in all onanistic acts (cf. Case III.) there is a compromise between homo-

sexual and heterosexual impulses!\* In this patient especially it was quite clear that the onanism represented a homosexual act (which dealing with oneself alone always is) alongside of an incest fantasy.

All these persons were incapable of living without onanism. For them onanism is not merely punishment and repentance, as I previously described it, but a secret pleasure with which a profound consciousness of guilt is associated. This guilty consciousness may, as the observations of other physicians show, attain such intensity that suicide follows directly after an onanistic act. Here disgust plays an important rôle alongside of the onanism. Such autoerotists look upon their self-gratification as a 'disgusting,' degrading act. Disgust for one's own person becomes a disgust for life, a disgust of the whole world. Life that has only a sexual evaluation loses all value. It becomes invested with an affect of rejection. In this way even the repressions of onanism lead to suicide. Especially those onanists who have been abstinent a long time and who have succeeded in effectively combating the onanism are very apt after a relapse (which takes from them the proud hope of recovery) to lay violent hands on themselves and thus with a last onanistic act, *i.e.*, with their suicide, execute the last great punishment on themselves.

I shall take the liberty here to refer to the analysis of a boy in whom suicidal ideas played a great rôle and whose history I have narrated in my essay on "Obsessions" (*Med. Klinik*, 1910). [A translation of this essay was published in *THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY*, April 1918.]

In this case we see the whole secret machinery: the guiltiness with reference to the father and the teacher whose deaths he wished for and the inhibitions with which he was burdened. We understand why with the inability to stop masturbating suicidal impulses had to set in. He had days on which he felt so tired and longed for rest. Days on which it would have needed but little provocation to convert the ever present fantasy of suicide into a reality. Luckily he was the best pupil in his class. What would have happened if he had been the worst?

In conclusion I can't resist communicating the analysis of the suicidal impulses of a student whom I observed recently inasmuch as it seems so well adapted to lend irrefutable confirmation to the views I have expressed.

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\* Another statement which is apt to make the judicious sexologist smile—and grieve.—Editor. [Especially if he has never analysed a case of onanism.]

The case was that of an eighteen year old pupil in a commercial school who had attended school in the forenoon, followed the recitations attentively, and an hour later sent a bullet through his head. The causes of this attempted suicide were apparently easily ascertained. The motive assigned was: "unhappy love." For two months he had had a love affair with a girl of his own age and had told his parents that he intended to become engaged. Because his parents had refused their consent and because he felt incapable of living without his parents' assistance—such was the story he first told—he had decided to take his life. After several weeks of illness he was quite well again and able to resume his studies. Frightened by his deed, his parents now consented to the engagement; but even during his illness he noticed that his beloved had fallen in his esteem; it was therefore an easy matter, and no sacrifice at all, wholly to give up the relationship after a few months.

He acknowledges that the revengeful fantasies with reference to his parents proved the decisive factor in his act. He had looked upon himself as a lost man who could no longer think, who could not escape insanity. (The fear of insanity plays an important rôle in suicides. It is the sequel to the strain of the previously described unconscious psychic conflicts that have been dammed back with all the individual's energy and yet break through into unconsciousness, viz.: consciousness of guilt because of onanism and incest fantasies.) He had all his life had a great craving for loving attentions such as were, in fact, shown him by an elder sister. We ascertain that in the letter from his parents refusing their consent there was a note from his sister in which the hopelessness of his love was pointed out in very strong terms. A short time after the receipt of this letter he made the attempt at suicide.

At the first examination his sexual life shows no special or striking deviation from the normal. At the age of fifteen, on the persuasion of colleagues, he had begun visiting puellae but was impotent the first few times. In the seventh year of his college life he began to practice onanism and found a libido therein such as he had never known before. But then he read some books that pointed out the injurious results of onanism; out of fear of shortening his life, he gave up the practice. After that he occasionally indulged in coitus with puellae publicae and servant girls. During his eighth college year he masturbated only three times. But he admitted that the libido from normal coitus never equalled that from onanism. And now we ascertain that, as a matter of fact,

his onanism was always associated with incest fantasies. He recalled that when he masturbated the first time the thought suddenly came to him whether he could not get possession of an old woman. Suddenly, and to his horror, his mother appeared before his mind's eye. Now we understand why he gave up the evil habit. It was the incest fantasy that caused him, a highly moral personage, to discontinue that kind of gratification. He also recalled various occurrences that confirm the incestuous leaning to his mother. Wandering in the heart of the mountains one day he met an old, ugly peasant woman; "evil thoughts" rose in his mind which he at once repressed, full of disgust. Numerous dreams dealt with his mother and his sister. And now we learn that his relations with the girl had really been very intimate and would probably have gone to the furthest limit had he not become conscious of a restraining force within himself that hindered him from taking possession of his beloved, notwithstanding her solicitations. He treated her as a sister. He confessed, too, that he had several times been guilty of pederasty with his younger brother.

To one initiated in psychoanalysis it is at once clear that the suicide was founded on the 'poena talionis' [the law of retaliation]. Letters from his mother and his sister which spoke of the hopelessness of his love had been his cue to action. He identified the girl with his sister, both of whom had the same name, and by means of his identification the hopelessness of all his incest fantasies became a certainty. He displaced the conflict from his mother, sister, and brother upon the beloved whom he had really treated as a "noli me tangere," as a sister. What, then, was the cause of his suicide? Not the letter from his parents! Not the hopelessness of his love for the girl,—for he could have had her! No,—only a profound consciousness of guilt,—an inability to resolve his psychic conflicts and the inability to continue making onanism a substitute for incest fantasies and homosexual acts.

We are also told that his first onanistic act occurred after a visit to a *puella publica*—and, be it noted, after a successful visit. This proves that the reality could not yield him the gratification that he got from an autoerotic act coupled with an incest fantasy. But we may make another deduction from this case. Even in his earliest childhood he had had the habit of frightening his parents. On one occasion he locked himself in a room and cut his hand for the purpose of frightening his parents with his childish attempt at suicide and so make them pliant to his capricious longings.

We note here that the tendency to suicide goes back to earliest infancy. This is confirmed by our psychoanalytic observations that teach us that the first years of childhood really determine the rhythm in which man's subsequent destiny moves.

The deepest causes of children's suicide lie therefore, in my opinion, in a faulty education that overwhelms the child with loving attentions and leads it, on the one hand, to incest fantasies and, on the other hand, loads the same child, (that had been made so greedy for libido and incapable of living without libido) with such a serious burden that it becomes incapable of experiencing pleasure without an accompanying feeling of guilt. I believe I have demonstrated that the fright with which we invest the perfectly harmless act of masturbation, for such I consider it, contributes very much to the prevalence of children's suicide. It is the hygienic and moral, religious and ethical restraints that make life intolerable to the child as well as the adult.

This is where our wedge must be driven. That would be a grateful task for our teachers who could thereby really become the teachers of mankind. What I mean to say is that the school does not cause the children's suicide, but that its only and perhaps greatest crime is that it does not prevent them. It ought to tide the children over the troublous season when their airy castles tumble and cruel life proves the impossibility of realizing one's fantasies. The child and the neurotic die because of the unreality of their fantasies. That there are so many gifted and talented children who in a moment of pathologic overvaluation of a momentary affect renounce everything that life may still have in store for them, proves that we have failed to prepare the children in time for this collapse of their ideals, that the teacher has failed to lead the child out of the world of myths into that of real life; that he has failed to give the growing child that mental perspective that makes the limitation of the psychic field of vision impossible, has failed to make clear to him the littleness of individual experience in comparison with the infinity and immensity of creation.

Education means the fitting of a child for real life. We imagine that by giving the child a "beautiful" youth we are helping it to lay up a rich treasury of memories the recollection of which it will cherish all its life. We do not stop to think that an ear fed only on pure harmonies is painfully affected by a sudden disharmony and that the best results are obtained by resolving discords. The educator who trains the child to renunciation stands

on a much higher ethical plane than one who leads it from one delight to another.

It ought to be the school's mission to take the child gently by the hand, to some extent playfully, and thus conduct it from the domain of fantasy into the realm of real life. It should do this not with empty formulas and aorists, accusatives and infinitives, algebraic rigmarole and meaningless dates; not with cruel examinations and word-cramming. It ought to direct the child's attention to life's treasures, to living nature, to the imperishable masterworks of ancient and modern art, to all the achievements of civilization. How important a rôle in doing this would have to be assigned to the greatest of teachers, history, cannot yet be estimated. In short, the child ought to be able to find in the school that love that it is accustomed to, for which it longs and misses so painfully. It ought to be given the opportunity to sublimate its sexuality and to transmute its superfluous energies. The teacher should be the pupil's friend and himself a pupil in the school of life. His greatest longing and his proudest goal should be to break down the old imperatives, to point the way to new goals, and to create free, independent human beings.

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### PHALLIC SYMBOLISM.

By the Rev. A. E. WHATHAM.

#### NO. VI.

##### THE SERPENT, THE SUN, THE ANKH AND THE HAWK.

From the top of an obelisk Sir J. Gardner Wilkinson reproduced a scene of Amen-ro giving life to a hawk by placing the ankh to its nose, while behind the hawk is the sun encircled by a serpent which carries the ankh suspended to its neck, and our present object is to explain the immediate connection of the serpent, the sun and the ankh, with the relation of the hawk to the sun, the whole four being treated in separate divisions of the present section.

##### (a) THE SERPENT.

Under its own special section (2), we have already said enough to show that the serpent symbolized primarily phallic life, and under the next section (3), we made the statement that as symbolical of this life it was primarily worn by Egyptian royalties. We shall begin this sub-section by attempting to prove the accuracy of this last assertion.

Says Sayce, "The symbol of royalty adopted by the Pharaohs was the cobra, it symbolized the irresistible might and great power

of the conquering chieftain, which, like the deadly cobra of the desert, overcame the inhabitants of the country" (*Gifford Lectures*, p. 210).

Wilkinson tells us that the serpent was an emblem of the Egyptian god, Kneph, and also of Egyptian royalty, being worn by the latter as "emblematic of the invincible power of royalty" (*ib.*, pp. 2, 5, 334, 335).

The foregoing explanation is anything but satisfactory, especially in view of what we have already said about the phallic symbolism of the serpent, consequently, we shall endeavor to see if we cannot give a better account of the origin of the association of serpents with deities and royal personages.

The statement of Wilkinson concerning the serpent and Kneph is confirmed by the author of "Ophiolatreaia," who says, "That Kneph was symbolized by the ancient Egyptians under the form of a serpent is well known" (p. 31). Dr. G. E. Post, after referring to the worship of the serpent by the Phoenicians, says,—"The Egyptians also worshipped Kneph under this form" (*Serpent -HDB*, Vol. IV, p. 460a).

Kneph, otherwise called, Khnumu, Khnemu, Chnoumis, or Nef, was viewed as "the cause of all life in animals, and, therefore, the father of all" (*W-ib.*, p. 2). He is represented as having, on his potter's wheel, made man; while the priests of Elephantine credited him with having made the first egg from which sprang the sun" (*Budge-GE*, Vol. II, pp. 49, 40). Another creator god, Tum, was worshipped at Pithom in the form of a huge live snake (*ib.*, Vol. I, p. 353). Nor is this all, since before the dynastic pharaohs of Egypt there reigned a king whose Horus name was Tcha, the hieroglyphic of which is a snake, his discovered sepulchre being called, the tomb of "The Serpent King" (*Budge-Books of Egypt and Chaldaea*, Vol. IX, p. 191).

Now the same reason why the Egyptian Creator gods were symbolized by and worshipped in the form of a serpent caused the pharaohs and Egyptian royalty generally to wear the serpent on their headgear. In the case of these Creator gods the matter is plain, for the serpent being the symbol of creative life it was only natural that it was associated with a Creator god. But Thoth was another Egyptian Creator god, who, says Sayce, "was the creator of the world through the breath of his mouth" (*GL*, p. 131). Frequently he bears in his hand a staff crowned with the head of a hawk which bears the sun encircled with a serpent, another serpent being twined round the staff and accompanied with

a scorpion, the emblem of the goddess Selk. Wilkinson thinks that from this staff of Thoth the caduceus of Mercury may have been derived (ib, p. 170). He is mistaken, as we shall attempt to show by at once examining into the origin of this caduceus under its own heading, continuing the present section immediately after settling this special problem.

#### THE CADUCEUS OF MERCURY OR HERMES.

Popularly Mercury or Hermes is only known in two characteristics, as (1) a thief, and (2), as a messenger of the gods, yet the fact is that Mercury had his origin as a phallic deity, the vitaliser and caretaker of flocks and herds, indeed, he was the god of "fertility and reproductive power (Hermes—*Ency. Brit.*, Vol. XI, p. 749b) generally. He appears first amongst the Pelagistic tribes as an ithyphallic deity, and as such corresponds to the Egyptian god, Min, reproduced as ithyphallic by Petrie (*His Egypt*, Vol. III, p. 333; cf. Pausanias, B. VI, Chap. 26).

Mercury's so-called "herald's rod," is generally represented to have been given by Apollo to Hermes, a rod ending in two ribbons or olive stems twined into a knot, and for which two serpents were later substituted (Caduceus—*Ency. Bib.*, IXth ed.; Smith's *DGRA*; Harper's ditto). It is only in Smith's *DGRMB* (Hermes), that we are reminded of the fact that Apollo gave Hermes two separate staffs, the first a herdsman's staff, and the second, a magical golden staff bearing three leaves.

O. Richter assumes that both of the foregoing staffs are derived from Egyptian and Semitic snake-staves, and he gives a drawing of a modern herdsman's staff crowned with the heads of two serpents, that is to say, it is a double serpent headed staff (Kypros, fig. 3, p. 196). Now there can be only one reason why the modern herdsmen so carve their staffs, and that is, in the active or subconscious belief that such a staff symbol will add to the fertility and safe keeping of the flock. But long before herdsmen carved the head of their staffs with the head of one serpent or two serpents two entwined serpents exactly resembling the serpents on the staff of Hermes had been portrayed by the Egyptians on various objects, such as for instance, on a gold handled flint knife of predynastic days (Breasted—*A His. of Egypt*. p. 29). On a Babylonian vase dated about 2350 B. C., appear two serpents entwined round a staff. On a Carthaginian stele we see a staff similar to the serpent-crowned staff of Hermes, and here it accompanies a phallic triangle (O. Richter—pl. 82, fig. 1). The same figure of entwined serpents crowns palm-trees single and



double, trees which are always accompanied by the phallic triangle.

The foregoing evidence, added to the fact that, as we have abundantly proved in section 2, the serpent is a well-known phallic symbol, seems to us to fully prove that the serpents on the caduceus of Hermes have their origin in the serpent as a phallic symbol, so that we are now in a condition to return to the consideration of the staff of Thoth.

We believe that the serpent on the staff of Thoth is a phallic serpent, and yet we do not see in this staff the prototype of the staff or caduceus, for we do not think that here two serpents are a mere accidental reduplication of one serpent, as it has been some time assumed. We see in the entwined serpents of the Egyptian predynastic knife the prototype of the entwined serpents of the caduceus of Hermes. Serpents come together for the sexual act exactly as pictured on the said flint knife, the Babylonian vase, and the caduceus of Hermes (cf. Inman-*APAMCS*, p. 117). That the Egyptians were accustomed to pictorially represent sexual congress in the animal and the human sphere there is abundant evidence to show.

There is an Egyptian picture showing Akhenaten receiving phallic strength, that is powers of fertility, from the sun, two beams of which appear immediately before the face of this pharaoh, in the hand terminal of one ray is the ankh, the sign of life; while in the hand terminal of the other ray is held a uraeus capped with the sun, a double sign of power. Behind the pharaoh is his queen who has an ankh held before her face by a sun-ray hand-terminal. Another picture shows this pharaoh and his wife in company with their children, the wife holding an infant while she herself is the only figure who has an ankh held to the face by a sun-ray (Petrie—*ib*, Vol. 2, pp. 213, 217).

It is quite obvious that in both pictures as they are compared we have a representation of the gift of reproductive life to this king and queen and the natural result as seen in their children. Here then we have an Egyptian pictorial representation of implied sexual congress in *homo sapiens*, and several other examples will be given under other sections. We have not found amongst Egyptian pictures a representation of this congress directly given, such as we see on a Babylonian gem in Lejand's *Cult de Venus* (pl. xivb, fig. 3; Inman, *ib*, p. 46, fig. 82), but there are many representations of this congress indirectly given, one having already been produced by us where the goddess Quetesh holds in the right hand lotus buds, and in the other sometimes one serpent, and again,

two serpents. As we have said, we do not believe that the duplicating of the serpent is a mere accident, as it were, but an intentional representation indicating the association of a male and a female serpent. We have already referred to the lotus as in Egyptian thought symbolical of female fertility, and it is now necessary to consider this symbol as it throws light on the serpent-symbol. We shall therefore include its examination as part of the present sub-sectional discussion.

#### THE LOTUS.

Trumbull tells us that the lotus flower is "the symbol of fecundity" (ib, p. 257), a fact, for it is a fact, which, singularly, seems to have been quite unthought of by most of the scholars who have referred to the lotus in their works on Egypt. For instance, Wilkinson tells us that "The lotus was introduced into all subjects, particularly as an ornament, and as the favorite flower of the country, but not with the holy character usually attributed to it, though adopted as an emblem of the god Nefer-Atum" (ib, Vol. III, p. 353).

In harmony with the foregoing Wilkinson views the young sun-god as merely "sitting on the flower of a lotus" (ib, p. 128), and Erman refers to the tradition that "the lotus flower sprang out of the primeal waters on which sat the young sun-god as a child," reproducing this scene in fig. 33, described as, "The young sun-god in the lotus blossom" (*A Handbook of Egyptian Religion*, p. 26).

Neither of the above writers make any allusion to the Egyptian view that this child sun-god had his birthplace within the lotus bud or flower, and yet this is the significance of the tradition they equally mention. The full proof of this is seen in the *Book of the Dead*, which shows in a vignette the head of the deceased rising from a lotus flower, to be followed evidently by the whole body. The accompanying words are,—“I rise like Nefer-Tem, who is the lotus at the nostrils of Ra, when he cometh forth from the horizon each day” (Budge—*BD*, pp. 263f; 597; *GE*, Vol. 2, p. 132). The fact is that the lack of discernment on the part of scholars unacquainted with or indifferent to, the study of phallicism is truly amazing, as the following shows. In referring to the goddess, Qetesh, Budge says: “In her right hand she holds lotus flowers and a mirror (?), and in her left hand two serpents (*GE*, Vol. II, p. 276f). Now what Budge with hesitation takes to be a mirror he would, with a little discernment have easily recognized as a mere twist corresponding with the lines on the hanging ends

of the stalks (cf. Wilkinson—ib, p. 235). They are also shown in the "*Sculpture of Deir el Bahri*," reproduced by Petrie, who also shows a princess carrying a lotus flower with its coiled stalk, it being impossible here to mistake this twist for anything else than a coil of the stalk (*HE*, Vol. 2, pp. 71, 82). Why, therefore, Budge should have imagined, even with a degree of hesitancy, that Qetesh was carrying a mirror along with her lotus flowers and buds, can only be explained on the ground of the lack of full appreciation of the symbol this goddess carries in her right hand, being as unconscious here as he is with regard to the true significance of the serpent-symbol carried in the left hand of this goddess. The fact is, he does not know the real significance of either symbol. And what is this significance. We have quoted Trumbull to the effect that the lotus is a symbol of fecundity, or reproductive life. Now this is true, as we shall presently see, but the lotus was also significant of the principle of life, otherwise, the breath of life.

Chapter LX, of the *Book of the Dead* is headed with a vignette showing a picture of the deceased holding in front of him a lotus flower and stem, but in the Turin papyrus he holds a sail, symbolic of air. It is evident, therefore, that here the lotus and the sail are equally significant of the life principle as separately characterised. In the case of the lotus we have the principal of life as shown in reproductive growth; in the case of the sail we have the wind or the life breath of the body. In his "*Dwellers on the Nile*," Budge reproduces a picture of the mummified body approached by the bird-soul carrying two symbols both emblematic of life, the sail and the ankh (p. 156). In *Gen. 2.7*, Yahweh-Elohim is represented as breathing into man's nostrils, that is to say, into the nostrils of the clay image which Yahweh-Elohim had made of himself (*Gen. 1.26, 27*), the breath of life, whereby man became an animated living creature. In Worcester's "*Genesis*," we are told that the Egyptian "inscriptions affirm that this image," that is, the clay image of man that Khnemu made on his potter's wheel (cf. Budge—*GE*, Vol. 2, p. 50) "was without life until the Creator breathed life into its nose and infused his soul into the clay" (p. 1000). He adds that "This tallies exactly with the words of the Jehovist," that is, the assumed writer of *Gen. III*.

It is a pity that Worcester neglected to state what inscriptions he refers to, but it is a greater pity that few of the OT Commentators say anything at all about the description of man's creation in *Gen. 2.7*, as being taken immediately from an Egyptian original, although this undoubtedly is the case.

Cap. LIV, of the *BD*, makes the deceased request of Temu, the evening sun, and therefore, another form of Ra, "grant unto me the sweet breath which dwelleth in thy nostrils" (cf. Ch. LVI). In Chap. clxxiv, 15, the deceased says,—“I rise like Nefer-Tem, who is the lotus at the nostrils of Ra, when he cometh forth from the horizon each day.” Nefer-Tem is the “young Tem,” therefore, the young sun, as Temu is the old sun, in other words, he also is a form of Ra.

On an inscribed picture at Tentyra we see Pharaoh handing a lotus flower to the youthful sun-god who is shown emerging from another lotus flower, Pharaoh saying,—“I hand thee the flower that was in the beginning the glorious lily of the great lake. Thou comest forth from the heart of its petals to the city of Chumn, and thou givest light to the earth that was veiled in darkness (*OR—ib*, p. 139).

From this last quotation we see that Nefer-Tem was *not* the lotus, but that he was born from or emerged out of the lotus, and when the lotus is pictured at the nose of Ra, or other gods or mortals, it is Nefer-Tem only in the sense that it is the symbol of this young sun-god, who is not the lotus itself, but rather the offspring of the lotus which thus becomes a female phallic symbol as well as the symbol of a god. Wilkinson sees in the lotus nothing but an emblem of Nefer-Atum, adding that it was “introduced with the infant deity Ahi.” He concludes,—“With regard to the common lotus, so frequently represented as a favorite flower in the hands of the Egyptians (as the rose or others might be in the hands of any modern people), there is no evidence of its having been sacred, much less an object of worship, though it is an emblem of the god Nefer-Atum” (*ib*, p. 350; cf. p. 133).

Of course Wilkinson is here in error, as we have even so far seen by comparing the deceased holding a lotus with his holding the sail, both symbols being held with the significance that it is life that the deceased is represented as expecting; life as symbolized equally by either of these symbols.

In Chapter LXIIIa, and LXIIIb, we have respectively the deceased receiving water in a bowl as it is poured out of the tree of life by the goddess Nut; and the deceased “smelling a flower” as Budge tells us quoting from Naville. Now these drawings actually represent the deceased receiving the water of life and the breath of life, for it is this latter that he is drawing from the lotus. Nefer-Tem is, as we have seen, represented as the lotus at the nostrils of Ra giving this god the life-principle, which is

again represented as a sail brought to or held to the nostrils of the deceased. The deceased, therefore, is not *smelling* the lotus flower, but drawing from it breath for his nostrils, owing to which he is made to say, "I rise like Nefer-Tem," that is, as Nefer-Tem rose from the lotus which gave him birth.

Owing to the neglect of phallic study Prof. Toy attempts to alter the plain sense of *Eze.* 8.17, as well as its literal rendering,— "the house of Judah. . . have turned again to provoke me to anger: and, lo, they put the branch to their nose." Prof. Toy, failing to understand the real significance of this sentence would render it,— "sending a stench to my nose." What the prophet actually intimates is that the house of Judah leaving the true source of life as found in Yahweh, turn to the pagan belief that they can draw life from the emblem of a foreign deity.

As well as emblematical of the principle or breath of life, the lotus, as we have said, was also significant of female fecundity, an example of this being seen in the representation of the various forms of Horus rising from a lotus flower, from whence they were not only born, but reborn every day to run their course across the heavens. There are, however, so very many examples of the very plain phallic character of the lotus that even to give anything like a fair proportion of these would require a special treatise, a few of these, however, in addition to those we have already mentioned we shall now produce.

Inman copies from Lajard a gem showing a male and female in sexual congress, holding between them a lotus flower. Of the small crosslike symbol behind the woman he says,— "the curious cross suggests a new reading to an ancient symbol" (ib, p. 56), but he offers no further explanation. We apprehend, however, that by the expression, *new reading*, he sees in this small cross an emblem significant of sexual union in addition to the lotus, and he is correct. It is a well known Egyptian hieroglyph taken from a joiner's or builder's work and represents two pieces of wood of equal length mortised together and significant of a thing fixed in, a conjunction between two (Griffith—*Hieroglyphs*, pp. 37, 67). It was, therefore, an exact corresponding symbol to the lotus on this gem, which even, if its three petals signified the divine triad, as Inman assumed, signified fecundity (Inman, ib, p. 53). The source of the gem is unknown, but it is evidently Babylonian. Another Babylonian gem of Egyptian origin shows Harpocrates (Gr. for Heru-p-khart, 'Horus the Younger'), sitting upon a lotus adoring the female symbol of generation, "the mundane rep-

representative of the mother of creation" (Inman, *ib.*, p. 66). Inman quoted Layard's *Nineveh and Babylon*, who, of this presumed female symbol, says only,—“the hieroglyph before him does not appear to be Egyptian” (p. 156). We shall leave the discussion of this symbol to the section in which we intend to examine the triangle as significant of the female triangular pudendum, here we shall only say that Inman's view of it is absolutely correct.

In the *Book of the Dead* (Chap. cx), a vignette shows the deceased adoring the seated Osiris. On a stand between them is the sun, over which is placed the lotus flower. Chapter cxxxix is headed with a vignette which shows Osiris, and in front of him a table on which are placed the sun and the lotus flower, exactly as in the previous vignette. From the walls of the temple of Dendera we reproduce a drawing of Osiris on his bier, as given by Budge (*GE*, Vol. 2, p. 132). Here his head is raised and he looks at the seated Horus, who stretches towards him the lotus flower. The conclusion is obvious, viz, that here we have an illustration of the deceased's statement already quoted,—“I rise like Nefer-Tem, who is the lotus at the nostrils of Ra.” It is also another illustration of the words of Ezekiel already quoted as the angry speech of Yahweh,—“lo, they put the branch to their nose.”

We shall now give our last illustration taken from Bliss and Macalister's "*Excavations in Palestine*" (p. 136). Here we have two plaques which give the Canaanite mother-goddess Egyptianised. She stands facing the beholder, having her triangular pudendum well marked, and holding in either hand a lotus flower with a long stalk. Plainly the lotus here signifies female fecundity, as the serpent in either hand of the mother-goddess of Crete signifies male fecundity, both symbols being, as we have seen, carried by the mother-goddess Kedesh.

It seems to us that we may leave this special examination of the lotus, feeling that we have definitely shown that it is symbolic of both the life principle and female fecundity.

The goddess Nekhebet and the goddess Uatchit are shown each with a staff formed of a water-lily with a serpent coiled round it, and the point is to settle the significance of both symbols.

Budge says, “In the form of a uraeus Nekhebet took her place, with her twin sister Uatchet, upon the brow of Ra, and both goddesses devoted themselves to destroying the enemies of the god; this idea is alluded to in the winged disks which are seen sculptured over the doors of temples in Egypt, for on each side is a serpent,

that on the right, or south side, being Nekhebet, and that on the left, or north side, being Uatchet. Nekhebet was, astronomically, the western or right eye of the sun during his journey in the Underworld, and Uatchet was eastern or left eye. As a nature power Nekhebet was a form of the primeval abyss which brought forth the light, and she is therefore called "father of fathers, the mother of mothers, who hath existed from the beginning, and is the creatrix" (*GE*, Vol. I, p. 438).

We turn to Uatchet and we find that she is identified with Isis, who gave birth to Horus, while, at the same time, she is identified also with Horus himself. She is, therefore, the Horus-eye and as such flew up and perched herself on the forehead of Ra in the form of a serpent. She is further entitled, "the Lady of Flame" (*BD*, pp. 92, III, 229; *GE*, ib, p. 443; Erman, *A Handbook of Egyptian Religion*, p. 28).

So far Egyptologists have seen in the two goddesses, Nekhebet and Uatchet, as each was symbolised by a serpent, nothing but an embodiment of the protecting power of the gods against their enemies. That the goddess serpent did undoubtedly signify this power we have no desire to deny, but, on the contrary, willingly concede. But no one can examine the evidence now produced by us without seeing that as well as the mere power for resisting enemies, the serpent goddess, especially as seen in Nekhebet and Uatchet, signifies something else, that is, life, and especially reproductive life. Nekhebet is a mother-goddess, the great, in fact, the sole producer, and is, therefore, well symbolized by the lotus. Uatchet is the Lady of Flame, for she is Horus the sun, and is, therefore, significant of the life of the sun, in its generative force. But as Isis, the mother of Horus, she is well symbolized by the lotus, which, as we have seen, was the birthplace of the sun. Putting, therefore, all this evidence together it is easy to see that in the lotus serpent-entwined staffs of Neckhebet and Uatchet we have the combined symbols which Kedes carries separately in either hand, that is to say, the respective symbols of the male and female reproductive powers. Again, as encircling the sun, it is very clear from the evidence we have now given that the sun-serpent is but another form of the sun-god himself, as is confirmed by the fact that the sun-serpent is a fire-spitting serpent, for the fire it spits is the fire of the sun, just as, in the case of the life it gives as shown at the end of the sun-ray before the face of Akhenaten, in the case previously cited, it is the life of the sun. We, therefore, may here close this section having accomplished the purpose of its investigation in showing that the serpent as connected with the sun is primarily but another form of the sun itself.

## MISCELLANEOUS NOTES.

BY E. S. S.

### PHALLIC AND SERPENT WORSHIP.

Even were there no testimony in the history of religions, nor in the dream symbolism uncovered by modern psychology, to connect these two ideas, I have observed that a relationship automatically suggests itself to persons who are handling snakes for the first time. One who makes pets of snakes acquires some interesting side lights on the working of the human mind by the simple process of watching the faces of those he has induced to handle his pets. The inbred horror of snakes which is normally the equipment of each of us usually compels the subject to concentrate his attention on the serpent leaving his face to display unrestrainedly any passing emotions which may be invoked. It is advantageous if the snake used is a large one, such as the bull snake or better those small constricting boas from the south western states. The observations can be conveniently divided into two groups.

1. *Men or Boys*.—The face assumes an aspect of concentration, sometimes of ill concealed fear. When finally the subject grasps the snake the expression changes. Fear passes, followed by a momentary expression of surprised recognition, this to be followed by a rather shameful expression of pleasure. Among themselves boys will often ask a newcomer: "What's that remind you of?" Certain ones in whom a strong masturbatory impulse is present will become very fond of handling serpents tho often unconscious of the real attraction.

2. *Women and Girls*:—My observations are much more limited with this class. Girls do not as a rule show "recognition," and do not have any particular fondness for handling serpents. Neurotics, girls with sexual experience, and married women register the same series as men: fascination, recognition, shame (sometimes a blush), pleasure. Boys also blush sometimes.

In all this one is liable to the criticism that he is reading his own ideas into the expression of the subject. All one can reply is that he has checked the matter as well as he can and that in the case of boys who are more candid he can readily satisfy himself that his interpretation is correct.



Primitive folk who had more experience in handling the bodies of slain animals could not well escape recognizing the same similarity. Among others note the manner in which loose skin slides back and forth over the rigid muscles beneath, or the stiffening of the fore part of the body when a snake raises its head to look about. Such close physical similarities combined with the mystery of the life and movement of serpents fully justified the ancients in ascribing to serpents those attributes which are included in serpent worship.

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In another field a similar effect is to be observed. The lavas in Hawaii are of a peculiar texture and flow partly stream fashion and partly by a series of "pushes." A "push" means that thru a crack of some sort a little liquid lava is pushed out flowing perhaps a few inches and then solidifying. This phenomenon gives rise to incredibly realistic reproductions of the male genitals and to this I ascribe the preponderance of phallic allusions in the legends of Pele, the goddess of the volcano. This goddess was extremely fond of handsome young men whom she would embrace and then transform herself into molten lava and thus destroy them. The remains of her lovers are to be seen all about the crater.

From another natural resemblance comes the native name for lava. Kukai pele means Pele's excrement, and one is constantly impressed by coming across lava formations which are almost indistinguishable from human dung. Similarly the odor of burning sulfur or a sulfur match is pehelau kukai pele, meaning the stink of Pele's excrement. . . . .

The Zoo:—Of all the indecent places! If we adopt that definition of obscenity said to be held by the courts, namely: "any object, picture or writing which will tend to induce libidinous thoughts in the minds of persons so inclined," then we must admit that our local zoo is highly obscene. This applies particularly to the monkey house. Here we have a baboon which is a prodigious and shameless masturbator. So well known is this that one boy will say to another: "Well, let's go up and watch the baboon masturbate." Nor are girls infrequent observers. What makes the matter worse is that youths bring their best girls out with the deliberate intent of stimulating them. What a pity the S. P. V. has not put a stop to these indecent exhibitions and had the zoos closed in springtime. It is regrettable but it must be added that the baboon's mental and physical health seem to be unimpaired.

## RAPE AND SATYRIASIS.

By MAX HUHNER, M.D.

Chief of Clinic, Genitourinary Department, Mount Sinai Hospital Dispensary,  
New York.

Rape is defined as carnal knowledge of a female against her will. There are many interesting legal questions involved in the consideration of this offense, such as age of consent, consent obtained by fraud, absence of consent through fear of bodily harm, and the effect of narcotic drugs, etc. Concerning all these strictly legal aspects of the case, I have nothing to discuss. I leave them to the members of the legal profession to whom they properly belong.

There are several interesting medical aspects in the study of this crime, however, which should be taken into account by those who pass judgment upon the offender.

There are girls, for instance, and some who consider themselves strictly respectable, too, who have no hesitation in allowing a man, in many cases their sweetheart, to indulge in any sort of sexual play, but stop short only at intromission or sexual intercourse. They themselves are very often the aggressors, and will inflame a man's sexual passion to the most intense point, will go past the most extreme bounds of propriety, will sometimes even give hints that sexual advances would not be resisted, but will stop short at the actual performance, or anything that might rob them of their virginity. They will, in some cases, place themselves in the posture to make sexual congress very easy for the male, but will, with *words*, deny their consent. It sometimes happens that the man's passion has been inflamed in this way beyond the point of control, or perhaps he thinks that she is only acting the part of Byron's heroine, who "saying she would not consent, consented," and allows his passion to get the better of him, going the one slight step further, which converts spooning into the criminal act. Legally he has committed rape, that is, he has had carnal knowledge against the will of the female, yet when we consider that no passionate married man would have been able to desist if his passion were sexually aroused by his wife in a similar manner, it must be admitted that scientifically and morally we can hardly consider the foregoing a case of rape, and we are almost tempted to say that the female got about what she deserved.

There is, however, another class of cases, which is just the reverse of the one just discussed.

An unscrupulous man takes out an unsuspecting girl, but one

endowed with strong sexual passion, and treats her to supper and strong drinks. He does not get her intoxicated, she is still master of her consciousness, but unfortunately, with her strong inborn sexual passion, the liquor has the effect of so inflaming her sexual desire that she easily yields to his advances. Legally, the man has not committed rape; he has got the willing consent of a girl who was neither unconscious nor rendered stuporous. Scientifically, however, even if the crime does not come under the caption of rape, it is certainly about the same thing. He has, by a drug, so inflamed the passions of the female, that it is almost impossible for her to resist temptation. It is like dangling a tempting dish before a starving man, and then find fault with him for attempting to obtain it.

In the above two instances I am discussing the subject purely from a medico-legal aspect, and have not entered into the moral question at all. Of course, no high-class mother would allow her daughter to go unchaperoned with a man, and drink with him. But that is not the subject under discussion here.

I have given the two examples just mentioned, to show the difference between the legal and the physiological aspect of the same act. I will now go into the pathology of rape, and take up the interesting question pronounced in the title "Is Rape at all times a Crime?"

It must be stated at the outset that there are cases of rape, in fact, by far the greater number of cases, which are undoubtedly crimes and merit the most severe punishment. Under this heading come, for instance, the celebrated *Boscheiter* case, so prominent in the public papers several years ago, where several young men of good families started out with the deliberate intention of drugging a young girl with chloral and then violating her. Unfortunately for all concerned, they administered an overdose of the drug, and the poor girl died. They were all convicted and served prison terms.

There is no doubt in this and similar cases, where there is deliberate premeditation, that the rape committed is a crime so foul that it should merit the most severe punishment. With such cases the physician has nothing to do. They belong to the legal fraternity absolutely.

But there are cases, pathological cases from the medical standpoint, in which the advice of the medical expert should be sought, more often perhaps than at present, and in which we may well ask "Was the particular offense really a crime?"

There is a pathological condition in the male called satyriasis in which the individual afflicted has an almost insatiable desire

for sexual intercourse. While it is true that in its most severe form the desire is so extreme as to amount practically to a mania, yet there are many mild forms of the condition which may afflict men of the highest respectability and of the very highest intellect. Such men are perfectly normal, but cannot resist indulging in sexual intercourse at the slightest provocation.

Krafft-Ebing, in his work on *psychopathia sexualis*, gives many examples of this condition, although the vast majority of the cases mentioned by him belong to the very severe type of the disease. Cases are on record in which married men compelled their wives to submit to their sexual embraces from 10 to 15 times in 24 hours. In some cases these periods of sexual excitement come on in attacks, while in the intervening intervals the patient is apparently normal. In other cases, however, the patient is in a continuous state of sexual erethism. One of the cases reported, for instance, was that of a respectable married man, in whom, if his wife was absent from home but a short time, the sexual impulse became so powerful that he had to satisfy it, irrespective of consequences.

The person so afflicted strives to obtain coitus at any price. If he cannot obtain it in the ordinary way, he may resort to masturbation, sodomy or rape. In such cases there exists an abnormal terrible desire or impulse to have sexual intercourse under any circumstances or conditions, irrespective of the age of the female or any of the considerations of decency or decorum. As White and Martin put it, "The sexual desire is so overpowering that its gratification becomes the one dominant thought and purpose of the patient's life." Thus Wulffen reports the case of an old man of 70 who married a young woman, with whom he had coitus between 10 and 20 times in 24 hours, and kept this up continually for a period of three months. Another case reported by Krafft-Ebing was that of a railway engineer, who suddenly left his train, ran into a small village, and raped a woman of 70 whom he saw standing at a window and who happened to be alone.

Several years ago I had under treatment a poor laborer, who spent all his wages to obtain connection, and who told me that he would indulge in coitus several times a day if he had the price. Every time he saw a female he would be seized with an inordinate desire, which he found it extremely difficult to restrain.

The entire psyche of these individuals is made up of sexuality, which colors their entire world. Their mind is full of obscene

pictures, so that even the most sublime things they contemplate are tainted with lustful images and suggestions. If we look around among normal men we may often notice some slight tendency to this condition. We find, for instance, men and women also who never appreciate a joke unless there is something suggestive about it, and who manage to twist even the most sacred thoughts and sayings into something suggesting the sexual.

As regards the cause of this condition, there are many theories, none of which are perfectly satisfactory, or applicable to every case. A very ingenious theory is the atavistic one, suggested, I believe, for the first time by Krafft-Ebing.

In animals, during the rutting season, the sexual instinct is often so powerful as to dominate all other habits, and render them at this time insensible to dangers ordinarily guarded against.

As a result of centuries of education, civilized man has evolved a moral code for himself, which dictates that he satisfy his sexual needs within certain limits of modesty and morality, and not, like the brute, whenever the desire seizes him.

“Practically speaking,” says Krafft-Ebing, “the sexual instinct never develops in the normal sane individual who has not been deprived by intoxication of his reason or senses, to such an extent that it dominates all his thoughts and feelings, to the exclusion of other aims in life, and tumultuously and in rut-like fashion demands gratification without allowing the possibility of moral and righteous counter-presentations, resolving itself into an impulsive, insatiable succession of sexual indulgences.”

In satyriasis, according to this view, we have a reversion to primitive instincts. The individual becomes, for the time being at least, like an animal in the rutting season.

That there may be some truth in this atavistic theory is shown by the fact that among primitive peoples no restraint whatever is imposed on the sexual impulse; it is gratified without shame and without formality. No hindrance is offered to the mutual intercourse of the two sexes. Thus Lombroso comments upon the entire freedom in sexual relations among some tribes of savages, and mentions that “periods of great promiscuity occur at certain times, just as in the case of rutting animals, probably in the warm season of the year when fruit is plentiful.” Cook, in connection with his first voyage, mentions that at Tahiti he saw the sexual act indulged in between the natives right in the court and in the presence of the queen. The sexual act, according to Cook,

was the favorite topic of conversation between the sexes.

According to Herodotus many of the nations of antiquity did not keep the sexual relations private, but cohabited like animals in any assemblage.

Lombroso and Ferrero, in their work "Woman as Criminal and Prostitute" state that in the lower stages of development the sense of modesty is entirely absent; unlimited freedom of sexual relation is the general rule.

It might be objected, however, that lack of modesty in sexual matters does not constitute satyriasis. But, on the other hand, we can easily understand that if such a primitive man were to be brought into contact with *modern* society it would be impossible for him to control his sexual appetite in the same way as does the civilized man of today, after centuries of education. It is more than likely that the former would indulge in coitus at every opportunity, whenever the desire seized him, and would be practically like one afflicted with satyriasis. In other words, were a man born today, with prehistoric or even primitive sexual instincts, and with that lack of self-control which is *normal* in primitive man, we would certainly consider him suffering from satyriasis. (1)

In a court of law, as I understand it, when a person is on trial for rape, the main question, after the facts have been established, is, whether the man is sane or insane. If there is no doubt that the man is not insane, and it has been established that he has committed the act, he is punished, often very severely, sometimes even with death, but generally with a long prison term. At any rate, little sympathy is spent on such an individual.

What I desire to bring out most emphatically here is the fact that the victim of satyriasis is *not* insane, either in the legal or medical sense of the term, except of course in some of those extreme cases reported by Krafft-Ebing, and even in such cases the question of insanity is to a large degree doubtful. Such unfortunates are not insane, and yet they have not the ability to restrain their desire in the presence of opportunity. They may be likened to opium fiends, who have been deprived for some time of their accustomed drug. It is well known that some of these opium habitués will go to almost any extreme to obtain the narcotic.

What shall be done with these unfortunate victims of satyriasis? Much has been tried in a medical way, but with very limited success. Some European authorities have reported cures in some cases by hypnotism. All cases are not alike. In some

of them there seems to be an organic cause for the condition. It would take me too long to discuss here the anatomy and physiology of the male sexual organs. Briefly speaking, it may be stated that the verumontanum, which is situated in the prostatic urethra, has been called the sexual heart of the male, because in it is centered a large part of the sexual sense of the individual. Congestion and other pathological conditions of it, sometimes give rise to the most marked sexual disturbances, such as certain forms of impotence, pollutions, masturbation and various reflex neuroses combined under the general term of sexual neurasthenia. I do not wish to be understood that the entire sexual sense is situated here, or that every form of the disturbances above mentioned are due to pathological conditions of it, but merely, that in many cases, the conditions above mentioned are due to disturbances of this portion of the male anatomy, and a cure of the affected portion of this region will, in many cases, cure such disturbances. I have of course here given but the briefest outline description of the verumontanum. Now in the particular case of satyriasis detailed at the beginning of this paper, I found upon examination the verumontanum greatly inflamed and enlarged, but by proper treatment I managed to reduce its size to its normal condition, as well as get rid of the inflammation, with the result of curing the patient's satyriasis. Cases have also been reported by other authorities in which the sexual sense suddenly reappeared in old men, long after the decline of sexual passion, but in a most perverted form, which came near sending them into the criminal courts. Here also, on examination, the same pathological condition of the verumontanum was discovered, and its removal or cure was followed by a disappearance of the pervert tendencies. Why a disease of the verumontanum should cause these serious symptoms in some cases, while in hundreds of other cases, even more serious pathological conditions of it are found without producing anything like such symptoms is one of the unsolved mysteries of sexual disorders. (2)

Again, from a medical viewpoint, all such cases should be compelled to become total abstainers from liquor. The reason for this lies in the fact that it has been noted that there are very many mild cases of satyriasis, in which the patient under ordinary circumstances is quite able to control himself, but if drunk, is entirely unable to do so, and gets into serious trouble in consequence. The more severe cases should be placed in an institution, for the pro-

tection of society as well as for their own protection, and we ought not to wait until some unfortunate, uncontrollable impulse brings them into the criminal courts.

There is also a condition in the female, called nymphomania, which is the exact counterpart of satyriasis. In a few cases the experiment has been tried of having a nymphomaniac marry a man who is the victim of satyriasis. The result has been uniformly disastrous. Not only have the patients not been cured, but it was found that the children inherited the sum total of the degenerate qualities of both parents.

So much for the medical treatment. Now for the legal side of the question. Here there are two important points to be considered. First, society must be protected, and secondly in the real condition, these cases are not criminal, but the victims of severe disease. Hitherto, when a person has committed rape, and it has been demonstrated that he was not insane, little sympathy was wasted upon him, and even where he has not been lynched, he has received a lengthy prison sentence. For the real criminal this is certainly as it should be, but such punishment is not in accord with modern scientific principles as far as the victim of satyriasis is concerned. The tendency of modern criminology is more and more to look upon all crimes as disease. Many years ago, the insane were put in prison, and in many cases were treated by severe whipping, on the theory of casting out devils. Even in comparatively modern times, the insane were put in the so-called mad houses, and were not treated with nearly the humane treatment as at present.

In every case of rape, therefore, where insanity is pleaded, the criminal should not only be examined by an alienist, but also by a psychologist and sexologist, who should go into the history of the case from earliest childhood, to detect if possible any pervert tendency. In fact, this should be done in every case, whether the defendant sets up the plea of satyriasis or not, because many of these victims do not know, or do not believe that there is anything wrong with them.

To anticipate criticism of members of the bar, I might add that I fully appreciate the difficulties of such procedure, and the abuse which would probably result. It is likely that every person indicted for the crime of rape, and who has no other defense, would at once claim that he could not help it, and that he was seized with an uncontrollable desire to commit the act. But is that not equally



true in cases pleading the defense of insanity? Do we not find insanity frequently given as an excuse to avoid the consequences of criminal acts, and has it not frequently occurred that experts could be found to prove the defendant insane? Still the law considers insanity a valid defense in many cases, and certainly would not think of abolishing the defense because of the abuse.

I would suggest just one thing further, however, and that is that in all cases where the defendant escapes punishment for his crime on the plea of satyriasis, he should not be let go scot free, but should be detained in a sanitarium, and kept under medical observation and treatment, until such time as experience would show that he can safely be allowed to return into society, which, as far as medical knowledge stands at present, means in many cases he will be so confined for the rest of his life. This procedure will have a two-fold effect. In the first place the family will be spared the odium of having a relative in prison as a criminal, and in the second place it will deter many who really are not diseased from setting up satyriasis as a defense, because they will have so little to gain thereby.—*Medical Times*.

COMMENTS BY THE EDITOR.

(1) We cannot refrain from a few comments. It is with regret that we must say that the author's conception of satyriasis is not a very clear one. Satyriasis has nothing whatever to do with primitive or civilized conditions, with abstinence or sexual indulgence. Millions of people live an entirely continent or greatly repressed sexual life, and do not develop any satyriasis. And on the contrary, men may live a free, even loose, sexual life, and develop satyriasis. Nay, more; the more frequent and unrestrained the sexual indulgence may be, the stronger and the more unconquerable the satyriasis may become. In short, satyriasis is a diseased condition of the mind or the brain, and does not depend upon the person's prior sexual life, repressed or loose, continent or excessively indulgent. A person living a continent life may become impotent, neurasthenic, or hypochondriac; he does not on that account become satyriatic. If very passionate and possessed of weak will-power, a long-abstinent man may commit rape, but the commission of rape is no sign of satyriasis. A man who has committed rape may be perfectly normal *sexually*, though not morally. After his act, he may be sexually calm for as long as any normal man is. This is not the case with the satyriasic. One of the characteristics of satyriasis is that it is not relieved, or

only slightly so, by intercourse, *and may even be aggravated by it*. Another characteristic of this deplorable condition is that a victim of satyriasis may be *completely impotent*, incapable of having the slightest erection. *Satyriasis is not to be confused with priapism.*

(2) The rôle of the verumontanum in causing all sorts of disorders in man—from impotence to satyriasis—has been greatly exaggerated (I have dealt with this point in an editorial under the title *Verumontanomania* in *THE CRITIC AND GUIDE*). The influence of the prostate is immeasurably more important than that of the verumontanum. It is really time that the verumontanum be given a rest.

(3) The stories of marriages of satyriatic men to nymphomaniac women have been carried from book to book, from article to article, for ever so long. But they are purely apocryphal. I have been unable to find the report of a single authenticated case.

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## Abstracts and Gleanings

### HISTORY OF THE TREATMENT OF GONORRHEA.

In the first chapter of his *Text-Book on Gonorrhœa*, Dr. Georges Luys recalls the fact that gonorrhœa is as old as mankind. In the primitive ages, long before medical science had originated, wise legislators enjoined suitable hygienic measures. Thus Moses laid down laws for the conduct of those who suffered from a discharge from the urethra.

Twelve centuries later Hippocrates wrote the first scientific treatise dealing with the disease.

Aristotle, Plato, Seneca, and others, allude to gonorrhœa in their writings. Epicurus suffered from it all his life. By committing suicide he put an end to his misery, which had been brought on by his numerous strictures.

Celsus, who lived in the time of Augustus, was the first to attribute the discharge of gonorrhœa to an ulceration of the urethra.

The beginning of the second century of our Era is marked by two great names—Galen and Aretæus. Galen is the inventor of the term "gonorrhœa." Aretæus was the first who distinguished clearly between spermatorrhœa and urethral discharges. For the treatment of the discharge, he applied astringents to the bladder, placed cooling substances in the loins, and wrapped the genitals

and neighboring parts in wool. He used embrocations of rose-oil, or oil of dill, or of aromatic white wine. He was also fond of ordering poultices composed of barley flour, erynum seeds, a small amount of nitre, and sufficient honey to make a paste.

Paul of Egina, in the fourth century, devoted a special chapter in his *Surgery to Paraphimosis*.

Amongst the Orientals, Susruta is one of the oldest Hindu writers on medicine. In one of his works, which was written long before the ninth century, he deals with "Diseases of the Urinary Passages."

Rhases, in the ninth century, is the first author to point out the occurrence of hematuria in cases in which the bladder becomes involved. His treatment was chiefly antiphlogistic in the beginning. Later on he injected the urethra with honeyed water, psillum mucilage, or decoction of quince seeds, and finally he healed it with white lead of antimony. The pain on making water was relieved by him with injections of warm vinegar, which apparently gave prompt relief, or by means of rose-water containing opium, which he injected into the bladder.

Avicenna, in his "Canons," mentions retention of urine due to ulcerations of the neck of the bladder, or due to vegetations. He passed catheters on his patients, and irrigated their bladders with a silver syringe.

Constantinus Africanus (1015-1087) used human milk, oil, and barley water, for urethral injections.

The dietetic prescriptions of the School of Salerno contained an aphorism which indicates a useful prophylactic measure, namely, to urinate immediately after coitus.

"Post coitum si mingas,  
Apte servabis urethras."

In the thirteenth century, Roger taught that gonorrhoea is characterized by pain, burning, redness, and swelling of the penis, and by difficulty of urinating.

His contemporary, Guillaume de Salicet, stands out amongst the people of his time by being the first to study the question of prophylaxis; he advises washings with water after every suspicious connection.

Lanfranc, his pupil, prescribed a number of salves, and forbade wine, meat, and "sweet things." He also advised certain prophylactic measures. Those who had run the risk of contamination were recommended to wash with equal parts of water and vinegar. On the strength of his own personal experience he advised, "to wash the parts with one's own urine."

Gordon (thirteenth century) explained gonorrhœa as a flow of semen, unaccompanied by pleasant sensations, which may be caused by sexual excess or by "having sat on a cold stone."

His contemporary John of Gaddesden, Professor at Oxford, recommended prophylactic washings after every suspicious intercourse. These washings were to be made with acidulated water, or with urine if no water was obtainable.

The prescriptions of Guy de Chauliac, at the end of the fourteenth century, were mostly of a disgusting character. He believed the excreta of pigeons to be an excellent drug, and considered the application of a flea or a louse to the meatus of great importance.

Peter of Argelata (fifteenth century) prescribed restrictions in the diet, purgation, soothing applications of olive oil, poplar-tree ointment, a barley poultice, and a salve composed of bread crumbs soaked in milk and mixed with yolk of egg.

About the same time, Marcellus Cumanus claimed to have cured many patients by his method, which consisted of purgation, low diet, and inunctions with olive oil. He also advocated the injection of cow's or goat's milk, or, better still, human milk, into the urethra—a treatment which he considered marvelous.

The name of his contemporary, Antonius Guainer, deserves to be handed down to posterity, because he was the first to mention treatment by dilatation.

Vigo's treatise, written in the beginning of the sixteenth century, marks an important date in the history of gonorrhœa. Vigo made a clear distinction between gonorrhœa and syphilis. The latter made its first appearance in 1494, according to him.

Rabelais, in the sixteenth century, was well acquainted with gonorrhœa. "Poor old Pantagrue fell ill, and his stomach got so out of order that he could neither eat nor drink. And as no evil comes alone, he also caught the clap, which tormented him more than you would believe. But his doctors stood by him gallantly, and with many emollient and diuretic drugs made him piss away his misfortune."

At about the same time, Lacuna described bougies, which melt away after they have been introduced. He says that they are beyond praise, and that they consume all ulcers and carnosities without causing much pain.

Ambroise Paré's celebrated work "Des Chaudespisses et Car-

nositez engendrées au Méat Urinal" appeared in 1564. He deals mainly with syphilis, but the causes of gonorrhœa are mentioned. Paré confounded gonorrhœa with syphilis, and this mistake prevailed until the beginning of the nineteenth century. For chronic urethritis he recommended urethral dressings consisting of an ointment, which was applied with a little wax candle or sound wrapped in a piece of linen.

Loyseau treated Henry IV of France for stricture and gave his patient great relief by introducing an ointment into his urethra by means of a bougie.

The knowledge of the pathology of urethral inflammation made great strides under Morgagni, who was the first to show that the discharge was not caused by ulcerations in the urethra.

Cardanus, in the eighteenth century, discusses acute retention under the term of "dry clap." Orchitis is in his opinion due to the fact that "the clap has fallen into the scrotum."

In 1793 the distinction between gonorrhœa and syphilis was clearly established by Benjamin Bell.

Swediaur, in France, invented the term "blenorragie" (from βλέννα = mucus).

In 1831, Ricord proved conclusively that an attack of gonorrhœa cannot develop into syphilis.

Rollet of Lyons was the first to show gonorrhœa to be caused by a specific virus. He held that every case of gonorrhœa owed its existence to another case of gonorrhœa from which it had received the virus, which was still unknown.

In 1872 Hallier discovered the presence of micro-organisms in the pus cells of gonorrhœal discharge, and in 1879 Albert Neisser, then assistant in the Breslau Dermatological Clinique, discovered the gonococcus, and established the etiology and pathology of gonorrhœa on a firm scientific basis.

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#### CHANCRE OF THE EYELID.

Dr. Henry D. Lloyd (*Boston M. and S. J.*, May, 2, 1918), reports the following case: August 14, 1917, a man with a sore left eye gave the following history: Sometime in June, in making his toilet he noticed that the towel upon which he wiped his face was quite dirty and later ascertained the fact that the man who previously used the towel had the pox. On or about the first of July his eye began to bother him. He stoutly denied any sexual exposure.

His left eye showed a thickened upper lid with a superficial ulceration 5x8 mm., situated at the outer canthus, this ulceration occurring upon the skin surface of the upper lid. The preauricular gland was enlarged to the size of a large pea, firm, not tender. There was a chain of enlarged glands in the posterior cervical triangle upon that side. The skin showed a widespread maculo-papular rash of characteristic color and distribution, extending upon the forehead and into the scalp. There was no sign of genital chancre or of one about the anus. Neither were the inguinal glands enlarged. Spirochetæ pallidæ could not be recovered from the lesion. The Wassermann was strongly positive. He was given two injections of diarsenol, of 0.4 gram each, intravenously, at weekly intervals, and the bichloride of mercury by mouth.

He did not return until early in December 1917. At this time there were no clinical signs of active syphilis, and the left eyelid showed only slight thickening. The Wassermann reaction was still strongly positive.

He did not return for further treatment.

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#### HERMAPHRODITES.

F. H. Buzzacott and M. I. Wymore ("Bi-sexual Man—or Evolution of the Sexes") set forth the hypothesis that the males and females of to-day are but the deteriorated representatives of once superior human creatures—bisexual beings; and that hermaphroditism, instead of being a freak of nature, is really but a partial return to the original type of perfect Bisexual Man. The authors state that hermaphrodites, who are now usually sterile, have not been always so, and that there are scientific records that such persons have assumed the relations of both sexes, acting alternately as father and mother, or male at one period of their lives and female at another—husband and wife at different times. Moreover, such persons have given birth to offspring and suckled them, and have also been the cause of offspring being born to a woman, thus alternately assuming the functions of both sexes, being male at one time, female at another—*almost* male and female at one and the same time, or androgynous.

W. Blair Bell ("The Sex Complex") considers hermaphroditism as an atavistic phenomenon. Berry Hart (*Edinburgh M. J.*, 1914, n. s. vol. XIII., p. 295) suggests dropping the word "hermaphroditism" and substituting the term "atypical sex-ensemble" for all varieties of this condition.

## THE AFFECTABILITY OF WOMEN.

The affectability of women exposes them . . . to very diabolical manifestations. It is also the source of very much of what is most angelic in woman—their impulses of tenderness, their compassion, their moods of divine childhood. Poets have racked their brains to express and to account for this mixture of heaven and hell. We see that the key is really a very simple one; both the heaven and hell of women are but aspects of the same physiological affectability. Seeing this, we may see, too, that those worthy persons who are anxious to cut off the devil's tail might find, if they succeeded, that they had also shorn the angel of her wings. The emotionality of women, within certain limits, must decrease; there are those who will find consolations in the gradual character of that decrease.—HAVELOCK ELLIS: "*Man and Woman*."

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THE CORSET THE CHIEF INSTRUMENT OF  
FEMININE ALLUREMENT.

One of the physiological aims of woman being the allurement of members of the opposite sex, it is only natural that woman should endeavor to accentuate the two main points of feminine beauty, namely, the pelvis and breasts.

Douglas C. McMurtrie (*Lancet-Clinic*, August 16, 1913) considers stays or corsets as the principal means of such accentuation. The corset constructs the waist and displaces some flesh upwards to the region of the breasts. The breast measurement of women laced in corsets is considerably greater than when uncorseted. By this latter enlargement and in comparison with the attenuation of the waist, the breasts and hips seem much larger and so the end is attained. The writer emphasizes the fact that the custom is due to no passing fad or fashion, but has its roots deep in the instinct of the race.

Bloch (*Sexualleben unserer Zeit*) confirms this observation by pointing out that "this accentuation of the breasts has dominated feminine fashion down to the present day. Besides the use of the corset in this matter, the region of the breasts has also been sometimes rendered more prominent by the use of artificial breasts."

Ellis ("*Sexual Selection in Man*") says, "the general admiration accorded alike to developed breasts and a developed pelvis is evidenced by a practice which, as embodied in the corset, is all

but universal in many European countries, as well as the extra-European countries inhabited by the white race, and in one form or another is by no means unknown to peoples of other than the white race."

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#### FAMILIARITY AND SATIETY.

The undue familiarity usually existing between husband and wife is a feeder of psycho-sexual aberrations. Once the halo of sex mystery is dispelled, romance often fails completely . . . . A less intimate association of husband and wife would be better for both health and morals. The less knowledge they have of each other's physiology, the better for sentiment. Privacy is an individual right, in or out of matrimony. Familiarity breeds satiety. Satiety is the parent of sexual discontent. The satiated, discontented man often browses in queer pastures in search of new thrills for his exhausted psycho-sexual centers. Often he is unable to find them save in debasement that would astonish his intimates, but is not at all remarkable to the student of sex psychology, . . . . In many cases of impotence and sterility, the divorce court and a matrimonial "rearrangement" must be the final recourse. Every man and woman of experience and, above all, every [?] physician, knows this, but nobody apparently has had the courage to openly state the facts. Meanwhile the divorce mills grind merrily on, and students of social questions continue to use only economic and moral explanations for certain biologic phenomena of matrimony, whilst physicians daily are asked to perform impossible therapeutic feats.—Dr. G. FRANK LYDSTON.

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#### FACTS OF INHERITANCE.

Our start in life is no haphazard affair, but rigorously determined by our parents and ancestors; various peculiarities, important and trivial, useful and disadvantageous, reappear as part of the inheritance generation after generation. Any kind of character which appears as an inborn feature in an organism may be transmitted to the next generation. Mental qualities are influenced by the same law of inheritance as bodily qualities. Heredity is not to be spelled with a capital "H." It is not a power or a principle, a fate or one of the forces of nature, but a genetic relation which is sustained by a visible material basis, a relation of resemblances and differences which can be weighed and measured. In regard to property there is a clear distinction between the heir



and the estate which he inherits; but at the beginning of an individual life there is biologically no such distinction. The organism and its inheritance are one and the same. We inherit ourselves.

Thus "heredity" is simply a convenient term for the genetic relation between successive generations, and inheritance includes all that the organism is, or has, to start with in virtue of its hereditary relation.

Furthermore, we must realize the distinction implied in the words "nature" and "nurture"—a distinction made by Shakespeare and definitized by Galton. The fertilized egg-cell contains the potentiality of a particular living creature. If this inheritance is to be realized there must be an appropriate environment, supplying food and oxygen and necessary stimuli of many kinds. Without this nurture the inherited nature can achieve nothing. The development of every character implies the interaction of two sets of factors—the internal organization and the external environment. But we must distinguish between the expression of hereditary nature realized in normal nurture and the individually acquired modifications which are due to changes or peculiarities in that nurture. The embryo develops often for many months as a sort of internal parasite within the mother, in a complex and variable environment, and as life goes on, peculiarities due to nurture continue to be superimposed on the hereditary qualities, and, by choosing its own nurture, creates for itself an individuality.

Furthermore, there is a sense, according to Galton, in which the child is as old as the parent, for when the parent's body is developing from the fertilized ovum a residue of unaltered germinal material is kept apart to form the reproductive cells, one of which may become the starting point of a child. This may be called the continuity of generations. As Weismann has it, the parent is rather the trustee of the germ plasm than the producer of the child. Or, we may change the word "parent" into "partner," recognizing that a good inheritance is the most precious of all possessions which should be guarded from mixture with bad stock. A good nurture is the necessary complement of a good nature and the individual corrective of a poor nature. To secure a good "nature" is the business of careful mating; to secure a good nurture for our progeny is one of the most obvious duties. The hopefulness of this task rests especially upon the fact that, unlike the beasts that perish, man has a lasting external heritage of ideas and ideals, embodied in prose and verse, in statue and painting,

in cathedral and university, in tradition and convention, and above all, in society itself.—Extracted and adapted from J. ARTHUR THOMSON: "*Darwinism and Human Life.*"

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#### HEREDITARY CAUSES OF PATHOLOGICAL PHENOMENA.

Many diseases have been regarded as hereditary in the past which are not so regarded now. Diseases which are now known to be caused by germs cannot be hereditary. The brachydactylous hand is known to be inherited, while the hunchback is usually if not always acquired. The only way to prevent the brachydactylous hand is to prevent breeding by those who will have brachydactylous offspring. But hunchback can in most if not all cases be prevented by preventing the accidents which cause it. Feeble-mindedness is known to be inherited in many cases, while insanity frequently is acquired. Consequently it is hopeless to attempt to cure feeble-mindedness in these cases, while it is possible sometimes to do so in the case of acquired insanity. But the significance of heredity for these pathological conditions of body and mind is still more complicated. While we know of many of them that they are acquired, we have reason to believe that certain individuals inherit characters which make them more prone to acquire these defects. So that if we pursue further our investigation of causes in the case of many of these acquired characters, we may arrive ultimately at hereditary factors.—MAURICE PARMELEE: "*Poverty and Social Progress.*"

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#### PARENTAL AND SOCIAL SELECTION.

... The natural faculties that are best fitted to secure individual success, and a numerous and long continued descent, are different under different forms of civilization. Social habits in a great measure determine the food and clothing of a community and thus deeply affect the qualities of the race. The degree of exposure to which the young are habitually subjected is also largely determined by social custom, and so the quality of the constitution that is permitted to survive. In other words, the form of parental selection that prevails in any community is often determined by social selection, as the form of social selection is sometimes determined by natural selection. Many matters which amongst irrational animals are determined by instincts guiding the individual directly to the needed resources, and showing what provisions

must be made, are, with man, determined by social instincts, leading the individual to follow the general experience or traditional habits of his clan.—JOHN T. GULICK.

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### TRANSMISSIBILITY OF ACQUIRED NERVOUS DISEASES.

Professor Binswanger of Jena, a famous student of psychiatry, has expressed his inability to find evidence that a mental or nervous disease acquired during the individual life is, as such, or in partial expression, inherited by the offspring. There are, he of course allows, numerous cases in which an inheritance of mental or nervous diseases can be traced from one generation to another; but his difficulty was to find a case where it could be securely maintained that the first occurrence of the disease was due to external influence. It may of course be urged, tho it seems an untenable extreme, that mental or nervous diseases never have an exogenous origin, but are always referable to germinal defect. If so, it simply forces us to say that this line of argument is closed as far as the question of the transmissibility of modifications is concerned.—J. ARTHUR THOMSON: "*Heredity.*"

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### RELATIONSHIP BETWEEN THE GENITAL ORGANS AND THE NOSE.

Dr. J. N. Mackenzie (*Johns Hopkins Hosp. Bull.*, Jan., 1898) points to earlier physiognomists who laid great stress upon the size and form of the nose as an indication of corresponding peculiarities of the phallus. A large and firm nose was looked upon as an index of a well developed sexual organ, and hence it was that the licentious Emperor Heliogababes admitted to the companionship of his lustful practices only those who were *nasuti*, i.e., who possessed a certain comeliness of that organ. Johanna, queen of Naples, a woman of insatiable lust, selected as her male companions men with large noses, with a similar end of view. It was possibly the supposed influence of an elegant and handsome nose as an incentive to illicit amours that led to the custom of amputation of that organ in adulterers. In astrology Venus was supposed to govern the nose. To explain the intimate physiological relationship between the sexual apparatus and the nose the writer points to the fact that in many women with healthy nasal organs engorgement of the nasal cavernous tissue occurs with unvarying regularity during the menstrual epoch, the swelling of the membrane subsiding with the cessation of the catamenial flow.

An engorgement and increased irritability of the nasal mucous membrane are also found during pregnancy at periods corresponding to those of the menstrual flow. Similar phenomena occur during lactation and the menopause.

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### RACIAL STABILITY.

Belonging as we do to a race which seems to have varied very slowly within historic times we have not far to seek for good examples of what is the biggest fact of inheritance—the stability of specific characters throughout a long series of generations. . . . If we pass from general specific characters to those of particular races, we read the same story. Not only do the salient features of the skull persist within a narrow radius of variability, but the same is true of minor features. . . . But the persistence of structural and mental characters as illustrated in mankind is but a tale of yesterday when compared with the persistence of type exhibited by many animals which have lived on apparently unchanged for many millions of years. . . . Not less striking than the long persistence of specific and stock characters is the fact that offspring frequently reproduce the *individual* peculiarities—both normal and abnormal—of their parents or ancestors. A slight structural peculiarity, such as a lock of white hair or an extra digit, may persist for several generations. A slight functional peculiarity, such as left-handedness, has been recorded for at least four generations, and color blindness for five. There are endless illustrations of the fact that a pathological diathesis—rheumatic, gouty, neurotic, and the like—may persist and express itself similarly, even in spite of altered conditions of life, thru many generations. And what is true of bodily characteristics is not less true of mental peculiarities.—J. ARTHUR THOMSON: "*Heredity.*"

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### EUGENICS VERSUS NATURAL SELECTION.

Individuals appear to me as partial detachments from the infinite ocean of Being, and this world as a stage on which Evolution takes place, principally hitherto by means of Natural Selection, which achieves the good of the whole with scant regard to that of the individual. Man is gifted with pity and other kindly feelings; he has also the power of preventing many kinds of suffering. I conceive it to fall well within his province to replace Natural Selection by other processes that are more merciful and not less effective. This is precisely the effect of eugenics. Its first object is to check the birth rate of the Unfit, instead of allow-

ing them to come into being, though doomed in large numbers to perish prematurely. The second object is the improvement of the race by furthering the productivity of the Fit by early marriages and healthful rearing of their children. Natural Selection rests upon excessive production and wholesale destruction; Eugenics in bringing no more individuals into the world than can be properly cared for, and those only of the best stock.—FRANCIS GALTON: "*Memories of My Life.*"

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#### NATURAL "GIFTS" ARE INHERITED.

Man's native equipment includes aptitudes or "gifts" for certain activities, or of dealing with certain classes of things. We recognize this type of native aptitude when we speak of one person as having a natural gift for music, another for mathematics, another for mechanics, another for salesmanship. No doubt, many such aptitudes are complex and demand analysis at the hand of a psychologist; but it is equally true that there is something specific about many of them, so that an individual who is gifted in one direction is not necessarily gifted in another. It is not, then, simply a question of native differences in general ability—tho the existence of mentally defective individuals seems to show that there are native differences in general ability—but it is largely a question of native aptitudes of a specific sort. We observe such aptitudes "running in families," and "cropping out" in individual members of gifted families separated by a generation or more from other members who have manifested the same gifts. We find resemblances between members of a family in ability to perform tests of an unusual sort, but calling for specific abilities; and, all in all, we cannot escape the conclusion that aptitudes are hereditary. . . . They are often designated as "native capacities." That there are native capacities appears not only on comparing one individual with another, or one family with another, but by comparing the human species with animals. Language is characteristically human, while finding the way home is apparently a stronger aptitude in birds, especially, bounting and dealing with number relations are certinly human, as is the power of using objects as tools. Native capacities differ from instincts in that they do not provide ready made reactions to stimuli. We do not expect the musically gifted child to break out in song at some special stimulus, and thus reveal his musical gift. We expect him to show an interest in music, to learn it readily, remember it well, and perhaps show some originality in the way of making up pieces

for himself. His native gift amounts to a specific interest and an ability to learn specific things. The gifted individual is not one who can do certain things without learning, but one who can learn those things very easily.—R. S. WOODWORTH: “*Dynamic Psychology*,” 1918.

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#### PATHOLOGICAL ELEMENTS IN ASCETICISM.

In the history of asceticism we are often dealing with phenomena distinctly *pathological*. The fact that this has only recently been fully recognized makes a critical investigation of all the phenomena exceedingly desirable. Whether we deal with the flagellants” or with instances of *perversio vitae sexualis*, we must recognize a distinctively psycho-pathological element in much of the self-torture and self-abnegation that goes by the name of asceticism. The close connexion between the excited emotions in the regions of love and religion has often been pointed out and variously explained; and in diseased conditions insane impulses to inflict pain and to suffer pain mark the mind controlled either by religious or by sexual emotions. It is not now difficult for the modern psychiatrist to recognize in the standard saints’ stories of the Middle Ages many impulses familiar to him from his experience in the Insane Hospital, but which were, of course, at that time regarded only as evidence of piety and distinguished fellowship with God. Perversions of the natural impulses to protect the body from pain and destruction may range from slight and occasional contradictions to the madness of suicide. Thus no history of asceticism is complete that does not take into account epidemics of hysteria in which all kinds of excesses against the body are committed. These outbreaks are common in Persia as well as in India, and marked the north of Italy from the 10th century until the 13th. At every step of a rational inquiry into asceticism in its most pronounced phases we must ask ourselves: How far are we dealing with distinctly morbid and neuropathic phenomena?—*Hasting’s Encyclopaedia of Religion and Ethics*, vol. 2, p. 63.

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APPLIED BACTERIOLOGY. Studies and Reviews of Some Present-Day Problems. For the Laboratory Worker, the Clinician, And the Administrator. Edited by C. H. Browning, M.D., D.P.H., Director of the Bland-Sutton Institute of Pathology, the Middlesex Hospital, London, England. Oxford University Press, New York, 1918. Price \$2.50.

The title of the book gives an idea of its scope. It is a volume that we can readily recommend.

## Book Notices

**MODERN UROLOGY.** In Original Contributions by American Authors. Edited by *Hugh Cabot, M.D., F.A.C.S.* Chief of the Genito-Urinary Department of the Massachusetts General Hospital; Assistant Professor of Genito-Urinary Surgery in the Harvard Medical School, Boston, Mass. In two volumes. Vol. I. General Considerations.—Diseases of Penis and Urethra. Diseases of Scrotum and Testicle.—Diseases of Prostate and Seminal Vesicles. Illustrated with 368 engravings and 7 plates. Vol. II. Diseases of the Bladder.—Diseases of the Ureter.—Diseases of the Kidney. Illustrated with 264 engravings and 10 plates. Price \$14.00. Lea & Febiger, Philadelphia and New York, 1918.

To give the treatise before us as exhaustive and detailed a review as it deserves would occupy more space than we have at our command. Suffice it to say that we have examined the work pretty carefully and we have no hesitation in declaring it the best treatise on urology in the English language or in any other language with which we are familiar. There is a certain simplicity, practicalness, and if we might say, catholicity, about the work which distinguishes it favorably from the other treatises on urology. To the physician who wishes to specialize in urology the work can be conscientiously recommended. The illustrations and press work are excellent, and with the present cost of labor and materials it is rather surprising that the publishers can afford to sell the work at the rate of \$7.00 per volume or \$14.00 for the two.

**THE DIAGNOSIS AND TREATMENT OF VENEREAL DISEASES IN GENERAL PRACTICE.** By *L. W. Harrison, D.S.O.*, Lecturer on Venereal Diseases and Officer in Charge, Military Hospital, Rochester Row, London, England. Oxford University Press, New York, 1918.

The vital importance of venereal disease to the individual and the race is at last being fully appreciated. Books on the treatment of venereal disease are numerous, some of them good, some of them not so good. The book before us belongs to the first class. It gives a very thoro practical presentation of the diagnosis and the treatment of syphilis and gonorrhoea. The price, \$7.50, might seem excessive; such books in former years would usually sell for three or four dollars. But when one takes into consideration the enormous increase in the price of labor and of every com-

modity entering into the formation of a book, the price will be found to be justified. A special feature of the book are its illustrations, many of them in color, which are excellent.

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EMERGENCIES OF A GENERAL PRACTICE. By *Nathan Morse, A.B., M.D., F.A.C.S.* With 251 illustrations. C. V. Mosby Company, St. Louis, Mo., 1918. Price \$4.50.

The important and well established diseases are treated in every textbook and taught in every medical school. But the emergencies in general practice and the minor ailments are greatly neglected. This book would therefore be a welcome addition to the library of the general practitioner. Most of the emergencies with which the doctor doing a general practice is bound to be confronted at one time or another are discussed in a thoroly satisfactory manner.

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THE PREVENTION OF VENEREAL DISEASES. By *Otto May, M.A., M.D., M.R.C.P.*, Late Hon. Secretary, National Council for Combating Venereal Diseases. Oxford University Press, New York, 1918. Price \$3.00.

Dr. Otto May was Honorary Secretary of the National Council for Combating Venereal Diseases. But as the Council in its report refused to recommend the provision of prevention outfits he resigned his office, because as he stated he felt that the Council's attitude was calculated to impair to a very serious degree the success of the campaign against venereal disease. We can never understand how a society organized for the purpose of combating venereal disease could refrain from advocating personal prophylaxis. And we can only congratulate the author of this book for his courageous consistency. The subject of venereal prophylaxis is at last gaining the importance it deserves, and the little volume before us will prove a useful weapon in the propaganda of social and personal venereal prophylaxis.

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DISEASES OF THE HEART, THEIR DIAGNOSIS AND TREATMENT. By *Frederick W. Price, M.D., F.R.S.*, Oxford University Press, New York. Price \$7.50.

We believe we can safely declare this volume, which is just off the Oxford Press, the best presentation of the subject of cardiology. It treats of the diseases of the heart and their complications, of their diagnosis and treatment in a modern and thoroughly masterly manner. The illustrations and the entire press work are excellent.



# THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY

WILLIAM J. ROBINSON, M. D., EDITOR.

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FOR THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY.

SLEEP, THE WILL TO SLEEP AND INSOMNIA.\*

BY WILHELM STEKEL, M.D., Vienna.

*Translated*

BY SAMUEL A. TANNENBAUM, M.D., New York.

## I.

**I**N the *Nouvelle Iconographie de la Salpêtrière* (vol. 25, 1912) Harald Fredenström recounts the remarkable story of a girl who slept not less than 32 years. This strange case that stirred all Sweden occurred in a little hamlet called Oknö, on the Swedish coast.

One day in 1875, when she was about fourteen years old, Karoline Ollson came home complaining of a tooth-ache and threw herself on the bed. She was destined to leave this bed only after 32 years, in 1908! She fell asleep, awoke from time to time, slept 32 years, now and then succeeded in making herself understood and is said to have spoken only very few words during all that time. She was nourished with two glasses of milk a day and her excrementory functions were reduced to such an extent that her father and her brother maintained in all seriousness that nothing of this sort ever actually occurred. More careful investigation proved, however, that this was an error; but for all that it must be admitted that these functions were reduced to a minimum. Occasionally a physician would be called in who would shrug his shoulders and do nothing. Once she was admitted into a hospital; after fifteen days she was sent home with a diagnosis of "hysteria." The father asserted that during these 32 years he had seen her crawling on the ground three or four times and that some twenty years before she had exclaimed in his presence: "Dear Jesus, have pity on me!"

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\* [This essay is an authorized translation, in slightly abridged form, of a lecture by the Viennese psychotherapist, Dr. Stekel, published in 1915. The translator's additions are in square brackets.]

Her mother, after having nursed her with affectionate attentiveness for years, died in 1905. This event evidently made some impression on her for when her father told her of her mother's death she began to cry and cried as long as the body remained in the room. Then she became quiet and went on sleeping again.

After the mother's death a kind of governess was brought to the house who clearly did not know the patient's whims; for there is a very strong suspicion that during her mother's absence Karoline used to get out of bed and feast liberally in the kitchen. The governess seemed to have locked her provisions up more carefully so that Karoline used to go hungry. It is clear then that Karoline had a motive for suddenly getting up in April 1908 and resuming a normal life just as if these 32 years had been only a single day and a single night.

As the governess entered the room on this critical day, she found Karoline crawling on the floor and crying. She was surprised and commanded her, perhaps more severely than customary, to lie down. Karoline did as ordered but inquired, crying, "where is mama?" When her brothers returned home she did not know them and said: "These are not my brothers; they were so little!" She was very emaciated, her skin was of a transparent pallor, such as we see in persons who die of hunger, whereas formerly she had still looked comparatively well. But after this day she began to take part in the life about her, ate her meals with a good appetite, and when one of her former classmates called on her it was found that she read fluently, conversed about the past, and after fifteen days more got out of bed and began to do some housework although her movements at first were somewhat clumsy. She never spoke of the past. It seemed as if a thick veil had been thrown over this whole period.

The report of the marvel that the 32 year sleeper had awakened spread over the whole length of the coast and many inquisitive ones came to Oknö to see this miracle. It is a pity that we have no analysis to show us what had been passing through the mind of this dreamer during that long period.

Doctor Fredenström emphasizes the fact that Karoline looked remarkably young. It is remarkable too that this sickness set in just at the time when her menses appeared and that she awoke after the advent of the menopause. In other words she slept away all her womanhood. She was a child and wanted to remain a child. Even her inquiry for her mother shows that she was really suf-

fering from a disease that we designate as "psychic infantilism." It is extremely probable that dreams of childhood filled her sleep all those 32 years; indeed she may even have dreamt of still being within her mother's womb, as if she still had her whole life before her.

This case shows us what a great role the will to sleep plays in the development of these maladies. For we have similar observations at our disposal even though the phenomenon of the 32-years' sleep was observed only in this single case of the 'sleeping girl from Oknö.' \*

The newspapers recently reported the strange case of 'the three sleeping women of Prague.' In a quiet house in Prague lived three sisters of whom the neighbors had not seen or heard anything for several days. They had not shown themselves in the street and their door remained securely locked. The neighbors began to bruit it about that a crime had been committed; others asserted that they had all committed suicide. The police having been notified, they broke into the house, for all their banging and rattling of the doors had proved in vain. They found the sisters asleep in their beds, and the house barricaded as if it had been intended to convert it into a fortress. They were very resentful at having been awakened. They had intended to sleep during the entire duration of the war. They did not want to hear any more about atrocities, streams of blood, nameless sacrifices, and furious heroic conflicts. They wanted to sleep and awake after peace had been made and the bells were ringing in the new era. . . . And they would probably have slept many months had they not been awakened. Perhaps they are sleeping again and waiting till those joyous bells will be ringing throughout the realm. For *the will to sleep is a powerful hypnotic.*

Before I enter upon an explanation of this remarkable fact, I would like to say a few words about *the physiology of sleep*. Just as in the case of so many other of our daily functions, so too in the case of the phenomenon of sleep, science has failed to find a satisfactory explanation. There are current many hypotheses about sleep but none that can be considered proved.

The theory of sleep that has found most adherents avers that

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\* [Cases of *prolonged somnolence* or *morbid drowsiness* occurring at improper times, occasionally or periodically, lasting from a few minutes to several hours or days at a time, are not very infrequent. Cases of *lethargy* (*trance-sleep*), i.e. sleep lasting several weeks, are very unusual but occur. Most of these cases are hysterical; some are due to organic causes and toxemias.]

the human being is narcotized when he falls asleep. The individual tires himself with his day's work; *fatigue products* accumulate in his body and the alkaline blood becomes acid. These fatigue products [toxins resulting from the oxidation of the tissues] affect the organism like a narcotic poison. We sleep because we each day prepare for ourselves our own chemical sporific, our own narcotic. Sleep is therefore a poisoning process, a kind of 'auto-intoxication.' But—this 'fatigue poison' has, however, not yet been discovered. Toxic substances have been found in animals which had done a hard day's work; but the exact chemical composition and the physiological effects of these fatigue toxins are unknown.

For a long time it had been believed that the auto-intoxication of the body with *lactic acid* was the cause of sleep. But if this theory were well founded it ought to be an easy matter to prove it; for if it were so it ought to be easy to bring about sleep by taking a dose of lactic acid. But inasmuch as this simple experiment always failed, this simple theory had to be discarded. We are also in possession of observations that conflict with the fatigue theory. It is known that often persons who are over-fatigued cannot fall asleep. On the other hand, we find that sleepless persons who try to induce sleep by fatiguing themselves fail to bring about the wished-for result. Besides, we find human beings who almost never do anything fatiguing, who do no physical or mental work, who yet enjoy extraordinarily deep and refreshing sleep, whereas persons who work very much, tire themselves daily, exert their energies to the utmost, must nevertheless be content with little sleep and, for all that, are in perfect health.

Evidently fatigue plays a certain role in the process but only in connection with other factors of which more remains to be said. It is a remarkable circumstance that scientists have a long time disputed whether the brain is anemic or hyperemic during sleep. There have been physiologists of repute who asserted that the brain during sleep is hyperemic, *i.e.* oversupplied with blood, and found corroboration for their statement in observations on animals. Finally, however, there came the conviction that sleep cannot be brought about unless there is a certain degree of *anemia of the brain*.

How does this anemia come about? What becomes of the blood which would otherwise circulate in the brain? We know that our intestines can take up so much blood that it is possible

for a person to die of internal hemorrhage. A blow on the abdomen may result in that peculiar shock that we attribute to an over-filling of the abdominal viscera. In this way an individual might actually die of bleeding into his own organs without having suffered an injury. But even the skin, not merely the viscera, can take up a large quantity of blood. It is said, in fact, that the skin can take up one third of the blood of an individual. It is very probable, as has been partly proved, that the dilatation of the cutaneous blood vessels is one of the essential conditions for deep, healthful sleep. The individual bleeds into his skin and into his viscera, *i.e.* into himself, as he falls asleep. In this respect sleep resembles an attack of fainting which also represents an internal congestion when it is not due to a weak heart or some other organic malady. And if I may be permitted to digress from these general scientific considerations to say something about the hygiene of sleep, I may say that the dilatation of the blood vessels of the skin and the anemia of the brain give us a few important hints and serve to explain many sleep disturbances. All garments that constrict the neck, *i.e.* interfere with the downward flow of the blood from the brain, necessarily interfere with sleep. Or if we are not covered warmly enough, and as a result of the cold the cutaneous vessels are contracted and cannot take up the necessary quantity of blood, sleep disturbances must result. It is absolutely necessary to warm up during sleep. The delicious feeling of warmth that one is conscious of in bed is due to the large store of blood flowing thru the veins; thru the accumulation of this warmth, such as is brought about by the use of appropriate covering, there results that hot-house temperature that is essential to human beings.

From this one can get an idea of how difficult it is for our troops at the front to sleep in their tight garments which constrict the skin and impair the circulation, and how difficult it is to fall into a deep sleep when one is freezing (so that a hyperemia of the skin cannot be brought about). Notwithstanding this, physical fatigue may induce deep sleep even under the most unfavorable conditions. During sleep all the forces of the body are regenerated, stored up for new power and new work on the morrow.

## II.

But let us return to our theme. A rich vascularisation of the skin is essential to the maintenance of one's health.

To this statement it might be objected that persons who

freeze fall asleep, which ought to be impossible if the above theory is true; for, the blood vessels of the skin are contracted before one freezes to death and there ought to be a consequent hyperemia of the brain which ought to prevent the sleep so dangerous to a freezing person. But what happens in a person freezing to death is that he has what I have called above a hemorrhage into his viscera. The blood flows out of the skin and out of the brain into the internal organs which thus become engorged. The same thing happens when a person freezes to death. Finally as the person freezes a disintegration takes place in the blood and this results in a kind of autointoxication.

It is clear that a person must lie with his head elevated if his brain is to be anemic during sleep. If the opposite were the case we would preferably and more easily sleep with our legs elevated and the head lowered. The position assumed in bed and the kind and quantity of covering differ with each individual. The amount of sleep and the kind of circulation required vary greatly in different individuals. Every one instinctively chooses the position that is best suited for him. For notwithstanding the vast number of human beings that people this globe, the scientist can calmly say: "There have never been two human beings that were exactly alike." With such enormous possibilities for variations, all the bodily functions must also be variable.

Hitherto I have spoken only of a chemical and a vaso-motor theory of sleep. But experience shows that it requires a third theory fully to explain the phenomenon of sleep. Unquestionably psychic forces also operate to induce sleep in human beings. Before I enter upon the proof this theory which I would call *the psychological theory* (and for which I claim paternity) I would like to say something about one of the daily phenomena to which most persons give no thought. I mean the phenomenon of 'attention.' Let us assume that I go to the theatre to-day and witness a performance that bores me. Now one of two things may happen: I may suddenly become aware that I have all through the performance been thinking of something else, or I may all through the play be struggling with the desire to sleep and may even have fallen asleep at intervals. The attempt to concentrate one's attention on something that is going on and does not interest one begets in many persons a desire for sleep.

The psychology of tedium is surely one of the most interesting chapters in the modern study of the soul. We know that atten-

tion requires an affect, *i.e.* a charging of the soul with emotions. *We are interested only in what excites us.* If we try to force ourselves to become interested in something, the attempt fails in many cases because the emotions refuse to take the positions assigned them. That's what happens to me at the theatre during a tedious play.

Why does this put me to sleep?

Let us assume that this happens on a day on which I was not at all tired, on which I had not done an unusual amount of work, and notwithstanding this I begin to yawn spasmodically and catch myself closing my eyes for several seconds at a time.

As to the function of *yawning* we are still very much in the dark. I believe that as a result of this deep inspiration there comes about a moment in which the flow of blood from the brain is checked. I maintain the inspiration, *i.e.*, I expand the lung so that the flow of blood from the brain is impeded. Yawning serves to keep us awake. It is not a means of falling asleep but, on the contrary, a struggle against falling asleep. Yawning shows that I am trying to ward off the inclination to sleep. If yawning were an aid to sleep every person would yawn a couple of dozen times on going to bed but, as we know, we do not do this. One yawns only when one is bored. So that we may say I fall asleep at the theatre because my emotions are pursuing other channels. They take an inward course. We must no longer look on the soul as a lake in which only the surface is in motion. Internal forces are continually contending and struggling within us. We like to designate these internal forces as *the unconscious*. Throughout the day the unconscious has only a very limited sovereignty. Consciousness rules cruelly and relentlessly and compels us to meet the day's demands. But our many suppressed desires and wants also have a right to be satisfied. They assert this right during sleep. In dreams all these images that had been forced out of the daylight follow one another in rapid succession and we awake only after they have danced an almost endless, dissolving whirl with incredible speed all thru the hours of the night. *We sleep that we may dream!* In other words, the unconscious also demands the prerogative of ruling. It says: "Consciousness, you have reigned enough; now deliver your scepter to me, King Consciousness! Now I want to reign; now my time of rule is at hand."

That is my theory—or, let me say more modestly,—my hypothesis of sleep. Briefly and succinctly stated it is this: Man sleeps

because he wants to sleep. Simple as this may sound, on closer psychological investigation the will to sleep proves quite complicated. Former theories asserted that man sleeps because he must. He is compelled to sleep. My theory is: man compels himself to sleep. *Sleep is a kind of autohypnosis.* The only question is who is the hypnotist?

To answer this question I must first point out the contrast between the conscious and the unconscious. We all live in two worlds: the world of daylight and the world of dreams. The matter might also be described in terms of space. Everything that constitutes the upper layer of consciousness, *i.e.*, the blossoms on humanity's cultural tree, *viz.*: morality, ethics, art, law, order, customs, are grouped in the higher centres. All that is hereditary, instinctive, dark, impulsive, ['low,' 'bestial,'] slumbers in the deeper layers. Every one carries about within him 'another self,' a criminal,—one who submits only with gnashing of teeth to the world's rules and rebels, who wants to gratify all his primitive instincts,—a primitive man. Primitive man and cultural man, *i.e.*, the deeper layers of the brain and the upper, are in constant conflict with each other. Cultural man rules consciousness, and the more his own desires coincide with the demands of culture the more he may influence the domain of the unconscious with his power. Primitive man reigns in the dreams of the night. The whole domain of sleep belongs to him. Waking and sleeping are therefore a continuous conflict between the primitive and the cultural man. Man sleeps because the unconscious subdues the conscious, because the primitive man has snatched from cultural man the sovereignty over the realm of thought.

Sleep is a dip into the past, a sinking into the limitless ocean of memories of man and of mankind. In my sleep I live over the lives of all my ancestors. Perhaps I even traverse all the stages of evolution from the primal cell up to civilized man. To sleep is to re-experience one's past, to forget the present and to glimpse the future. . . . Now, nothing in nature is so ordered that thousands and thousands of transitional forms of it may not be found between the normal and the extraordinary. It must therefore be possible to find pathological psychic states in which this theory of sleep may be proved inasmuch as the pathological exaggeration makes it more easily demonstrable.



## III.

There are certain sleeping states, occurring in sick persons during the day, which may be said to be due to the overwhelming of consciousness by the unconscious. We call this kind of sleep a *hysterical attack*. What is it that goes on during such an attack? Let us take an example from life: A girl is conversing with one of her girl friends, apparently upon some innocent topic. Suddenly she leans back in her chair and falls to the floor, loses consciousness and is thrown into a violent convulsion. A quarter of an hour later she awakes without knowing what had happened to her, without knowing that she had fainted. She recalls only having a peculiar feeling of bliss before a heavy, black veil sank over her eyelids.

Modern neurology has shed some light on the dark psychic processes of such an attack. In the above instance what transpired was as follows:

The girl who witnessed the attack had been telling her friend about an episode in her life in which she had for several weeks enjoyed unalloyed happiness by virtue of having overcome her moral scruples. She was one of that well-known type of "sweet girl" who puts herself beyond the bounds and restrictions of morality when she loves; a creature who gives herself up without more ado to the man of her choice. But her friend to whom she was now confessing her sins (they had not seen each other for a long time) was the typical unhappy 'girl of good family.' She was already twenty-seven years old, had avoided all temptation,—passionate but unyielding. Even in her fantasies she was almost as immaculate as in her life she was prudish and modest. But in her attack she experienced all that her friend has been telling her. For a quarter of an hour her unconscious was stronger than all her conscious scruples. But her conscious self was not to know that such sinful longings existed. For even in her fantasies she had not gone beyond the portals of that realm which her friend had already traversed. Now in the dream accompanying the attack these portals opened wide. She experienced all this and perhaps even more. After it she could wake again, could again be the prudish, chaste maiden in whom there dwelt another who, after this day, could have her will during an attack.

One who has had the opportunity to observe a hysterical attack will be amazed at the elementary power of the passions manifested therein in a very thinly veiled form. Indeed, French

scientists actually speak of the "attitudes passionelles." How does such a hysterical attack come about? In the midst of a quiet conversation, and apparently without any provocation, a girl falls to the ground, makes wild outcries and distorts her body with grotesque turnings and twistings. What has happened here? By way of some association (which is usually hidden from consciousness, but which the investigator can sometimes ascertain) the repressed desires force themselves forward with great energy and threaten to compel consciousness (that has hitherto refused to see them) to take cognizance of them. A respectable girl suddenly feels the approach of desires, sees images rising up before her, against which she fights with all the force of her moral consciousness. The attack follows. The curtains fall and the scene is enacted behind the scenes of consciousness. At such moments the cultural personality is in obedience. The primitive being rules, the suppressed instincts gratify themselves in the world of fantasy. The body accompanies these fantasies with passionate movements and—the attack is over as soon as it has discharged its duty. The girl can be respectable again because in a dream-like state she has satisfied the demands of the primitive being within her.

This example shows us that sleep occurs because the unconscious enforces it. This phenomenon is manifested even more clearly and this problem of the overwhelming dream-sleep grows even more interesting when we turn our attention to those cases that have hitherto been considered as belonging to the domain of epilepsy. There are cases whose true character cannot be decided. It is not known whether they are of an epileptic or hysterical nature and the difficulty is obviated by creating an intermediate species: *hystero-epilepsy!*

Genuine epilepsy is really a relatively rare disease. It depends upon organic causes, *e.g.*, tumors, brain injuries, and other organic diseases, whereas most cases of so-called epilepsy prove—according to my investigations—to be ordinary hysteria. By hysteria we mean that disease in which unconscious psychic forces translate themselves into symptoms of organic disease. *Epilepsy is in most instances hysteria.* None the less, there is a distinction between the hysterical and the pseudo-epileptic attack. *Whereas in hysteria it is essentially a matter of repressed sexual desires, in [pseudo-]epilepsy it is man's suppressed criminal impulses that find a vent.\** In the [pseudo-]epileptic attack the epileptic commits a

\* Cf. the chapter on 'the psychic treatment of epilepsy' in my book, *Nervöse Angestzustände*, 2d edition, Berlin, 1913.

crime. The sufferers are often gentle, apparently kind-hearted, timid individuals who bear within themselves an inferno of hate and rage. I have had under my observation a public official who, having been several times demoted, conceived a deadly hatred toward his superior. Being an extremely moral man, he knew how to contend with this hatred and apparently to overcome it. I say 'apparently' because he satisfied this hatred by means of epileptic attacks. Suddenly he would behold a red veil or red flames shoot up in front of his eyes and then would fall to the ground. But on one occasion he succeeded in catching the thoughts that rushed in upon him just before the attack. This phenomenon before an attack is called an aura. In this aura he suddenly beheld a man plunging a knife into the breast of another. The picture was distinct! He was the murderer and the other the hated superior. Consciousness could not bear the thought that he might become an assassin. But the unconscious affects were too intense to be content with such relief as the nocturnal dreams afforded. If as a result of some chance association during the day he happened to recall the hated superior he was likely all of a sudden to be seized with an attack. Let us cite an instance: One day, walking quietly along X Street, he automatically read the name displayed on a shop window and below it the words, "Tailoring Shop." Mechanically he repeated the name and the words beneath it, without stopping to think what impelled him to do so. Suddenly he sank to the ground, had an epileptic attack and had to be carried home. What happened was that an association from 'Tailoring' (Tailor-ing) led to his hated superior (whose name was 'Taylor') and automatically set his hatred new awork. The thought, "you ought to kill that man!" was struggling to penetrate consciousness. But this thought must not become conscious. Even before consciousness could recognize the hideous thought that it cherished a criminal impulse, it permitted itself to become overwhelmed by the unconscious. That is the psychology of his attacks.

We see, then, that there are occasions when sleep occurs during the day. But I could cite other examples from my experience if I wanted to restrict myself to this theme. I have recorded numerous observations proving that even normal persons are overcome during the day by short periods of sleep, lasting only a few moments, in which they have the strangest experiences. The *day-dreams* of many people offer a kind of transition between this

condition and waking. Their minds are far away, they do not hear when they are spoken to and start up suddenly; if you ask them what they had been thinking about, they do not know. They have the faculty of dreaming, one might almost say 'sleeping,' open-eyed. During these dreamy minutes they act like automatons. They read mechanically and can even carry on an indifferent conversation and yet be wrapped up in definite fantasies. The interesting thing about these individuals is that they do not know they are indulging in fantasies, that they are living in two worlds, one of which is wholly alien to the other. It is so to say a waking sleep which may also be encountered in the strangest and most manifold transitional forms. There are, for example, persons who suffer from a disease known as *narcolepsy* [from Gr. *narke*=sleep, and *lambanein*=to take]. It is a pathological hypersomnolence. These persons want to sleep all the time. I knew a man suffering from narcolepsy who fell asleep in the street-car, or slept even while walking, could fall asleep while engaged in conversation, etc., so that he soon became utterly worthless as far as a vocation was concerned. He had all sorts of difficulties in the army and had to be discharged from the service. He slept not only at his post but even while on the march and at drill.

This not uncommon disease may attain any degree of intensity, and the persons afflicted by it may be rendered wholly unfit for life. In another case that came under my observation, it turned out that the trouble was due to a stubborn conflict between conscious and unconscious forces in which consciousness occasionally had to retreat from the preponderance of the unconscious forces. In the narcoleptic attacks the man always regressed into his childhood. He was a little child again and had his mother. It was such a regression as we frequently find in daydreams.\*

#### IV.

And now I would like to return to the sleeping girl of Oknö, the hysterica who slept 32 years. In all those weary years she lived a fantasy life and this world of rich fantasies was evidently more valuable to her than what real life in her lonesome farm had to offer. One who could have had access to her dreams during those years would perhaps have found that the hysterical girl of Oknö had experienced more than all her sisters and friends who shared the little joys and pains of life on the Swedish coast.

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\* [In quite a large number of hysterics there is a morbid drowsiness due to indolence; in others it is due to a desire to escape life, painful realities and as an escape from duty; in still others it is due to the happiness found in the dreams.]

She too had become as a child again and for thirty-two years had dreamt the sweet dreams of her childhood.

How fortunate are we human beings in having dreams that can so richly compensate us for all the renunciations of our earthly existence, that loose all bonds that the State and the law have imposed, that wiped out all the boundaries between life and death! The dream is the sole conjurer that makes possible the most impossible. If the power to dream were somehow taken away from man he would go to pieces just as certainly as a dog does who is not permitted to sleep (and who, according to the researches of science, cannot live after 120 hours of continuous sleeplessness). A human being without dreams would die of spiritual hunger. Of course, there are many persons who assert that they never dream, that they have a dreamless sleep. This is a gross error. Those psychologists who believed that the dream constitutes only a single interval in the long succession of sleeping hours, that dreams are islands rising out of the endless ocean of sleep, did not have the right conception of the essence of dreams and are grossly in error.

*Dreaming begins the moment we close our eyes and continues all through the night to the moment of waking* which, cruelly or kindly (according to whether our dreams had been pleasant or distressing), summons us back, by the aid of consciousness, to waking life.

I had for a long time been of the opinion that the dream connects itself with the last waking thoughts and spins out the fine thread until in some round-about way it reaches those desires and longings that are to be satisfied that particular night. Gradually I have been forced to a different conclusion. I know now that the dream images lurk behind the scenes, waiting for the moment when they may overwhelm our consciousness like a horde of drunken soldiers breaking into the peace of a sleeping city. In exactly the same way day snatches us out of our dreams, frequently enough without any transition. In other cases there are wonderful dreams that describe the transition into dreams, into sleep and into waking. These symbolisms of falling asleep and of waking have been described by Herbert Silberer, who has named them *threshold symbolisms*. I fall asleep and at the last moment I succeed in getting hold of a *hypnagogic dream image*. (That is the name we give to the dreams one dreams almost half unconsciously just before falling asleep.) "I see a dark tunnel into which I force myself." The meaning of this dream picture is:

'now I enter the realm of my dreams.' Once just before awaking I dreamt that a door opened and I stepped out of the gloom of a dark chamber into a spring landscape flooded with light. This dream image visualizes the passage from sleeping into waking. It is a *hypnopompic dream*. It is, of course, not always possible to recall these delicate transitions. They do not always occur. I have repeatedly observed in my own dream images with what violence dreams that had absolutely no connection with the thoughts that were then occupying me forced themselves into my mind.

How is it that we do not know that we are perpetually dreaming? And, oh, how much one can dream in a night! The experimental dreams of the French Scholar Maury teach us with what uncanny rapidity dreams proceed. He took the trouble to record his dreams. During an interval of half a minute, as was indicated by the alarm clock, he dreamt of very complicated occurrences which would in reality have required days and months to transpire: He was indicted, brought before a judge, went through the horrors of a trial and finally heard the tolling of the poor sinner's bell that summoned him to death—all in a few seconds! The dreams of a night, if they could be recorded, might make a work of twenty volumes, perhaps the size of an encyclopedia. I even doubt whether twenty volumes would suffice.

So fast speeds the train on the psychic railway when the engineer we call consciousness leaves the locomotive. The portions of dreams that we retain are the experiences of dream seconds and only those penetrate consciousness that are so rightly endowed with emotion that in spite of all restraints they rouse the excited consciousness to waking. Waking is a warding off of the dream thoughts. I awake because I am tired of the play of my fantasy, because the inhibitions, active in dreams as well as in the waking state, are lifted and I fear (even in my dream) to go the limit. The recollected dream is only a drop rescued from a sea of unconscious ideas, a drop into which all the rays of consciousness penetrate so that it scintillates with unreal color.

The brain does not rest a second during sleep. From the work of day it goes directly to the tasks of night. But there is always work to be done. It is known that scholars have found in their dreams the solution for difficult problems. We know, for example, that Goethe composed poems in his dreams and would get out of bed in a dreamy condition and commit them to paper in this

sort of twilight of consciousness. Nay, more; in our dreams our brain is [?] in touch with the whole world, as is proved by the undeniable facts [?] of telepathy.\* We dream a rosy dream full of magnificent pictures. Suddenly there is a knocking at the portals of our soul and a message is brought us that somewhere a dear friend is struggling with death. We see a sick-room, we see him on his bed, we see the physician and awake with palpitating heart, make a note of the dream—and in a few days a letter arrives telling us that at the very hour everything happened exactly as we dreamt it.

Although this phenomenon was formerly looked upon as a wonderful thing, the discovery of wireless telegraphy has made it intelligible. But who can tell how many such messages we receive that do not find an entry into consciousness, how many we absorb without taking cognizance of them, how many such wireless telegrams from all over the world we fight against, so that in the morning we awake exhausted from having fought all night against these evil influences? Oh, there are still many wonderful things in the wonderland of dreams whose solution will be matter for the future.

#### V.

I leave this interesting theme, notwithstanding that it merits fuller treatment, for the consideration of another line of argument in support of my hypothesis. I mean the disease from which so many people suffer in these warlike days—*insomnia*. I have tried to show that sleep ensues when the unconscious is more powerfully charged with emotions than consciousness, when the primitive man is stronger than the civilized man, when the unconscious interests force the conscious ones into the background. It ought to be clear now that one cannot sleep when consciousness is more strongly charged with emotions than the unconscious. At this point the subject of attention demands our consideration. Interest and attention are affects, *i.e.*, emotional forces. The greater the significance of the emotions of consciousness, the more difficult will it be for the unconscious to intrude and assert itself. There are individuals who can fall asleep any moment during the day and who need very much sleep. These are really those disappointed ones who take refuge in the world of dreams or who are overcome

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\* [It is with regret that I must record my disagreement with the author as to the "fact of telepathy." No other psychoanalyst, as far as I know, has found any evidence in dream analysis of the truth of telepathy. For Stekel's evidence the reader is referred to his book, *Die Sprache des Traumes*.]

by the world of dreams because the psychic pendulum swings toward that side where greater pleasures are. If life has disappointed us, dreams compensate us for the lost hopes by excessive fulfillment. The greater a person's interests are the less power does the unconscious have over him. For this reason—and only for this reason—do the highly intellectual, the finest flower of mankind, sleep very little. For them sleep is time lost although we know that the brain does not rest during sleep and works unceasingly, continues the work of trying to solve the day's problems notwithstanding that all the devils of an inward hell seek to hinder it. Intellectual workers need little sleep! From my viewpoint that means: they need only little change. But their consciousness is so richly permeated with emotional forces that they gladly renounce the joys of the dream world. And on the other hand, we shall understand why persons who have great worries or who take a great interest in the happenings of the waking day, find no sleep.

Before I discuss *the causes of sleeplessness* I must describe just what we mean by sleeplessness. There are people who say that they suffer from insomnia—because they can't sleep more than five hours quietly and soundly. Others say that they haven't slept an hour in the longest time. A third group describe themselves as poor sleepers because they never sleep the eight hours they prescribe for themselves. *Oh, those ominous, constantly repeated, everlastingly preached eight hours! This stupidest of all rules!* How many persons have I not encountered who were dreadfully unhappy because they could not enforce the eight hours sleep prescribed by hygienists! How many have I not seen become ill because they were afraid of becoming ill because of sleeplessness! Some day someone ought to write a book about the evils brought into the world by the rules of hygiene. Only the little man is so bold as to attempt to impose rules and laws on nature's tremendous disposition to variations. The tyranny of a falsely-conceived hygiene, the social imperative: "that is healthful!" and the fear of the thunderous: "that is harmful!" convert proud mankind into a horde of cowardly slaves. I know unyielding masters of men, psychic anarchists, who collapse when confronted with a rule of hygiene. But I am wandering from my subject.

How long should one sleep? There are people who need an enormous amount of sleep and who assert that their nerves require it. They are tired and sleepy and always in want of more sleep.



But in the morning they always wake tired. These are the neurotics whom I call the "oversleepers," persons who are not contented with life and who take refuge in the world of dreams. Often they struggle all night long with temptations and work themselves into such a state of fatigue that in the morning they awake as if they had been racked and go to their daily work with a dull and preoccupied mind. It is absolutely untrue that long sleep strengthens the nerves. On the contrary: a nervous person ought really to avoid sleeping too much inasmuch as his nervousness is due to the fact that he lives in a state of intense conflict between the claims of civilization and the urge of his natural impulses. During the night 'the other self,' whom he had with difficulty suppressed during the day, awakes in him. Experience shows that such persons feel much better if they sleep less, and often feel much fresher after a night spent in pleasant company than after a night in which they had slept ten hours.

This bit of wisdom was known to Fischart:

"There never was a man of brains  
Could slumber soundly all night through;  
The man who sleeps too well awakes  
To wonder what the deuce to do." \*

Even Homer knew the harmfulness of too much sleep. In the fifteenth book of the *Odyssey* the swineherd addresses the following words to Odysseus (disguised as a beggar): "No one compels you to go to sleep early' much sleep, too, is injurious."

There are no hygienic rules applicable to all persons. What is good for one may prove harmful to another, and vice versa. This is as true of sleep as of anything else. Every individual has his own sleep requirements! We know that brain-workers need less sleep than persons who work with their muscles. Virchow, Mommsen, and Goethe needed very little sleep. We know that Virchow, who combined a rare intellectual vigor with a good old age, could not sleep more than four hours a day and yet felt perfectly fresh and well. Others need somewhat more sleep. But I have found that persons of mental alertness whose brains are busily employed during the day have enough with an average of six or seven hours' sleep. In youth more sleep is needed than during maturity. Children are very much like dogs in that they sleep away a large part of their lives. But even here great variations are met with. Bright, lively children sleep less than is agreeable to their

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\* [Translated by my friend Mr. G. Schulz.]

parents and never at the time they are commanded to do so. There are children, of course, who suffer from insomnia at an early age, —a theme on which I have written at great length in my book 'Nervous Anxiety States and Their Treatment.' Very often the causes for this sleeplessness are bad impressions, very faulty bringing-up, improper caresses on the part of the attendants, and prematurely aroused sexuality. Many a case of sleeplessness in children is miraculously cured if the little ones are banished from the parental bedroom into one of their own or if the attendant to whom the child has been entrusted is changed. [Young children should not be permitted to sleep with or be bathed by servants.]

The older a person gets to be the less sleep does he need. I must at once supplement this with the statement that this is the rule, but that even as regards sleep there is no rule without exceptions. There are aged persons who need very much sleep. There was a celebrated northern mathematician who in very advanced old age was capable of solving the most complicated problems but who, for all that, worked only a few hours a day; the rest of the day he slept. But for the vast majority of persons it is the rule that they need much less sleep than in youth. Alas! many old people refuse to be reconciled to this fact and continually try to enforce the sound sleep of youth. They resort to all sorts of hypnotics and make themselves *sick in the constant striving for perfect health*. In this way they develop a kind of apprehension neurosis with respect to sleep which I shall describe more fully later. Old people really need less sleep. Their organism functions much more slowly and does not require such long periods of rest.

Even more distorted notions are current about the sleep requirements of nervous persons. Many neurotics assert that they must have at least eight, ten or twelve hours' sleep if they are to feel well, and that unless they get this they are unfit for work or anything else. Why, Professor Schleich of Berlin publicly advocated the *sleeping cure* for neurotics and I was compelled at once to teach him the error of his way. There is nothing more harmful for a neurotic than too much sleep, and some cases of nervousness can be cured by inducing the sufferers not to make 'oversleepers' of themselves. Persons who sleep too much awake tired and listless in the morning as if they had not slept or rested enough. They are still under the influence of the impressions of the night and do not feel like themselves again until evening. The remarkable phenomenon reported to us by many neurotics

that they lose their headaches and feel better only towards evening depends upon the facts I dealt with at the beginning of this essay. These nervous persons love to flee from the world of realities so painful to them into the world of dreams where the quick play of fantasy admits them to all the possibilities that are locked from them during the day. There they are valiant heroes, celebrities. There the philistine business man is transformed into an elegant Don Juan, the modest housewife into a passionate Messalina. But criminal impulses also awake which during the day slumbered timidly behind the bars of consciousness and before which law and morality stood on guard with flashing swords. Murders are committed that lead to tedious legal procedures; violent solutions are found for insoluble problems and many a Gordian knot of actual life is severed with the sharp sword of action. Conflicts are ended before whose significance timid consciousness must close its eyes if it would not give up the sleep it had with difficulty induced.

During the night we contend with our temptations. Ethical restraints and sinful temptations are in unceasing conflict; there is a hurly-burly until the morning snatches us out of this witches' caldron and summons us to new tasks. The more nervous one is the deeper do one's conflicts go, the more violently rages the conflict between instinctive urge and inhibition. *The neurotic must not sleep too long*, he must not give himself up to so many hours of unrestrained impulses or he will find it very difficult with the coming of day to find his way back again into the world of realities. Many a one is led by his dreams into the paradise of childhood. ("For every pleasure craves for eternity, deep, deep eternity," says Nietzsche.) Anon he awakes and is expected to resume his daily cares; and he requires something that will serve as a transition into the waking life. . . . His unconscious longings, emboldened by his long sleep, press forward but consciousness forces a hand around his forehead which he feels as a 'pressure about the head' or even as an iron band encircling his head or as a heavy iron helmet crushing his head earthward. Consciousness keeps them all back, the stupid, vain wishes, and the head enjoys apparent peace; but in the deeps of the soul it still roars and rages and the waves of excitement have not yet subsided and spread their vibrations ever farther and farther. It is not until nightfall that the neurotic's soul becomes calm and can reflect the image of the real world. That is why nervous people want to—and should not—sleep so much. It is a false instinct that

drives them to it. At bottom it is a craving for pleasure and a flight from realities.

Neurotics vacillate between the two extremes: morbid drowsiness and sleeplessness. If one would get an idea of how prevalent insomnia has become one need only take a look at the list of new hypnotics. Their number is legion. In hygienic matters too the supply is governed by the demand. And how enormously has the need for hypnotics risen in these stirring warlike days! An apothecary assured me that in 1915 he sold four times the quantity of hypnotic drugs that he sold in times of peace. I have thus indicated one of the causes of sleeplessness: *mental excitement*. The emotion may be that of hate, love, fear, pleasurable anticipation, etc. ; it does not matter which. Any emotion can make us sleepless. Some years ago a high court officer shot several members of a well-known family. A week before the shooting he had consulted a physician about insomnia. The physician was a poor psychologist; he should not have been content with merely prescribing a sedative; he should have investigated what emotions had disturbed his patient's psychic equanimity. He might have been in a position thus to discover the hideous purpose, which might possibly have been dissipated by a frank discussion.

Most persons do not know why they cannot sleep.\* It is incredible how stupid human beings are and how little they know themselves when it comes to a knowledge of the causes of their afflictions. A merchant came to me complaining of sleeplessness and asking for a hypnotic; he is so nervous, he said, that he can no longer sleep. He does not know why he cannot sleep. The cause of his insomnia proved to be that he was on the verge of bankruptcy but would not acknowledge this even to himself. During the night these worries arose in his mind against his will even though he sought to banish them and succeeded in not thinking of his business; but in consequence thereof these forces proved to be so much more disturbing behind the scenes of consciousness and interfered with the sleep in which he would have wished to forget his painful situation. All unsatisfied wishes of an erotic nature prove similarly exciting. A goodly portion of the people who cannot sleep are hungry for love or feed on false love. Examples of this are endless in number. How often do we hear a sleepless man say that the cause of his insomnia cannot be of an erotic

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\* [One of my girl patients, a hystero-epileptic, could not 'go to sleep' until 3 or 4 A. M. because of her fear of manifestly sexual dreams and because to her the phrase 'to go to sleep' was a euphemism for coitus.]

nature for he is happily married, has a beautiful wife. . . .” And yet, carrying our investigations further, we find that his desires are traveling a forbidden road, that he is possessed by rebellious wishes which he dare not acknowledge. How often in such cases is the sleeplessness referred to external factors! This one cannot sleep because he is disturbed by the noises in the street, because the neighbors are always banging the doors, because a room-mate snores, etc. There are all sorts of strange types! I know neurotics who have made their homes ‘noise proof’ by means of such thick walls that no echo can penetrate them. The room opens on a quiet garden and the windows are hung with heavy tapestries. Everything is so arranged as to deaden sounds; in addition thereto this enemy of noises employs an antiphone (an apparatus that closes the external auditory canal air-tight) and yet the humming of a bee or any other noise wakes him. These persons are fleeing from the voices within their own breasts, voices which they project outward. Persons who are sleepless because they cannot bear to hear any noises, who are wakened by every sound, are in conflict with temptations, phantoms and reproaches which rise out of the lava flood within themselves and make them tremble. They behave like the inhabitants of a volcanic region who fear the thunder and the lightning when the earth that bears them trembles and shakes.

## VI.

The *varieties of sleeplessness* are numerous. Some fall asleep easily but awake quietly out of a fearful dream, their hearts palpitating, the body bathed in perspiration, and unable to fall asleep again. Others can't fall asleep at all, hear the clock strike hour after hour, and, trembling with fear, ask themselves whether they will find no relief and will not be able to sleep at all. Finally, towards morning, about four or five o'clock, they fall asleep and sleep until late in the day. This affliction has a great tendency to get worse and worse. These sufferers fall asleep later and later and also awake later. If this malady strikes a rich man it may ultimately go so far that the invalid sleeps all day and makes day of night. There are good reasons for this. Night is the time for crimes. In the dark all those evil instincts are active with which man has to contend. [In this the psychic world resembles the outer world.] The conscious knowledge that it is day encourages these people to sleep; whereas the fact of its being night robs them of sleep. These cases of sleeplessness can be cured with an iron fist if the patients are compelled to jump out of bed quickly

early in the morning. This is followed by a few bad days but gradually the desire for sleep prevails, especially if we succeed in finding the source from which the affects are fed and in diverting the rebellious currents. Then there is a return of gentle, healthful sleep of which many who have been disappointed in life say that it is the greatest blessing life has to offer. [So, for example, the conscience-stricken Macbeth who has sold his soul for earthly glory, extols sleep in the following undying words:

The innocent sleep,  
 Sleep that knits up the ravell'd sleeve of care,  
 The death of each day's life, sore labor's bath,  
 Balm of hurt minds, great nature's second course,  
 Chief nourisher in life's feast.]

Inasmuch as any emotion may produce sleeplessness, the present war must be a great enemy of sleep. In war we are all in a state of heightened affectivity. The dominating emotion is one of anxious anticipation because our whole existence, all our feeling, the welfare of the smallest and the biggest, is wrapt up in the issue and because war means a playing with the highest stakes; and even the utmost confidence cannot prevent worry and apprehension sneaking into our hearts. The number of those who nightly stare into the darkness and tremble for the welfare of brothers, fathers, husbands and friends is countless. Countless too are the hearts so wrapt up in the cause of their country that they sacrifice priceless hours of sleep in anxious anticipation of the outcome of "the great madness."

Let us consider how many people throughout the world now cannot sleep and toss about on their pillows in feverish excitement and aging care. We are in the habit of saying that wars cost treasure and blood. We do not consider how much sleep they cost us. Were it possible to calculate how many hours' sleep humanity loses we should find that they run to an enormous number, probably billions. Were we to ask our friends and neighbors about the matter we should surely hear the complaint that they too sleep little. We are all in a state of heightened irritability. Our emotional life is in a state of constant excitement, and emotions are very poor hypnotics. Only an excess of excitement can retransform the irritation of the brain cells into a paralysis and enforce sleep. So soldiers sleep amid the thunder of the cannon; so Flaubert's hero (in Salamambo), having conquered his beloved after a long and arduous conflict, falls sleeping at her feet. But

such sleep is very exceptional; the rule is a distressing sleeplessness. Thus, for example, a battery commander, distinguished with the highest honors, assured me that in the first three months of the war he had participated in twenty-nine engagements and had never known the taint of fear. Notwithstanding this, he could not sleep during those three months. The familiar signal to break up camp continually rang in his ears; in his dreams he recalled orders he had failed to carry out; he dreamt that he was in the conflict and was being overcome; in short, he awoke again with palpitation and had to be sent home for a few weeks so that he might get some sleep.

It is a characteristic symptom of war neurosis and war psychosis that in addition to great weakness, irritability, weakness of will, and a lachrymose disposition these soldier-invalids complain of sleeplessness. The insomnia is so obstinate that it defies the ordinary remedies and improvement can be brought about only if the hours of sleep are regulated. At first the patients sleep only a few hours and then a little longer until finally they sleep five or six hours—which may be regarded as an excellent result.

An intelligent patient described his condition in these words: "Yes, doctor; that's the hell of it! When one wants to sleep and dare not! The eyes get small, the head seems to shrink and one feels a kind of giddiness. But then you suddenly start up and say to yourself: 'for God's sake! Surely you won't sleep! Think of the responsibility!' I began to pinch myself and to tear open my eyelids, to think of something special, to stretch my limbs and go thru gymnastic exercises. At last the time comes and you are relieved. Only a few minutes more and you sink into a leaden sleep. But it is even worse to lie all night with eyes open and not be able to fall asleep. My most recent experiences then pass before my eyes like the pictures in a book and always come back to the same point—the time when I was wounded. A ramble of ideas which keep going around in a circle and always come back to the same point. During these sleepless nights I have worked out an explanation of the phenomenon. I don't know whether it's right—but it seems all right to me. And that's the essential thing. When I was wounded I looked death in the face. I stood at the portals of the great sleep. Now I notice that my excitement is really a secret, hidden fear,—a fear of the deep sleep from which no one wakes. Sleep is the twin brother of death, they say. Well, I fear to fall asleep because I was face to face with his brother. It is the instinct for life that does not let us sleepless ones sleep."

## VII.

Is it true that these people do not sleep for months or are they mistaken?

It happens not infrequently that persons go to a physician complaining that they had not slept for three months, hadn't closed an eye; they can't stand it any longer. Others even speak of 'half a year' and even longer! In all these cases it is a matter of self-deception. There is no such thing as absolute sleeplessness of such long duration. Persons who really do not sleep would go to pieces after a few days because our organism requires sleep to enable it to repair the chemisms of the day during the slowing up of the metabolism in sleep.\* But we must not go to the opposite extreme and think that lack of sleep may not result in grave disturbances. One of the reasons why some persons become exhausted early in life may be the fact that they revel too much in the joys of night-life, sacrificing many hours of sleep for the sake of their imagined pleasures, and thus robbing themselves of the absolutely necessary minimum of sleep. Every man has a maximum and minimum sleep requirement, according to what his needs may be. (If I sleep more than 6½ hours a night I must pay for it with an attack of migraine the following day. I really need only five hours. But these five hours I must have.) But there are foolish people who begrudge themselves their minimum because they are always on the hunt for pleasure or because they want to finish something they are doing. They inevitably pay for it in some way. Persons who do not have their necessary minimum of sleep age rapidly and look haggard and (so my experience teaches) tend to hardening of the arteries. Of course I do not mean by this that a single night wasted in dissipation is injurious. In fact such a change now and then may have a refreshing effect. A healthy organism soon makes up for the lost hours. So persons who have been in Arctic expeditions report that in the land of perpetual day they felt almost no desire for sleep but made it up afterwards.

*Sleeping too much* is also not good for the organism and begets disturbances in the physiological metabolism. It leads to sluggishness in certain organs, thickening of secretions and other disturbances.

Not without right do some French scientists attribute obesity,

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\* [I have seen the statement made that if a human being had no sleep for ten or twelve days he'd become insane. What evidence there is for this I do not know.]



the formation of all sorts of calculi, etc., to too much sleep. It is my conviction that *gallstones*, *renal calculi*, and *migraine* bear a certain relationship to long sleep and I explain it on the theory that as a result of the congestion occurring in different places there is more easily brought about a precipitation and accumulation of the waste products of metabolism. But the organism gets along better with excessive sleep than with absolute and prolonged sleeplessness. All those people who tell us that they had not slept for months deceive themselves. As proof of their statement they claim to have heard the clock strike every hour. This may be true, but they have slept all the time between the successive striking of the clock. And others believe that they do not sleep and yet sleep lightly; in these cases the fear of deep sleep seems to be the essential factor. They do not want to lose control over their dream thoughts. They sleep, as it were, under the sovereignty of consciousness.

We overestimate the results of nervous sleeplessness. The *fear of insomnia* is often only a mask and conceals a *fear of sleep*. That too speaks for my hypothesis that there are very many people who fear sleep. We come across invalids who fall asleep and then awake as if they had experienced an electric shock. They dream that they are falling from a great height, plunging into a yawning abyss. Many neurotics [and normals] complain of this nervous start, of this feeling of falling.

That person is nervous in whom the conflict between the cultural and the primitive rages strongest, in whom the psychic tension between consciousness and the unconscious is unbearable. That person is healthy who has found the balance between these two forces.

Falling in a dream (of which neurotics complain) represents the fall from the cultural man's altitude into the lowest depths of primitive man! The ancient myth about the sinful fall of the rebellious angels repeats itself every day. Consciousness is the Archangel Michael who precipitates the ministers of darkness into the depths of night with his flaming sword. The further culture has progressed, the more strongly do the restraints of waking life manifest themselves in the dream and the less must our sleep requirement become. That we sleep less now proves that we need less, that our 'other self' is weaker and that mankind is progressing towards an evolutionary stage which we (being in the conflict of transition) can glimpse only darkly. But from the far distance a gleam of light like the rising sun, meets our eye. . . .

In many cases of sleeplessness there results a remarkable condition in which the idea 'I will not be able to sleep' (and shall look bad the following day) crowds out all other thoughts. In these cases we are really dealing with a compulsive idea which usually serves to replace other, much more significant thoughts. All day long these neurotics think of sleep and apprehensively await the coming of night in trembling anticipation, thinking: "shall I be able to sleep to-night?" Obviously this sort of self-observation disturbs the physiological process of falling asleep. They begin to torture themselves the moment they strike the bed. They go through quite a complicated ceremonial. There are certain foods that make them sleepless and certain books that they ought not to read; there are certain persons whom they must not see and others who exert a beneficial influence. Fearing that they won't be able to sleep, they almost invariably insist on taking their ever handy sleeping potion [though it be only a glass of malted milk]. It must be emphasized here that persons suffering from this kind of insomnia always feel a desire for sleep. They suffer more from the idea of not being able to sleep than from sleeplessness. Physicians and patients are all too little acquainted with the fact that compulsive ideas serve the purpose of keeping the brain continually occupied so that it can't think of other things. *E.g.*, a woman is sleepless and suffers constantly with the compulsive idea, "you can't sleep and will look haggard and old tomorrow." And yet it is quite a different thought that torments her. Her husband is at the front and ostensibly she is fearful for his life. But her heart is another's. What a terrible conflict for a weak, frail woman! Where shall she get the courage to see the facts in all their hideous truth? Can she acknowledge that a gentle, far away wish desires the husband's death or at least considers the prospects of what might happen if her husband died? She therefore clings to the one thought, 'I can't sleep!' It fills all her thoughts and permits no other thought to enter her mind. It is as if a voice kept up a constant din in one's room so that one could think of nothing else but to remove the disturber. But with this difference: that a compulsive idea is an impertinent intruder that will not be overcome by brute force. It is much more likely to yield to gentle persuasion and will most certainly do so after a *satisfactory explanation*. The light of knowledge banishes the worst criminals searching our souls for treasures during the night.

It is very funny to hear people speaking about the beneficial

effects of sleeping before or after midnight. It is immaterial when a man gets the sleep that he needs. There are a great many people, *e.g.*, bakers, watchmen, postal clerks, printers, street cleaners, etc., who must sleep during the day. An extraordinarily large number of these are quite healthy and robust. I have already mentioned the neurotics who are afraid to sleep at night. They constitute a peculiar type. They spend the whole night sleeplessly and fall asleep on the appearance of the first streaks of dawn. These are people who are afraid of the dark because night is the realm of crime. [‘When the tender eye of pitiful day is scarfed up, night’s black agents to their preys do rouse,’ says the greatest of poets.] During the night the repressed desires and restrained longings awake in them and only the light of day gives them the assurance that they will not carry out all those dark plans that slumber in their breasts. It is more a bad habit than a disease. For I have already said that in such cases the physician’s duty is that of an educator. If he consistently and obdurately insists that these persons must be awakened in the morning and go to work, whether they have slept or not, after a few restless days the organism will demand its rights and they will fall asleep at the proper time. This kind of insomnia is therefore only a fear of sleep. For there are persons who commit crimes while in a dream-like state. That is what these people fear. They fear to lose their souls in a dream!

I must narrate an example showing how the fear of sleeping at night may originate. Experience teaches more than all theories and speculations. A single case from one’s practice puts all theories to shame. I shall speak now of a man who for some five or six weeks was unable to fall asleep, finally fell asleep at half past three in the morning, awoke after four hours fatigued and worn as if he had been on the rack, and then resumed the monotonous duties of an office employee in a small factory. To put it briefly: I ascertained that the cause for this insomnia was the thought of poisoning his wife and two children with illuminating gas. The man was ambitious, temperamental, self-willed, but because he was married he had to submit to the strict discipline of daily labor of a poorly paying kind. He had not married his wife out of love but because of the consequences of a momentary indiscretion. The girl’s brother, revolver in hand, compelled him to marry her. So that now this compulsion was avenged and the man treated his wife and children badly and had only one thought: ‘If I were unmarried and unsaddled now I’d go to America and start life

anew." Illuminating gas was to bring him 'single blessedness.' Suddenly he asked his wife to have gas installed in their home. On that day his insomnia began. Ten times a night he rose out of bed to assure himself that the gas was tightly shut off and that the meter was closed. He did not know that he was playing with crime because the criminal thought I have mentioned had rushed through his brain in a second ("like a flash"). During the night the criminal awoke and the moral man stood on guard. But he was unacquainted with his inner self and only after my explanation did he learn to know the criminal living within him, and understand the conflict between this one and the moral personality. The conflict ended with the subjugation of the criminal instincts. He submitted to the modest reality and renounced his ambitious plans. The difficult educational task of the analyst was crowned with perfect success and gave back to the sufferer the healthy sleep of former days.

I have already spoken of persons who fall asleep easily and then awake frightened. They have the feeling of having fallen from a great height or of having fallen into a fearful depth. The awaking from such a dream with palpitation of the heart often gives us the well-known picture of a nocturnal attack of apprehension. These persons have the feeling of being face to face with destruction. They anticipate immediate death and the heart beats as if it would burst. Usually they implore those present to summon a physician. The love of life and the fear of death go hand in hand and beget the clinical pictures we are familiar with. But sleep may be disturbed not only by attacks of palpitation but also by chills, imaginary fever, and asthma resulting from unconscious emotional causes. In this way a peculiar kind of insomnia is brought about in which the patients fall asleep and awake with a cry of terror after five or ten minutes. This may be repeated many times during the night. The transition from the conscious into the unconscious mental life does not succeed because the moral restraining forces are too strong, because the fear of one's own thoughts is changed into a fear of the [criminal] deed. The fear of burglars and robbers too may easily be combined with the fear of noises and may become a cause for sleeplessness. The fear of criminal intruders often masks the fear of unrestrained desires as to which we easily assume that they have forced an entrance into our souls like overpowering strange forces. Naive human beings have always believed themselves possessed by demons when they

obeyed the dictates of passionate impulses. We always like to ascribe what proceeds from within ourselves to external agencies, and many mental diseases in which the sufferers hear voices and complain of being persecuted are nothing but the successful projection outward of internal processes.

The *fear of noises* may be explained in the same way. In proof of this statement I shall quote the following case from my own observation: An old man complained that he could not fall asleep because two giddy young fellows lived above him who were in the habit of coming home late every night and to bang the doors so loudly that they awoke him. Of course that always made him very angry and then it was all over with his precious sleep. But the analysis discloses that these young men reminded him of something he did not wish to think of. He had a frivolous son who always came home late, was addicted to card playing, had defaulted with a large sum of money belonging to the bank where he was employed and finally had fled to America. This son had besmirched his good name. He was dead to him and no one was permitted to say anything about his son to him. But the memory manifested itself in this form and gave witness to his apparently buried love and longing for his lost son.

Much might be said about obsessive words that disturb sleep because of the affect behind them. What a multitude of men do I see who do not want to know themselves! The man who lies abed at night for hours repeating to himself the 'meaningless' word "mimicri" and does not know that he is really thinking of his bride, Mimi, whom he had forsaken. Then there is the man who repeats the senseless word "mortateller" a million times without realizing that he is thinking of poisoning someone. [Mortateller =Mort (death)-a-teller (plate)=death on a plate.] This is the name of a bologna. An acquaintance had poisoned himself with a mortateller which almost cost him his life. He was struggling now with the temptation to poison someone close to him. There are more secret poisoners among us than we would like to admit. . . Other patients have told me of senseless compulsive actions that won't permit them to sleep. I know nothing meaningless in the psychic life! The stupidest words that one keeps repeating to himself mechanically and which do not permit one to sleep, by whose repetition one tries to enforce sleep, represent important internal conflicts, represent a severe 'psychic conflict.' Gestures that a sleepless one must repeat before falling asleep betray a

rudimentary representation of an unperformed action to the execution of which the neurotic lacks the 'robust conscience.' Every gesture is a symbol; behind every thought, every movement, every impulse there lurks a passion. Melodies that haunt us contain warnings, threats, [or consolation]; verses that suddenly come back to us represent fragments of our lives' tragedies. Examine as many cases of insomnia as we may, we must reach the conclusion that it is emotions that do not permit persons to sleep.

[Insomnia is not always due to unconscious psychic processes. A woman, recently under my observation, suffered from a most distressing inability to fall asleep before four or five o'clock for fear of dying from heart disease. She had recently had her first attack of angina pectoris and had overheard her physician say to her landlady that some night she would die in such an attack!]

### VIII.

Turning now to the treatment of insomnia we must first direct our attention to the physiological factors that conduce to good sleep. I have already pointed out that the body must not be laced tightly or constricted, must be comfortable and must not be too warm or too cold. The bedroom should be properly ventilated. Heated rooms are an abomination as sleeping rooms. The heat must come from the bedding, not from the air. As to these things there are usually no great difficulties. But in spite of all these measures there are many cases in which sleep does not set in if the intensity of the affects keep up a lasting excitation of the cerebral cortex. That is the time when many persons resort to hypnotics.

It is a mistake continually to think about one's sleep, anxiously to measure out a certain number of hours of sleep for oneself and to go to bed with the question: 'Shall I sleep to-night?' Very often this question masks a fear of sleep and of dreams. Such persons do not want to know themselves and want to sharply delimit the conscious from the unconscious world. They resort to hypnotics that wholly stupefy them. Unfortunately the taking of hypnotic drugs is the real beginning of bad, pathological insomnia. Till now these persons were able to get along without hypnotics; they soon become accustomed to the drug and the organism demands its daily narcotic. They soon develop a fear of not being able to sleep without the narcotic. Then the dose of the medicine must be increased and thus the insomniac becomes a drug fiend. Whereas formerly there were only 'morphine fiends' we now have addicts who year after year take incredible doses of

veronal, sulfonal, adalin, bromural, bromidia, luminal, trional, paraldehyd, chloral hydrate, codeonal, hypnoval, somnos, etc. This forcibly induced sleep does not fail to injure the organism for, after all, these drugs are all more or less toxic and may lead to chronic toxemias and serious damage to the whole organism.

[One of the most important and most frequent causes for sleeplessness is the lack of *proper* sexual gratification. Very often persons refrain from sexual intercourse or onanism from all sorts of motives, economic, hygienic, ethical, esthetic, religious, medical, etc. This, if persisted in long enough, surely results in sleeplessness. The sovereign remedy for this kind of insomnia is obvious.]

Anyone who has followed my thesis attentively must have learned that it is affective tension that does not let persons sleep, that insomnia may spring from a fear of sleep.

Sleepless persons are not well psychically! Their sick souls have to be healed. Let every sleepless one examine himself and sound the depths of his heart! Only self-knowledge can cure. Only he who sees can free himself from his affliction. The unseeing one contends in a dark chamber with an invisible foe. . . .

This is a funny world in which we are constantly enacting a comedy! It is full of spiritual cripples who haven't the courage to know themselves and to say to themselves: 'you are contending with evil!' [So thoroughly subservient to the wills of others are they that they dare not even call their emotions their own.] They prefer to flit from physician to physician and enrich the pharmacists, [osteopaths, chiropractors, Christian Scientists, etc.], ruin their bodies [and stultify their intellects] rather than admit to themselves that they are unhappy. Here we have an infatuated woman who longs for another man than the one who keeps and feeds her; here a virgin maid who consumes herself in longing for the fulfilment of burning desires; here an 'ideal' husband pining for a new love-object. They are all unable to sleep and lie in their beds staring into the darkness of the night (as if they wished to read the future there), complain about indigestion and faulty metabolism, keep watching their heart beat, feed themselves with all sorts of sedative drugs and refuse to know what really is the matter with them.

Most of the unhappiness in the world is due to this not wanting to know, this not being able to see, this not daring to think for oneself!

Man must have the courage to look Medusa in the face.

But enough of this! If I continue in this vein I shall assume the rôle of priest or prophet. The old aphorism "a clear conscience is a soft pillow" contains the whole theory of sleeplessness. Happy persons never complain of insomnia.\* It may happen occasionally that they pass a sleepless night from pleasurable excitement but chronic insomnia they will not know.

It is clear then that only rarely will the apothecary supply the means against sleeplessness. Now and then the physician may have to prescribe a sedative. But that is to be left to his judgment.

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### IDOLISM.

Dr. Charles R. Mabee (*Nature Suffrage*) defines idolism as an organic disease characterized by lesions within the centers of equilibrium. The condition is acute or chronic, acquired or hereditary. The acute form assumes the nature of an epidemic during religious revivals and reform waves. The chronic form is usually due to continued residence in communities given over to idolatrous revelry. The disease does not materially affect metabolism, but the hallucinations which accompany aggravated cases of idolism are analogous to those present in chronic morphinism, chronic alcoholism, hysteria, hystero-epilepsy, cerebral tumors, delirium tremens, and alcoholic neuritis. Patients suffering from idolism and tuberculosis each possess the idea that they do not suffer from their respective diseases. Thousands of business men are sane on all other subjects except idolatry. Many of these are so absorbed with business and family affairs that they have no time to read or reflect, but when truth is presented to them, their mental equilibrium is so disturbed, that they prefer to accept totally unsupported statements of strangers, rather than well supported statements of friends. Patients suffering from idolism and insanity are easily irritated, and always invariably turn upon their friends when their sanity is questioned. This characteristic is present in all forms of insanity, but is especially marked in cases due to idolism.

In his practice of medicine the author has found that idolism does not yield readily to treatment. In cases where by educational treatment the patient can be aroused from his stupor the chances for recovery can be considered fair, but no hope should be held out where the mind cannot retain the laws of nature without producing a nauseating effect. In such cases the disease usually runs a chronic course.

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\* [This is true, of course, only if we exclude organic affections.]



## Translations, Abstracts and Gleanings

### NOTES ON ILLEGITIMACY.

The Hopis, a Pueblo tribe, are monogamists. Sexual freedom, however, is permitted to a girl before marriage. This in no way detracts from her good repute; even if she has given birth to a child. "She will be sure to marry later, unless she happens to be shockingly ugly." Nor does the child suffer, for among these maternal peoples, the bastard takes an equal place with the child born in wedlock. (GALLICHAN, *The Age of Mother-Power.*)

. . . A interesting case occurs in some Californian tribes where the husband has to live with the wife and work, until he has paid to her kindred the full price for her and her child. So far has custom advanced in favor of father-right that the children of a wife not paid for are regarded as bastard and held in contempt. (BANCROFT, *The Native Races of the Pacific States of South America.* Vol. I., p. 549.)

. . . In Africa, among the Bavili the mother has the right to pawn her child, but she must first consult the father, so that he may have a chance of giving her goods to save the pledging. . . . There is no distinction between legitimate and illegitimate children. . . . Similar conditions prevail among the Alladians of the Ivory Coast. (DENNETT, *Jour. Afr. Soc.* Vol. I.)

In Rome under the empire concubinage was allowed by law to such persons who were not yet married. Every Roman who had not yet contracted marriage could live with a concubine, and the children of such a union could inherit from the mother, but not from the father, because the paternal inheritance belonged to the "familia" and for entering into the familia the woman as well as the children had only one legal means, namely marriage. By a senatus-consultus of Honorius and Arcadius the legitimation through subsequent marriage was legitimized. Consequently a legal "familia" was created; the children were legitimized through a subsequent marriage as in France to-day natural children are legitimized by a subsequent marriage. But this could not be done with the offspring of adultery. Only persons united in concubinage and later married could legitimize their children.

During the middle ages the natural child was related to nobody in the family; when a natural child died, the State was his heir.

During the French Revolution the equality among all children was established. The Convent decreed that all children, whether legitimate, natural, or the fruits of adultery were equal and had an equal share in the inheritance of their parents.

The code Napoléon abolished the search for the father (la recherche de la paternité est interdite) and allowed legitimation by subsequent marriage.

The German law allows legitimation under the condition that marriage will follow.

The English law since Elizabeth is very rigorous and forbids absolutely legitimation by following marriage.

The Russian law allows that natural children are legitimized by the marriage of the parents.—[The Russian Law! Which?]

The French law of December 31, 1915, legitimizes all children that are born from adulterous intercourse "pourvu qu'il n'existe pas au moment du nouveau mariage d'enfants ou de descendants légitimes issus du mariage au cours duquel d'enfant adultérié est né ou a été conçu."

The opponents of this law say that this law is not only bad ("mauvais") but also not clearly formulated ("pas très claire"). (Une Loi Contre la Famille. *Reforme Sociale*, Paris, 1916.)

One of the most pressing questions that we shall have to face in the present state of social awakening is the relationship of the State to the unmarried mother and her child. . . . Illegitimacy has a far closer relation to the racial wastage which it helps to feed. . . . In 1910 there were 37,509 illegitimate children born in England and Wales and 8,472 in Scotland—that is to say, about one million of these children are born in this land in a single generation. In England still-born births are not registered; were these recorded the illegitimate birth-rate would be much higher than these statistics show. In those countries where the records are kept, the number of still-born, illegitimate births is always high. Take Germany, *f.i.*, were there are more than twice the number of still-born illegitimate than still-born legitimate children. . . . The infant mortality, high as it is for the children of married parents, is doubled and more than doubled in the case of illegitimate children. . . . Three times as many children born out of wedlock die before 18 years of age as compared with those children born under the protection of the law.

In many towns in England the illegitimate infant death-rate is increasing to alarming figures. . . . Great Britain has in each

year 50,000 illegitimate children; Germany 180,000; Austria 120,000; France 75,000; Italy 60,000; Spain 30,000; Belgium 12,000. . . . In the English law illegitimate children have no father. They are *filius nullius*—nobody's children; without kin, they have no rights to inheritance. All through life they are branded. The child in England is not legitimized even on the marriage of its parents. In Scotland where the law is more closely moulded on the firm Roman law than is the English law, this injustice is not found. The illegitimate child becomes legitimate by the simple and natural process of its father marrying its mother. . . . What then is done in England for the illegitimate child? It is little enough. The father if he can be caught and his paternity proved, may be compelled to pay a few shillings weekly to the mother. He must, however, be sued within a year and a day of the birth of the child. If he disappears for that period, as too often happens, he is freed from even this meagre recognition of his responsibility to his child. Under no circumstances can he be compelled to pay more than 5 shillings; this sum is deemed to be sufficient whatever his financial or social status. The payments cease when the child reaches the age of 16, and the law makes no provision that the child must be trained for a livelihood. It is plain that 5 shillings is insufficient to keep a child! . . . Further trouble arises for the mother from the costs and difficulties of the law. First she has to obtain a summons, for which she must pay 3 S. 6 d. with an additional 25 S. for delivery of the summons if beyond the limits of a city or borough. When found, the man is called to appear before the magistrate some time after six days; the interval affords him an easy opportunity to remove to another town or village now that the woman has proved herself "troublesome." If he should answer the summons and paternity is proved, an affiliation order is given. But it has first to be paid for, and it costs 9 S., is obviously often an impossible payment for a destitute and friendless mother. . . . One plain result is that only a small percentage of the unmarried mothers ever apply for alimony. . . . Four weeks are given to the man after the execution of the order, during which time he is exempt from payment, and the burden of the support of the child falls on the mother. It is during these weeks that child-murders, almost invariably are committed. Infanticide is practically unknown in France, where the law prescribes that the state shall give help to all necessitous mothers. . . . Our attitude to the

unmarried mother is very plainly founded on the patriarchal idea of woman as the property of man. . . . To the fine legacy left to us by the Roman law was added a new influence with the growth of the ascetic ideal. For centuries these forces have been at work in this new outlook on moral values. Christianity considered the sexual life as impure; true purity was attained only in celibacy. . . . What the church gave to woman with one hand, it took back with the other. . . . The ancient world had looked on sexual love as a joy and a duty. The Pauline Christianity allowed love as a necessity, but only within the marriage bonds and as a relief against temptation. . . . when woman, outside of marriage became a mother, she was damned without pity. . . . A complete falsification of sexual morality grew out of the ecclesiastical point of view. . . .

In South Australia paternity may be proved before the birth of the child, and when this is done, the father, by order of a magistrate, must furnish security that he will find lodging for the mother for one month before and one month after her confinement, as well as pay for the doctor and nurse, and provide clothing for the child. After the child is born the father pays a weekly sum, at the decision of the magistrate, to the mother for its maintenance. Children are legitimized on the marriage of their parents. In New Zealand an illegitimate child is now registered in the name of the father, when paternity is proved. . . . A strongly marked movement towards reform is evident in Teutonic countries. In Germany alimony which the father is compelled to provide, is understood in so wide a sense, as to include some kind of training to fit the child to earn its own living. And if the child be mentally or physically deficient so as to be unable to support itself, the father must continue his aid for all its life. Again, for every out-of-marriage child there is appointed a Vormund or guardian whose duty is to supervise the best methods of carrying out the law. Such guardian is never permitted to be a relative or even a friend of the father. The welfare of the child is the one consideration that matters.—Changes in the law, all favorable to the legal position of the child have been made in Sweden, in Norway, in Russia, in Switzerland. In this last country the bastard has all the rights of a child born in marriage when once paternity has been recognized. A law has just now been passed by the Russian Duma by which the father of an illegitimate child is made responsible for the birth, he must keep the mother until such time as she is fit to earn her own living. In Denmark the father supports the child

up to the age of 18; he provides for the mother for one month before and one month after the birth of the child. In France and in those countries whose legal codes follow the French example, it is legally not permitted to the mother to inquire into the paternity of an illegitimate child. The mother and her offspring are a charge upon the State. This is the case in Spain and Ireland.

In Hungary the State boards out the illegitimate child with a family if the woman has to work for a living. But the mother is encouraged to keep in touch with her child, and if she wishes she can support it at any time. In Austria the law allows the mother who has had several lovers to choose for herself what man she wishes to make responsible for her child. It is interesting to find the same custom among many primitive maternal peoples. Among the ancient Arabs, *e.g.*, where a woman was the wife of several men, she was allowed to decide to which of them her child was to belong.—GALLICHAN.

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## FRAGMENTS OF CRIMINAL PSYCHOLOGY.

### I.

“She was very short, very stout, and she suffered terribly with asthma. She was a most beautiful woman, Doctor, my mother was. We had a painting of her and it stood on an easel, and I used to come and kneel before it and worship it as though it were the picture of a saint, and when the brute ignored her for other women, I killed him.”

The inmate was just leaving after having served seventeen years for the murder of his father.

### II.

“If anyone should tell you, Doctor, that a father cannot love his daughter with the same love that a man bears for a woman, don't you believe it. I know it, so help me God!” Then he had a fit of coughing which left him very much confused and embarrassed, and it was with difficulty that he resumed the interview. “You see, it was the treatment of her by her step-mother that drew her so much closer and one thing led to another, until-my-God-I was a tiger, and not a man.”

Inmate is just leaving after having served a sentence of eight years for the rape of his sixteen-year-old daughter.

### III.

“What I objected to most was having my sister take me on her lap and fondle me and call me ‘Baby’ when I was a big boy,

almost sixteen. They always made me feel that I was not complete." Here he helps himself with his native tongue and says, "Ich war nicht reif. I have always felt that I could never pass my classes as the other boys did, and when my father started me in business, I lost the money and the business. Here in America I am washing dishes, but a thing like me is in great danger in America. You see, in Germany they look upon this thing as a sickness and here it is a crime."

He had just been admitted on a sentence of four years for sodomy.

#### IV.

The man was just leaving after having served twelve years for murder. He was prematurely old, intensely embittered, and full of hate for society. He wasn't sure what finally led him to commit the act. He knew he had been a fool to take up with a girl twenty years his junior after he separated from his wife, but he did not mind her immorality.

"What hurt me most, Doctor, was to have been made a fool by this young flip—to see her use my money for entertaining young bucks—so when I caught her one day with one of them, I killed her. That is all."

DR. B. GLUECK.  
(*Physician to Sing Sing Prison*)  
In *Psychoanalytic Review*.

#### THE MAMMAE AS PINCUSHIONS.

In a certain village of New England, a servant girl, in a respectable family, professed to be bewitched by some cruel person unknown, who chose her breast as a pincushion. The physician of the village was called in and did indeed extract from each breast many pins and needles, which, from time to time, he found imbedded deeply there. The girl, being watched, was seen to insert them herself; and on being made aware that she was thus detected, confessed that her motive was to attract notice, become an object of pity, and escape from the necessity of labor; and declared that she was led to the practice by the discovery that her breasts were totally insensitive to pain.—DR. S. H. DICKSON.

#### THE DECLINING BIRTH RATE.

In the past, at most periods and in most societies, the instincts of men and women led of themselves to a more than sufficient birth

rate; Malthus's statement of the population question had been true enough up to the time when he wrote. It is still true of barbarous and semicivilized races, and of the worst elements among civilized races. But it has become false as regards the more civilized half of the population in Western Europe and America. Among them, instinct no longer suffices to keep number even stationary. . . .

There is no importance in an increasing population; on the contrary if the population of Europe were stationary, it would be much easier to promote economic reform and to avoid war. What is regrettable *at present* is not the decline of the birth rate in itself, but the fact that the decline is greatest in the best elements of population. There is reason, however, to fear in the future three bad results: first, an absolute decline in the numbers of English, French, and German; secondly, as a consequence of this decline, their subjugation by less civilized races and the extinction of their traditions; thirdly, a revival of their numbers on a much lower plane of civilization, after generations of selection of those who have neither intelligence nor foresight. If this result is to be avoided, the present unfortunate selectiveness of the birth rate must be somehow stopped.—BETRAND RUSSELL.

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#### SOME OBSERVATIONS REGARDING MENSTRUATION.

In considering menstruation, Metchnikoff ("*The Nature of Man*") points out that these periodic losses are not a peculiarity of the human female. "Heat" in lower animals is analogous.

This state indicates the awakening of the sexual instinct and readiness for coition. Among monkeys there has been observed a flow resembling that of women. In the case of macaques and cercopithecii it has been observed even that the flow is monthly. These occurrences present a condition intermediate between the "heat" of lower animals and the human phenomenon. In monkeys they are distinguished by the predominance of the swelling of the genitalia, the viscid character of the discharge and the relative absence of blood.

In the case of women swelling of the genitalia is very slightly marked, the chief occurrence being the flow of blood. It is plain that something new has been acquired in the menstruation of women. The condition of the flow at the present time is probably the result of modifications acquired recently in the history of the race.

Among primitive peoples sexual union occurred at a very early age, and pregnancy occurred before menstruation. The latter did not appear during pregnancy nor in the time of suckling, and probably the latter was hardly over before a new pregnancy had occurred. In that way there was no opportunity for the onset of menstruation. But numerous instances are known of pregnancy occurring before the onset of menstruation. Among the Vedas of tropical India girls marry before they are nine years of age, and have relations with their husbands before sexual maturity. In Chiras in Persia, girls marry before puberty, and while their chests are still flat. Among the Atjeh of Sumatra girls marry at an age certainly before that of puberty, as they have hardly lost their first set of teeth. Among the islanders of Viti marriage takes place before puberty. The ancient Hindoos married at a very early age. In Sanscrit poems hell was awarded to the fathers of girls who had not been married when puberty came on; the girl herself was to descend the lowest degree of Cûdrâ, and was never to be taken as wife.

There is no doubt as to the fertility of marriages contracted at these early ages. It is not necessary for impregnation that it should have been preceded by a menstrual flow. Facts making this clear have occurred not only in warm climates but in our own latitude. Dakhomanoff, in Russia (Ploss-Bartels: "*Das Weib*") attended in childbirth a woman no more than fourteen years of age, of poor constitution, and badly nourished, and with features still infantile. Menstruation had not yet taken place; the confinement was normal.

It is reasonable to suppose that in former times these early marriages of girls under the age of puberty were more common, if indeed they were not customary. In such circumstances menstruation would have been a rare phenomenon.

It is highly probable that the periods as they exist to-day, with copious sanguineous discharge, are a recent acquisition of the human race.

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#### A CASE OF SYPHILITIC REINFECTION.

On March 29, 1917, Dr. Panton and Malcolm (*Brit. M. J.*) treated a patient for a small ulcer on the penis, which he had noticed for four days, coitus having taken place six days and six weeks previous to the appearance of the lesion.

The spirocheta pallida was found in large numbers in the sore; the Wassermann was negative.



Three intravenous injections of galyl—0.4 gram—were made, the last on April 15, 1917. No mercurial treatment was given.

The sore healed rapidly. There were no further manifestations of syphilis.

On February 3, 1918, the man returned, stating he feared he had a recrudescence of the old infection. He had nasal catarrh. There was a small group of herpetic vesicles on the lower lip. His Wassermann was negative. He remained away until February 16, when he came complaining of "swelling of the neck." Examination showed an erosion of the lower lip covered with a yellowish grey false membrane with distinct induration around the base and edges.

The submaxillary lymphatic glands on the right side were considerably enlarged and hard, bulging out under the lower jaw.

The spirocheta pallida was found in the erosion. The Wassermann was negative. The man gave a history of having kissed a girl about three weeks previously.

The diagnosis of extragenital chancre was made. An injection of 0.6 gram novarsenobillon was given, followed by three more—each of 0.9 gram—at weekly intervals. Twenty-four hours after the first injection the swelling of the glands had disappeared.

Ten days later the sore had entirely healed.

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## OVARIES AND ENDOCRINE ORGANS IN MENTAL DISEASE.

Laura Forster (*Proc. Roy. Soc. of Med.*, May, 1917) made a histological examination of the ovaries in 100 cases of insanity, and found that in dementia precox all who had reached the age of 30 years showed signs of early involution. The findings show that where there is disease of the brain, or mental incapacity associated with it, the power of the individual to reproduce her kind is reduced, and in most cases an early cessation of ovarian function seems to take place. Moreover, there seems to exist an intimate dynamic relation between the ovary and the brain.

Kojima (*Ibidem*) made a careful examination of the endocrine organs in two cases of dementia precox, one in a male, the other in a female. The thyroid of the male had an entirely different appearance from that of the female, namely, indications of hypofunction as against those of hyperfunction. As to the parathyroids, those of the male contained clear, watery cells and a few

eosinophile cells; those of the female, on the contrary, contained many eosinophile cells. Further, the adrenals in the female were very small, and there was a diminution of lipoid substance in the cortical cells. And lastly, the testes gave very slight evidence of spermatogenesis, while the ovaries seemed to be undergoing an early involution.

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### CARDIAC SYPHILIS.

An editorial of the *Boston M. and S. J.* calls attention to the frequency of cardiac involvement from syphilitic infection, the presence of the spirocheta pallida having been demonstrated in about 88 per cent. of the cases. Syphilis affects the endocardium, myocardium and the pericardium, and is known as occurring in the secondary as well as in the tertiary stage and as being common in congenital cases.

Cardiac subjective physical symptoms may all be present as well as such objective signs as enlargement, thrills and murmurs. Decompensation is likely to occur and is of grave prognostic significance.

Improvement in cardiac syphilis can be expected provided the condition be recognized early. Other than antisiphilitic treatment is rarely necessary except in decompensation. But the treatment must be intensive and continued until positive changes for the better occur.

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### SEXUAL PERIODICITY IN THE MALE.

(*Report of three cases.*)

In June, 1912, an Englishman, violinist, single, age 29, entered voluntarily the Manhattan State Hospital.

He stated that from boyhood he manifested a desire to wander away from home into the field, and it was not long before his mother began to notice that these wandering expeditions would occur once a month at about the time of full moon. Altho his sexual awakening occurred at five or six with infantile fancies about female members of the household and active masturbation began at the age of ten, periodicity in his sexual excitement, coincident with lunar changes, was not observed until he reached puberty. As a boy of thirteen he experienced nosebleed during one of his excited periods, but there had been no periodical epistaxis.

Once a month, at the time of full moon, his erotic cravings were

strong, but, unless he was in his period, his sexual desires were mild. At the time of the period he usually also felt a marked increase in energy, physical power, and ability to play on his violin, but at others experienced restlessness, depression and anxiety. During one of his periods at the age of 16 he was so excited as to require committment to an English Insane Hospital. He cited many examples of relative absence at one time of his desires and extreme augmentation at others with the same or different women. He had lived in common law relations with a woman in London for two years.

During his residence in the Manhattan State Hospital the patient awoke on July 10 after an emission: On the following three days he passed thru a state of restlessness, mild depression and irritability.

He was deported to England and when last heard from he was working as a musician on shipboard.

The following case was that of a machinist, aged 28, complaining of nervousness, but otherwise apparently in good health. No venereal infection or excessive alcoholic indulgence. His development progressed normally until the age of 13, when he noticed that the left breast began gradually to enlarge. Two years later it attained its present development—a soft, slightly pendulous breast, about that of a girl just passed puberty. The musculature of his body was firm, the external genitals fully developed, and the pubic hair of the male type. His face was strikingly youthful; his voice decidedly soft and rather high pitched. From 15 to 18 he had indulged in masturbation, but then abandoned this practice for normal sexual intercourse. It was then that he became aware that his sexual desires were active only once a month, usually about the twenty-second, at which time they became extremely strong. At the same time his left breast would become firmer and more erect, and would also be subjectively sensitive and tender for about four days. For the past two years an oily secretion appeared at the nipple at such times. Seven years ago while rubbing the left breast with a towel after bathing he observed that the friction caused an erection of the penis. Altho more or less continuously in an uneasy and bashful state, his mental symptoms were more marked at the time of his periods. Then he always became restless, easily frightened, irritable, and was subject to vertigo and flushes of blood to the head. For the last two years he has avoided sexual intercourse because of waning sexual desires, but at the time of his periods he was troubled by frequent

involuntary nocturnal emissions. There were no signs of homosexual traits.

The patient was treated with orchitic substance with meager result.

The following case was that of an American of colonial ancestry, single, aged 29, clerk, whose chief complaints on first consultation were depression, irritability, and lack of concentration. He was thin, pale, of frail skeletal build. His genitals were normally formed, tho not well developed.

He began masturbation at the age of 5 and continued it up to the present time. At first masturbation was practised alone, but later he became passive agent in pederasty with his two brothers, who were respectively fourteen and eight years older. He had heterosexual intercourse only on three occasions at the age of 12 with a girl of the same age. Since the age of 15 he has abstained from any form of physical sexual relations with persons of either sex. His psychic homosexual component was always very pronounced and there were at least five instances of marked attraction toward men of the definite masculine type. In his tastes he was always an esthete, with strong likings for the artistic in music and painting and an aversion for the gross and vulgar. At 19 when he attempted to suppress his habit of masturbation, he noticed a regular variation in the intensity of his desires, so that at the time of full moon no amount of effort succeeded in controlling them.

This lunar increment in his sexual cravings had continued until the present time. The same excitability existed at lunar periods when the moon was not visible. Of recent years, since he had almost conquered his masturbation, nocturnal pollutions occurred regularly at such times.—DR. C. P. OBERNDORF: *Med. Rec.*, 7-5-'13.

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#### WOMEN AND MUSIC.

Women lack two prime qualities necessary for creating—subjectivity and initiative. In practice they can not get beyond objectivity (imitation). They lack courage and conviction to rise to subjectivity. For musical creation they lack absorption, concentration, power of thought, largeness of emotional horizon, freedom in outlining. It is a mystery why it should just be music, the noblest, most beautiful, refined, spiritual and emotional product of the human mind that is so inaccessible to woman who is a

compound of all those qualities; all the more as she has done great things in the other arts, even in the sciences.—RUBINSTEIN: "*Music and Its Masters.*"

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### WOMEN AND GENIUS.

In the history of genius women have but a small place. Women of genius are rare exceptions in the world. It is an old observation that while thousands of women apply themselves to music for every hundred men, there has not been a single great woman composer. Yet the sexual difference here offers no obstacle. Out of six hundred women doctors in North America not one has made any discovery of importance; and with few exceptions the same may be said of the Russians. . . . Even J. S. Mill, who was very partial to the cause of women, confessed that they lacked originality. Even the few who emerge have on near examination something virile about them. As Goncourt said, there are no women of genius; the women of genius are men.—LOMBROSO: "*The Man of Genius.*"

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### THE SENTIMENTS OF CROWDS.

Authoritativeness and intolerance are sentiments of which crowds have a very clear notion, which they easily conceive and which they entertain as readily as they put them in practice when once they are imposed upon them. Crowds exhibit a docile respect for force, and are but slightly impressed by kindness, which for them is scarcely other than a form of weakness. Their sympathies have never been bestowed on easygoing masters, but on tyrants who vigorously oppressed them. It is to these latter that they always erect the loftiest statues. It is true that they willingly trample on the despot when they have stripped off his power, but it is because, having lost his strength, he has resumed his place among the people, who are to be despised because they are not to be feared. The type of hero dear to crowds will always have the semblance of Cesar. His insignia attract them, his authority overawes them, and his sword instils them with fear.

A crowd is always ready to revolt against a feeble and to bow down servilely before a strong authority. Should the strength of an authority be intermittent, the crowd, always obedient to its extreme sentiments, passes alternately from anarchy to servitude and from servitude to anarchy.—GUSTAVE LE BON: "*The Crowd.*"

## Book Notices

**MORBID FEARS AND COMPULSIONS, THEIR PSYCHOLOGY AND PSYCHOANALYTIC TREATMENT.** By *H. W. Frink*, M.D., Assistant Professor of Neurology in Cornell University Medical College, Adjunct Assistant Neurologist to Bellevue Hospital, Ex-president of the New York Psychoanalytic Society, Secretary of the American Psychopathological Association, Member of the American Psychoanalytic Association, etc. With an Introduction by James J. Putnam, M.D., Emeritus Professor of Neurology, Harvard University. New York, Moffat, Yard and Company, 1918. Price, \$4.00.

There are two ways of reviewing a book on psychoanalysis. One is to discuss the subject itself, to show what, in the reviewer's opinion, is true in psychoanalysis and what is untrue or exaggerated and far-fetched. The other is to consider the book in itself and to show how far it has accomplished the object which the author set himself out to attain. The first does not belong within the scope of a brief book notice. As far as the second is concerned we can unequivocally state that it is one of the very best books, if not the best book, on psychoanalysis and the Freudian philosophy, particularly on the part designated by the title of the book, namely, morbid fears and compulsions. It is a pleasure to read it, and a careful perusal of it cannot fail to give the reader a clear and comprehensive idea of the subject. One point deserves to be emphasized. The book is written *in real English* and is not merely a transference of German sentences into clumsy, hardly intelligible English, a defect which is glaringly conspicuous in most of the translations of Freud's works. The book is well printed on excellent paper, which in these days of shabby printing is a point worth mentioning.

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**A TREATISE ON CYSTOSCOPY AND URETHROSCOPY.** By *Dr. Georges Luys*. Translated and Edited with Additions by *Abr. L. Wolbarst*, M.D., New York. With 217 figures in the text and 24 chromotypographic plates outside the text, including 76 drawings from original water colors. Price \$7.50.

The publishers, the C.V. Mosby Company, and the translator, Dr. A. L. Wolbarst, deserve gratitude of the urologists of this country for having made accessible to them Dr. Luys' splendid

Treatise on Cystoscopy and Urethroscopy. Dr. Luys' *Traité de la Blennorrhagie* has so far no equal in any language, and the same may be said of the volume before us. The author, in common with most French writers, possesses a clear, lucid style which makes all his writings a pleasure to read. Dr. Wolbarst's comments add to the value of the book. The illustrations in black and color are of the highest character and could not be improved upon. Stereotyped tho the phrase may be, the book *will* make a valuable addition to the urologist's library.

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BIPP TREATMENT OF WAR WOUNDS. By *Rutherford Morison*, Professor of Surgery, Durham University; Senior Surgeon, Northumberland War Hospital. Price \$1.00. Oxford University Press, New York.

The Bipp or Bismuth Iodoform Paraffin Paste has been found very successful in the treatment of wounds, and this small book presents a clear exposition, by the originator of the method, of the details of the technique, indications and contra-indications and so forth.

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AMPUTATION STUMPS, THEIR CARE AND AFTER TREATMENT. By *G. Martin Huggins*, F.R.C.S., Medical Officer to the Government Schools, Salisbury, Rhodesia. Price \$2.75. Oxford University Press, New York.

Unfortunately there will be many, many stumps that we will have to deal with, even in this country, and anything that the surgeon can do to make a stump satisfactory, to make it more adapted as a point of support for an artificial arm or leg, is important humanitarian work. This book deals with the subject in a very satisfactory manner, and the numerous illustrations which it contains are excellent. The ingenuity which the surgeons and artificial limb manufacturers are showing in the manufacture of artificial hands and arms, feet and legs is quite remarkable. Military surgeons will find this well written manual quite useful and suggestive.

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REFLECTIONS ON WAR AND DEATH. By *Dr. Sigmund Freud*. Moffat, Yard and Company, New York, 1918. Seventy-five cents.

Everything from the pen of this remarkably acute and original

thinker deserves to be read with attention and pondered with care. While we echo the hope of the translators that the booklet may contribute something to the cause of international understanding and goodwill, we cannot say that in these Reflections Freud has made any contribution towards the understanding of the causes of war in general and this war in particular.

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**SYPHILIS AND PUBLIC HEALTH.** By *Edward B. Vedder, A.M., M.D.*, Lieutenant-Colonel, Medical Corps, United States Army. Published by permission of the Surgeon-General United States Army. Lea and Febiger, Philadelphia and New York, 1918. Price, \$2.25.

Few movements have made such remarkable progress as has the movement for enlightening the public in reference to the venereal peril and to the prevention of venereal disease. The book before us is one of the very best dealing with the subject. The author's attitude on the ethics of venereal prophylaxis is an enlightened one. If we were to write a review and not a mere notice we might be inclined to take issue with the author on the too great reliance which he places on a positive Wassermann as proof of existing syphilis. But we will let that pass. The volume is a valuable addition to the literature on the subject and should be in the possession of physicians, sanitarians and social workers alike.

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**MECHANISMS OF CHARACTER FORMATION.** An Introduction to Psychoanalysis. By *William A. White, M.D.* Macmillan Company, 1917. \$2.00.

An excellent small volume for those who want to have an elementary knowledge of psychoanalysis and the Freudian philosophy. Whether we all agree with the Freudian philosophy or not, no cultured man or woman has a right to be ignorant of what it stands for. You may reject Freudism partially or in toto, but only after you have made a study of it. To condemn and ridicule it without knowing what it means is extremely foolish.

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**THE PRINCIPLES OF MENTAL HYGIENE.** By *William A. White, M.D.*, MacMillan Company, 1917. \$2.00.

A clear, concise discussion of the feebleminded, the insane, the criminal, the pauper, the prostitute, the inebriate, etc., etc., in the light of psychoanalysis and the Freudian philosophy.



# THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY

WILLIAM J. ROBINSON, M. D., EDITOR.

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## THE FAIRIE BOY.

(*An autobiographical sketch.*)

By "RALPH WERTHER—JENNIE JUNE."

ON a mild evening in early October, in the outskirts of a large New England mill town, a burly boy of nine was playing "cow and calf" [fellatio] with a male child of three having nut-brown eyes, and auburn curls hanging over his shoulders. Twilight had almost ebbed away and the full moon was conspicuous in the eastern sky. Numerous shrill whistles were sounding to the mill workers the knell of their toilsome day and reminding the more fortunate members of refined households that it was time for tea. To the nut-brown child's mind it was the moon which radiated the shrill whistling—the moon, so far up in the sky, even higher than the towering factory smoke-stacks visible in the distance. \* \* \* \*

Though having passed his fifth birthday, the nut-brown boy's usual occupation was still with his numerous dolls. Even when accompanying older children to the main street, he always carried a large doll in his arms. Illbred stranger grown-ups would sometimes therefore laugh right in his face and put to him such questions as cut him like a knife.

For his family of dolls, the nut-brown boy himself had fashioned rude dresses, imitating as well as he could the more pretentious ones presented to him by his older girl friends. In his toy wash-tub, he liked to do his dolls' wash, hanging it out to dry on a string stretched in the garden. But one day when the wash was out, something terrible happened. A sudden shower! And the nut-brown boy, standing at an open window in sight of the ill-fated laundry, cried out: "Oh it yains! It yains! And my clothes 'll get wet!" \* \* \* \*

When he had passed his sixth birthday, the nut-brown boy's parents, to his sorrow, took away his dresses and forced him into

breeches. It was to him almost the same as if he had to go out on the street clad only in his underclothes. For some weeks he would hide behind a tree whenever an acquaintance came into sight. His repeated whimpering to his mother for the restoration of his skirts and petticoats were in vain.

He now became for several years the special pet of a neighbor burly boy somewhat older and larger than himself. He loved to sit on this boy's lap and bury his face in his bosom. He would tell this boy—as well as his other child associates—to call him "Jennie" instead of "Ralph." They would play that a tent was their house. The nut-brown boy would "stay home to keep house," while "F'ank" would go out to earn the living.

"Dear F'ank," the nut-brown, curly-locked boy said one day, "I'm not af'aid when you're c'ose by. I want you to stay by me until I get to be a man. But I hope I'll die before I get that big, because I don't want to live with whiskers growing on my face, like on papa's. How could I ever use a wazor like papa!" And the nut-brown boy shuddered. \* \* \* \*

The village school is out, and the playground for the rougher sex is thronged with boys, some of whom are throwing and catching balls. A brown-eyed boy of ten summers alone makes his way directly from the school exit toward the street. Two or three whom he passes take the opportunity to throw their arms around him, with the remark: "Kissing you is as good as kissing a girl." As he continues on his way, a ball happens to roll to his feet, and schoolmates shout for him to throw it to them. With face as red as a beet, he picks it up, and gives it an awkward toss. "Hah hah hah! you throw just like a girl! Miss Nancy!"

The nut-brown boy makes his way to the other side of the academy building, to the girls' playground. He experiences the sensation of having escaped from prison and reaching his own element. Shyness and a species of fright give way to gleefulness. He joins the girls in hop-scotch. He only cared for the less rude games of the gentle sex. After a while some of the boys come to the fence in order to banter and tease him and his playmates. He liked this, and outgirded the latter in their reaction to the boys' teasing. He indeed always constituted himself the ring-leader of the girls of the school of his own age, never reflecting on its unnaturalness. They, on the other hand, never looked upon him as being a boy. With them he would naively discuss his favorites among the boys.

The bantering became livelier and livelier, until the nut-

## SYPHILIS "IN AMBUL"

SEVENTH CASE.—Hypertrophic alcoholic cirrhosis of syphilitic origin.

In the spring of 1910 we were called to see a patient to perform an ascites puncture. The patient, an inn-keeper, had been treated by ten physicians since April 1914, and had been unanimously condemned to a rapid death. The family, aware of this fact, had called us in only to relieve a poor dying man whose excessive dropsy was suffocating him. It was the seventh puncture (from 14 to 22 litres). The hypertrophied liver, the increased size of the spleen, the distended stomach, the characteristic facial expression, the somewhat jaundiced complexion, all these combined made one believe that the patient was suffering from hypertrophied alcoholic cirrhosis of the liver. The puncture yielded 20 litres of a dark yellow liquid, rich in fibrin and mononuclears. The examination, which took place at once, showed the presence of a large liver, with enormous swellings of varying consistency, palpation was quite painful, peritoneal friction of Janeway was very clear, to the point of simulating the snowy crepitation of the inflammation of the tendons; the patient's temperature was slightly subnormal ( $37.9^{\circ}$ — $38.2^{\circ}$ ). He suffered with very intense and persistent headaches at night.

Having thought of the possibility of a syphilitic gumma of the liver with perihepatitis we questioned the patient, but obtained no information. The patient, who had voluntarily acknowledged drinking to excess, emphatically denied any venereal infection. But the Wassermann reaction being positive, the patient, again questioned, remembered having had a painless sore, which healed in the course of time, on the lower hip. The accident dated back twenty years, when the young man was a waiter. He remembered having had some swollen glands in his neck at this time, even a sore throat, but he had never had any pimples on his body. Thus started, we easily found a healed chancre at the left commissure of the lower lip, and above the mastoid a painless swollen gland. Syphilitic treatment, followed in accordance with the rules dealing with syphilis of the liver, gave surprising results. We witnessed a veritable "melting" of the liver. Since then the patient has undergone a metamorphosis, the headaches disappeared, he resumed his work again, he ate and drank everything except alcohol and exceeded his former weight. The Wassermann reaction is still negative (Jan. 1918). The case of this patient presenting several interesting peculiarities, will probably enable one (in an analogous

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a correct diagnosis of gummous syphilis of the

A very characteristic symptom is presented by the nightly pains in the hepatic region, very violent pains following a relatively quiet day. Subnormal temperature is rarely observed in cirrhosis of the liver. The demonstrable swellings in the liver after puncture, and especially frequent on the left lobe, are another index. Another symptom which we have observed in the rare cases of syphilis of the liver which we have come across, a symptom very marked in the above case, is a brownish yellow pigmentation, often confused with jaundice, but not jaundice at all.

The pigmentation is not general, rather dark in color, not present in the conjunctiva, does not correspond to the presence of the biliary pigments in the urine and is subject to variations in intensity. It often persists in spite of the specific treatment which ameliorates the condition of the liver and of the patient.

EIGHTH AND NINTH CASES.—Fits of epilepsy, of hereditary syphilitic origin, in two brothers.

The older brother, aged 21, was subject since infancy to fits of epilepsy. He was constantly shaking, the shaking affecting even the tongue to the point of making him stutter, a condition of petit mal interrupted periodically only by fits of grand mal, with aura, an initial cry, loss of consciousness, foaming at the mouth, biting of the tongue and relaxation of sphincters. Intensive bromide treatment and a dechlorization regime were of no avail. The patient, incapable of any work, was discharged by the military authorities.

In May 1915, we were called to the patient, who was hurt during one of his attacks. He was a big chubby boy, very muscular, with a silly expression, a dull look, and answering questions with difficulty. At once three things struck our attention: facial asymmetry, vile teeth (separation of the upper incisors, bad implantation of the bicuspid, aberrant palate tooth) and enormous hairy moles, present all over the body. Questioning brought no definite information except the impression of reticence on the part of the father. The failure of the usual treatment for epilepsy, the presence of several symptoms suggesting hereditary syphilis, led us to make a blood test. The Wassermann reaction was positive. Specific treatment yielded excellent results. To the present time (Jan. 1918), the patient has not had an epileptic fit, only rarely stutters, has developed mentally and has been able to learn a trade and attend to his affairs.

The brother of our patient, born 20 years later, had convulsions at the age of three months (the mother had had neither a child nor a miscarriage between the two births). He presented perfectly the symptoms mentioned by Sisto—monotonous and continuous cries, incessant tears, increasing when touched, and all these symptoms more prominent at night.

The friction treatment immediately gave excellent results. The child made progress, has not had a single fit up to date (Jan. 1918); he walks and talks.

There is not the slightest doubt that in these two cases it was a question of meningitic lesions of hereditary syphilitic origin, and the result of the treatment in the second case makes us question whether the interpretation which Sisto gives to the monotonous cries of the newborn is correct. According to Sisto these cries are provoked by lesions of epiphysis and by osteochondritis, caused by the spirochetes. We believe rather that these cries are due to meningitic lesions, perhaps to leptomeningitis—and the fact that they are specially accentuated towards evening seems to justify this point of view by analogy with the headaches at night of syphilitics in general.

As a corollary to the above two cases, it is interesting to add that the mother had been operated on for a calculous cholecystitis and the father for a subacute appendicitis. The latter finally admitted having had a chancre, contracted in the army thirty years ago and the Wassermann was indeed positive.

#### CONCLUSIONS.

The hazards of war brought us to a small town in France, in which all the physicians were mobilized. Syphilis was a very rare phenomenon and, so to say, unknown by the native element. Having passed all the doubtful cases which came to us for consultation through the crucible of severe criticism, having always in mind the possibility, seeing even the probability of syphilis, it was possible to collect first one then a second, then finally a whole series of cases (more than 75) of this malady. Acute polyarticular rheumatism, endocarditis, ozena, chronic gastritis, anal fissure, melanosarcoma of the heel, tuberculous ulcerations of the arm, tuberculous adenopathy of the cervical glands, etc.—all being manifestations of syphilis "in ambush." A few of these cases are related above in detail.

*In conclusion.*—Numerous patients were treated to no purpose by two, three, even eight physicians. They were all suffering with a different phase of the same disease. A correct diagnosis in the

beginning would often have enabled them to be cured or at least to be greatly benefited. Many among them, invalids or semi-invalids, would have become useful and productive members of society. What can we conclude from those cases? How was it possible for qualified physicians not to recognize these diseases? It shows plainly that the general practitioner does not recognize syphilis, and especially visceral syphilis. How many physicians are there who frankly confess that they have only a very vague idea of syphilis and skin diseases? They saw some cases of it while in attendance during their studies, and that forms the boundary line of their knowledge and remembrance of the malady. It is with difficulty that they can diagnose even a typical chancre, the standard forms of syphilis or a characteristic gumma. They allow syphilis a very narrow nosologic field, outside of which they never think of looking for it.

More and more does it become necessary to rise against this culpable and defective education. Every physician should know syphilis in all its phases. More and more is it true that "the physician who does not recognize syphilis is a dishonest man." We will go further and say he is a poor patriot. When ten or twelve million French people are suffering from syphilis, directly or indirectly, when this scourge threatens to destroy the race more than does the war, when this malady increases with a frightful rapidity, it is imperative that no physician should be ignorant of this social danger. We must be able to recognize syphilis as well as, if not better than, we do tuberculosis.

The physician must be convinced of the ubiquity and the frequency of syphilis, and he must expect to encounter it in all the organs of the body and in all classes of society.

In the country especially the rôle of the forewarned physician is very important. It is to him, and not to the specialist, that the patients cited above go. Living, so to say, the life of his clientele, knowing the character, the manners, the habits of each family better than any one else, it is for him to stop the ravages of syphilis. It is for the country doctor, the "family doctor" of the English, to keep us informed of all the various ramifications of syphilis, the effects of the disease on the succeeding generations, in short, to give us all the light possible on this still obscure question.

In the first place, it should be obligatory for every student to go through a period of training in syphilis so that he should

know to its very foundations the theory and the practice of rational treatment and modern diagnosis of syphilis.

However, we cannot expect the physician to be able to do Wassermann reactions and tests for spirochetes in his home: it is for the State to facilitate the task of the physicians in its struggle against syphilis. In each community there must exist a laboratory for every kind of examination and test. When the physician is educated to the point of making frequent use of this advantage we will be able, then and only then, to ferret out and strangle the monster of Syphilis.

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### STERILIZATION AND ASEXUALIZATION.

By G. FRANK LYDSTON, M.D., Chicago, Ill.

**I**T has been truly said that every child has the right to be well born. A social system in which this should be guaranteed to every child indeed would be Utopian. While not beyond the range of possibility, it certainly is not within the bounds of reasonable probability that this condition of affairs ever will prevail.\* The social millennium is a castle of dreams. That great betterment of conditions is practicable, every sociologist is well aware; the obstacle in the way of advancement being the unintelligent and illogical sentimentality and phariseeism of the general public, which is content to go on dealing with results and ignoring causes, and is well satisfied with the "less holy than I" explanation of crime. It probably never will be practicable [why not?] to apply to the breeding of human beings in any great degree our knowledge of eugenics. The primitive right of sexual selection is more dominant in man than in any other animal, because modified by sentiment and expediency—a psychic element from which the lower animals probably are free.

Legislative restriction of sexual selection never will be popular, although conditions are likely to be vastly improved. The human race has no biologic masters radically to apply to it those principles of eugenics to which the lower animals so readily are made subservient. Of which more anon.

Society begins its self-contamination at the marriage license window. Here is the fountain head of the stream of degeneracy that sweeps through all social systems. The matrimonial relation is the bed rock on which society is founded. Its assumption is

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\* We disagree here with the author. We are *sure* that such a condition will prevail, and in the not very far distant future.—W. J. R.

the most important step that a human being can take, and upon the conditions that surround it depend the most important interests of our social system. Taking this into consideration, and laying aside the selfish apparent interests of the individual, it is astonishing that no rational efforts at the regulation, control, or supervision of the marriage relation have been made by society in general. The license window is a place where the honest citizen and the criminal, the sane and the insane, the diseased and the healthy, the pauper and the millionaire, the learned and the ignorant, the intellectual and the weak-minded, may meet upon common ground, providing always that the important consideration of the license fee is forthcoming. The criminal, the insane, the epileptic, the syphilitic, and the drunkard here are authorized by law to begin the procreation of their kind, the number of their progeny being limited entirely by the volition and physical capacity of the individuals immediately concerned.

The marriage license is the agency that sets in operation the individual and social machinery for the manufacture of degenerates. That these degenerates are a menace and an expensive burden to society everywhere is admitted.

Has society a right to protect itself against its own vicious offscourings? I believe that it has. There will be no effort at such protection, however, until our various social systems have become sufficiently enlightened to understand that the prevention of degeneracy is much more economical than the cure of the evil conditions which arise from it. The public conscience is close to the public pocket, and the public is not likely to awaken to a comprehension of its duties until its instinct of commercial self-defense has become thoroughly aroused. Reforms not stamped by the dollar mark are not popular.

The sanitary marriage possibly is an idealist's dream, and it may never be practicable altogether to eliminate from society the assumption of the matrimonial relation by individuals to whom it should be forbidden. But a certain degree of wise control and regulation upon rational scientific principles is practicable and likely to achieve wonderful results. That society, for its own protection, eventually will adopt some method of medical regulation and restriction of matrimony I believe to be inevitable.

Society assumes the right to defend itself against the finished product of its matrimonial factory of degenerates and there is no logical reason why it should not assume also the right to protect itself from the conditions which set in operation the machinery of



evil. I firmly believe that the time will come when it will be no longer possible for our army of recognizable degenerates to procure licenses to marry, much less to procreate out of wedlock. I believe that it should be, and one day will be, a statutory crime for a person to marry in the active stages of infective diseases of a venereal character and thus risk almost inevitable infection of innocent persons. There can be no greater crime against the person than inoculation with contagion, the effects of which perhaps may outlast several generations and carry affliction to unborn innocence. The rights of the unborn some day will be considered. Until they are so considered, and practical efforts made to secure them, we cannot hope for much improvement in the prevention of degeneracy.

Sentiment in general is strongly against the regulation of matrimony as an interference with individual rights. This sentiment, however, is absurd, in view of the legal formalities with which, even now, it is hedged about, chiefly for the purpose of levying tribute upon the individual for the benefit of the public purse, or rather for the purpose of increasing political perquisites. The law stipulates as to the age of candidates for matrimony. In certain States consanguineous marriages, even to the fourth degree of consanguinity, are forbidden. In all States consanguinity up to the third degree is a bar to matrimony. In many of our states, both Northern and Southern, miscegenation is prohibited. It will be seen, therefore, that sentimental objections to the regulation of matrimony sometimes even now are honored in the breach rather than in the observance. Inasmuch as sentiment hitherto has been no bar to the demand for a license, the exaction of a license fee and the subsequent performance of the marriage ceremony by legally qualified parties, it should not be a bar to the demand for proper physical qualifications for matrimony.

Reeve, in a masterly discussion of the marriage question in its relation to criminality, says:

“If the vilest mortal that lives sees proper to marry, the law issues the license for the asking, takes the fee, makes the record, and leaves the offspring and society to shift for themselves as best they can. Even paupers, while in the poorhouse, and criminals, while in jail, are in every way encouraged and given licenses to marry, and are protected by the law. No thought is taken for the irreparable evils that must fall upon all. The church adds its sanction, and its ministers aid in making these contracts by

performing a ceremony with prayers and benedictions. If it is wise to prohibit polygamy, marriage between relations, and between persons whose insanity or idiocy is self-evident, it is equally wise to prohibit it in all cases where evil may follow. If the law has the power to prohibit and punish violation in the one case, it has equal right in all others.

"There is an endless procession of children from all these sources coming into the mass of population to lives of crime, immorality, want, suffering, misfortune and degeneracy, transmitting the taint in constantly widening streams, generation after generation, with the ultimate certainty of the deterioration of the race and final irreparable degeneracy."\*

The law disregards the individual rights of our citizens in behalf of society's rights by demanding examinations and licenses for pilots, engineers, physicians, lawyers, dentists, pharmacists, and others, and imposes a special license and regulations upon various occupations. Reeve quite logically asks the question why, in view of this attempt to protect the public despite individual sentiment and rights, "a similar protection should not be afforded to society by restriction and regulation of individual rights in the question of matrimony." In every other social interest, the individual right is submerged in the public right.

Personally, I hold that society should govern matrimony upon strictly business principles, patterned after those of life insurance companies in the management of which sentiment is an unknown quantity. A life insurance company governed by sentiment would not be lightly regarded from a business standpoint, nor would it be likely to last very long. Why should not society handle the matrimonial relation from the standpoint of a huge co-operative insurance association, dam the stream of expensive degenerates at its very source and thus conserve the rights of the unborn?

Previous to the issuance of a marriage license, statutory law should demand that both persons immediately concerned obtain a certificate as to their physical condition from a nonpolitical and therefore nonpartisan board of medical examiners, which should be an appendage of the health board of the district in which the application for a license is made. The board or council of medical men to whom the application for a health certificate is made should

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\* This picture is a bit too lurid. "Degeneracy" we are sure is rather decreasing than increasing. But the zealous advocate of a good cause can but seldom guard against exaggerations. Abolish poverty, and degeneracy will be no menace.—W. J. R.

consist of not less than three members. The examination should embrace not only the physical, but also the moral qualifications of candidates for matrimony. This latter, of course, is directly aimed at the criminal. Persons with active infectious diseases of a venereal nature should not be permitted to marry, and in the case of syphilis, the history of the case should be taken into consideration and a license refused, though the disease is no longer active, if the constitution of the individual apparently is undermined by it. I would not be guided by the Wassermann test alone. It is "a broken reed." Marriage without a satisfactory medical certificate should be subject to a penalty which would be, in effect, prohibitive. Severe penalties should be prescribed for infectors of the innocent.

I presume that discrimination against inebriates would be objected to on sentimental grounds more strenuously than would other features of matrimonial regulation. Inebriety, however, is one of the most important of all causes and results of degeneracy. Probably the inebriate above all other individuals should be prohibited from marriage. The individual who thus should escape marriage with an alcoholic or narcotic habitué would have occasion to be thankful ever after.

Sentimental objections to the regulation and restriction of matrimony are especially illogical when we consider that the present system not only does not conserve individual rights, but really is a menace to them. The frequency with which innocent women are infected by venereal disease, or afflicted with lifelong sorrow through having married mentally unbalanced or criminally depraved individuals or inebriates, conclusively proves this point. The protection of posterity by the regulation of matrimony really conserves, therefore, the best interests of the individuals immediately concerned. That the best interests of society thereby are conserved necessarily follows.

If this view of the question is not accepted, as it is not likely to be by individuals who can see a rosy ideal in an incurable or actively infectious gonorrhoeic or syphilitic, a drunkard, an epileptic or a lunatic, society still has a means of granting such fools their individual right to marry any degenerate they see fit, while at the same time protecting itself from the degenerate progeny of such ill-assorted marriages. The court of appeals to which adverse certificates of matrimonial qualifications should be referred is the surgeon's knife. Individuals who, in the face of an unfavorable medical opinion, still desire to marry, should have the privilege

of doing so, providing they submit themselves to sterilization by the method shortly to be described. Sterilization is the only sop that should be thrown to the Cerberus of sentiment.

In the matter of asexualization as a remedy for rape, I have not changed my opinion since the publication of my correspondence with Dr. Hunter McGuire in 1893. Castration, in my opinion, still is the logical treatment for the rapist. The emasculated rapist is an object lesson for prospective sexual criminals. The hanged, shot, or burned rapist soon is forgotten. Experience has shown, moreover, that capital punishment, legal or illegal, is not repressant of the peculiar class of crimes for which lynching most often is practiced. It hardly is necessary to add that color discrimination is not likely to help matters. There should not be one law for the black and another for the white.

Dr. Gideon Linccum, the pioneer in the advocacy of castration, as a punishment for crime, incurred great unpopularity through his then novel idea. He was set down as a crank, while a howl of derision and condemnation arose all over the land. This protest was generally accepted as a convincing argument against the then startling suggestion of castration as a remedy for crime. The wave of disapprobation that inundated Dr. Linccum, and all of the objections which have been advanced whenever his radical treatment of crime has been alluded to, have depended entirely upon sentiment for their support. Independently of the question of the wisdom of castrating habitual criminals and rapists, sentimental objections to the substitution of the method for capital punishment are highly entertaining. A distinguished criminal lawyer, in a discussion of a paper of mine, before the Medico-Legal Society of Chicago, vehemently opposed, on purely sentimental grounds—chiefly because of its alleged barbarity—the castration of criminals, as was natural enough on the part of one who daily was using sentiment as a sledge with which to drive an impression of the justice of a doubtful cause into the perplexed minds of a dozen of those people known to the criminal, sometimes not ineptly, as his peers. From the humane standpoint, however, a comparison of the operation of castration under anesthesia with the average execution, and more especially with bungling executions, should be sufficient to convince the most superficial observer of the fallacy of sentimental objections to sex mutilations as a remedy for rape.

The objection has been urged to castration that, inasmuch as the eunuch of the East traditionally is vicious and savage,

criminals subjected to the operation would acquire similar qualities, if they did not already possess them. This is an illogical assumption. Before making any deductions from the characteristics of the eunuch, he should be compared with the race from which he sprang. The Amazons of Dahomey, who are submitted to oophorectomy, are not only savages, but after having been made practically neuter, are trained by savages to barbarous deeds. Further, they are spayed young, before sex influence ever has dominated their psychology and moulded their emotional organizations.

The castration of the adult criminal of civilized social systems not only would not result in the development of savage instincts, but if the experience of the ages counts for anything, the operation would be likely to tone down to a marked degree such savagery as atavism has developed in him. That the foregoing is correct is shown by observations on animals, and by thousands of cases of emasculation of human subjects. The emasculated choir boys of Rome did not develop bloodthirsty instincts. There is hardly a practicing physician who does not know a number of women who have been spayed, often unwisely, to our shame be it said, for the relief of ovarian and other diseases, real or imaginary, yet it would be somewhat difficult to mobilize an army of Amazons in this country. Hundreds of adult men have been emasculated by accident or by surgery, yet no cases of acquirement of savage instincts have been reported, while the contrary effect is very familiar.

Absurd sentimental objections and the fallacious idea of punishment by castration aside, the same results in the prevention of degeneracy can be obtained by a method of treatment less objectionable and less severe than castration—and quite as logical in all forms of crime save rape. Sterilization [by vasectomy] accomplishes precisely the same results, is practically safe under modern methods, is not obviously mutilating, and interferes in no way with sexual physiology, save in so far as the procreative capacity is concerned. Our army of infertiles who have been sterilized by gonorrhoea prove this. In the male resection of the vasa deferentia is an operation to which no objections can possibly be urged on the grounds of danger, disfigurement, or complexity of technique. In the female, resection of the Fallopian tubes, while more dangerous than the operation of vasectomy, practically is safe in competent hands and under modern aseptic precautions. The operation of vasectomy may be performed through a scrotal incision one-fourth to one-half inch in length. It can very quickly be

performed under local anesthesia; its danger practically is nil, and there is absolutely no disfigurement.

Sterilization in both the male and female has a wide range of application in the prevention of social disease. As already indicated, individuals whose physical or moral status is such as to insure the unfitness of their prospective progeny should have the alternative of submitting to sterilization as the only condition upon which matrimony legally is permissible. Persons with a history of insanity, epileptics, dipsomaniacs, incurable syphilitics, certain persons who suffer from deformity or chronic disease, criminals, and persons with bad criminal records should not be permitted to marry upon any other conditions. Cases of childbearing among the inmates of asylums, workhouses and almshouses by no means are rare. Even the rare cases of reformed criminals should be subjected to the operation, to prevent possible transmission of their instinctive criminal tendencies to their progeny. In certain cases, *e.g.*, male syphilitics, simple resection of the duct may be followed later by anastomosis, should the patient eventually be cured of his disease.

F. W. Wines, one of our ablest writers upon the crime question, takes a highly pessimistic view of our ability to control criminal heredity. He says:

"Hereditary causes of crime are as completely beyond our control as the cosmical, but heredity is a continuing influence, with an outlook in the direction of the future as well as that of the past. It has therefore been supported by some earnest and well-meaning people that crime can be diminished by the perpetual isolation of habitual hardened offenders, or even by resort to an obvious surgical operation. This notion is founded upon the belief in a criminal anthropologic type, which is not proved. If such a type, in fact, exists, the difficulties in the way of the judicious determination of the question whether any convict who may be named does or does not constitute a member of an hereditary criminal group, would be almost, if not quite, insuperable."

Dr. Wines' position hardly is logical. He admits heredity as a cause for crime, and immediately denies that heredity can be controlled by putting habitual criminals beyond the possibility of procreation. It is obvious that, in so far as criminals are a factor in transmitted criminality, heredity would be controlled by either permanent isolation or asexualization. It is not necessary, however, to demonstrate a criminal anthropologic type; whether it exists or not, the fact remains that a certain more or less definite

proportion of the unfit is composed of criminals by instinct and by profession. These individuals are in the main degenerates, and the degeneracy that is responsible for their own criminality indubitably may be transmitted to their descendants, to say nothing of their evil example for and teaching of their children. Any measure that prevents this class of individuals from having descendants necessarily is preventive of crime.

To demand that all criminals should be cast in a definite mould, the finished product of which he who runs may read, before seeking for radical means of prevention, is begging the question. It is not necessary to determine whether "any given convict is a member of an hereditarily criminal group," in order to show that preventing his procreating will be preventive of crime. Whether the criminal himself is descended from criminal parentage or not, he is a degenerate who may transmit his degeneracy to his descendants. Had he himself never been born he scarcely would be a matter for discussion—which proves my point.

Wines apparently is jealous of the individual rights of the criminal. Criminality, however, never will be sensibly diminished until the incurable criminal is regarded as an individual who has absolutely forfeited all social rights, save the right to treatment as humane as is consistent with perpetual isolation—and until every criminal is denied the right to procreate, within the discretion of a properly constituted medical board. Any consideration that may be shown the confirmed criminal by society should be regarded as entirely gratuitous, and founded purely upon humane impulses which forbid unnecessary cruelty. So far as his social status is concerned, he simply is excrementitious matter that should be either eliminated, or placed beyond the power of contaminating the body social. Wines himself says, "A healthy society, like a healthy body, eliminates from itself the morbid and morbidic dejecta, whose retention would imperil vitality." Considering this premise, how can he concede individual rights to the incurable criminal who, in strict justice and in social defense has not even the right to live?

The rights of the posterity of the convict are best conserved by preventing his having posterity. Permitting a criminal to breed because of a tender consideration for his posterity is absurd, as a general proposition. That exceptions should be made in the case of the occasional criminal I will admit, but even here the individual equation and probability of a degenerate posterity should be taken into serious consideration, and careful discrimina-

tion made. Certain occasional criminals should be placed in the same category with habitual and typical criminals, so far as prevention of procreation is concerned. Maudlin sentimentality in behalf of a possible degenerate posterity—which probably would rule against its own birth had it any choice in the matter—should weigh but little in the balance with social welfare. This is even more pertinent as applied to mental incompetents and sufferers from nervous diseases and deformities of an hereditary character.

A tender consideration for the criminal's right to procreate is decidedly illogical in view of the fact that the more radical measures for the suppression of crime now in vogue do not show any particular sensitiveness on the part of society as to the criminal's rights. The primordial right of man is the right to live. The law does not hesitate to hang the murderer, despite the fact that, upon the average, the murderer of all criminals is the least dangerous to society. Liberty is a right of man which cannot be gainsaid, yet the law does not hesitate to imprison for life, on occasion. Life imprisonment not only takes away liberty, but practically infringes upon the right to live, for without liberty there is no life worthy of the name. In imprisonment for life or capital punishment it would be somewhat difficult to see any conservation of the rights of the criminal's posterity or of his sex rights, from the sentimentalist's standpoint.

Sterilization of criminals for the protection of the public against a degenerate posterity in no way compares in severity with capital punishment or imprisonment for life, for sterilization does not interfere with either liberty, life or sexual privileges per se. The right to procreate should not exist in the case of habitual criminals, in a large proportion of occasionals, or, indeed, in typical degenerates of any kind whatsoever, and unless perpetual imprisonment be rigidly enforced against them, they should be put beyond all possibility of procreation. Under present conditions a sentence of imprisonment for life does not insure the protection of society against the criminal so sentenced, because of the danger of escape, on the one hand, and of pardon on the other.

It is obvious that the application of sterilization to the criminal class requires some discrimination, and should be made under strict scientific supervision.

So far as the typical or habitual criminal is concerned, the method should be universally applied. In other cases, careful study and selection should be made, society in all cases receiving the benefit of the doubt. There is this to be said in favor of sterili-



zation, viz., if performed under strict scientific supervision purely as a method of preventing crime, and not for the purpose of punishment—it being directed against criminal posterity and not against the crime committed—comparatively few mistakes would be likely to be made, and those mistakes by no means so serious as many that are made by courts of law in the conviction and punishment of the innocent.

In many instances one of the conditions of the liberation of a physical or mentally degenerate criminal who is supposed to be cured of criminality should be sterilization. Whether cured of criminal habits or not, he breeds bad progeny, and, once he is in the hands of the law, every effort should be made, not only to cure the individual tendency, but to prevent the procreation of other individuals with similar tendencies.

There are certain special features of the subject of sterilization that deserve consideration:

First, as to the attitude of the criminal himself toward the innovation in his treatment: I recall with some amusement a statement made by a distinguished guest from Indiana at a Physician's Club Symposium, to the effect that the criminals themselves realize the socially beneficent features of the operation and clamor for vasectomy. An altruist, the criminal would appear in a new rôle. He has about as much sentimental interest in society as he has in his own posterity. He emulates the mule in both. Lacking in all the domestic virtues and instincts, and being assured that the operation will make his dominant pleasures safe from certain embarrassments, he is willing to be reduced to the level of the mule in reproductive capacity so long as his virility remains unimpaired. He doubtless takes pains to spread the news of his generative innocuousness as soon as he is liberated—with due appreciation of the value of judicious advertising.

Second, as to the reliability of the standard operation of vasectomy as practiced upon criminals: In the ordinary or "standard" operation of vasectomy the vas is left in such condition that it is readily susceptible to a subsequent anastomosis. The operation described in the *Journal of the American Medical Association* (Vol. XLVII, 3) hardly can fail to restore the continuity of one or both vasa deferentia. Resection of the vas in criminals, therefore, should embrace the entire accessible portion of the tube.

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It is a truism that any therapeutic resource which is beneficially potent also is capable of harm. This is quite as true in social

as in medical therapeutics. I purpose here to discuss some of the possible evils of sterilization.

**STERILIZATION A POSSIBLE MENACE TO THE STATE.**—The laity already is becoming familiar with the technique, safety and effects upon the sexual functions of sterilization, and is aware that infertility, not impotency, results from it. The consequence is that, more often than the profession at large is aware, laymen are appealing to the surgeon for sterilization as a means of evading the responsibility of the procreation of children. That the surgeon in the future still oftener will be appealed to is inevitable. The assumption of the responsibility of the procreating and rearing of children demands a certain degree of self-abnegation and self-sacrifice which many of both sexes gladly avoid. The fact that sterilization in either sex does not impair sexual power is likely to appeal very strongly to the average man.

The desire to avoid the physiologic results of the sexual act necessarily is stronger out of wedlock than within it. Sterilization will appeal not only to the male sex but also to the female, perhaps in some instances more strongly, because of the fact that the burden of responsibility and care of bearing and rearing children falls most heavily on the female. Especially will it appeal to the married female because she herself need not submit to the knife in order to accomplish the desired result.

**THE ECONOMIC PHASE OF STERILIZATION.**—The foregoing considerations are inextricably commingled with economic conditions. The increased cost of living, which means increased obstacles to matrimony, bears practically on the expense of rearing a family. Economic conditions are likely to grow worse instead of better. The proportion of marriages necessarily will decrease. Sterilization obviously is an answer to some of the problems which confront society in reference to the expense incidental to rearing a family.

A very important phase of the economic problem that confronts people of marriageable age necessarily is the probability of children. Under present conditions the average wage earner is compelled to remain a celibate on account of the disproportion between wages and the amount necessary to maintain a family. It is possible that sterilization may increase the proportion of marriages among wage earners.

**THE MORAL ASPECT OF STERILIZATION.**—While it may be an open question whether sterilization will increase the proportion of marriages, there hardly can be any doubt as to its demoralizing

effect, according to present ethical and moral standards of sex relations. Under present conditions a rapidly increasing class of wage earners is commanded by society to remain sex neuters. Especially is this true of the female wage earner.

The sex function alone of all the functions of the body is commanded by ethical considerations and moral law to remain dormant. As a matter of fact, however, it does not and will not remain dormant.

Society has not yet arrived at the stage of development which would enable it openly to face this issue. Society merely shuts its eyes and goes on mouthing impractical and hypocritical ethical and moral inhibitions of biologic law.

If the practice of sterilization ever becomes at all general, society eventually may be compelled to admit that inhibition of sexual immorality has depended more upon the danger of paying the physiologic penalty, especially on the part of the female, than upon any moral or ethical influence per se. If we remove the danger of pregnancy we may "take off the lid."

STERILIZATION AS A SUBSTITUTE FOR THE ABORTIONIST.—However much the fact may be deplored, however strenuously we may legislate and preach against abortion, the practitioner of this illegal operation is, under present moral and economic conditions, a popular and unavoidable social institution.

The substitution of the term "curettement" for the term "criminal abortion" merely has served to conceal the fire and to make the custom more widespread among supposedly decent physicians. Sterilization may prove to be a social factor which will greatly limit the practice of abortion.

STERILIZATION AND THE CHURCH.—The Church, which always has exercised a supervision over the right of the human being to procreate or not to procreate, soon, in my opinion, will have a very important problem on its hands, and will have to join with the State in the endeavor to regulate the practice of sterilization.

Whatever religious views one may hold upon the subject, and whatever social theories one may entertain, it must be admitted that the individual right to determine whether or not he or she shall have children, and when and how many shall be procreated, is at least an open question.

The large family is an ideal proposition in the abstract, but in the concrete, in the light of present economic conditions, there are those who believe that not to be born at all is better than a

life of misery and degradation and that a few children, properly reared, should be the ideal of the family rather than a large number of children, who by no possibility can be brought up as healthy and useful citizens. That woman should be sacrificed, as she often is, to the "Rooseveltian" idea of a large family never has been quite so clear to me as it seems to be to some.

Church and State unite in condemning all methods of prevention of conception. Will not both, if consistent, be compelled to "sit up and take notice" when sterilization of "the fit" becomes popularized?

A social system that hypocritically stands aghast at and penalizes murder in utero, surely should have something to say about the legal regulation of a measure which puts the fit as well as the unfit of either sex entirely and forever out of the running in the matter of procreation. It would seem that blighting the chances of a multitude of prospective healthy babies—for all generations to come, in the particular family line involved—is a more serious social menace than the killing of a single actual fetus in utero.

RELATION OF STERILIZATION TO ILLEGITIMACY.—Should sterilization supplant the abortionist as a social institution, it will be a saving factor for certain of the unborn.

Society's attitude toward the abortionist is about as inconsistent as any social folly that could be mentioned. The woman who bears an illegitimate child becomes a social pariah. She is downtrodden by man and despised by woman. Her child is branded as a bastard before it is born, and again branded directly afterward. The State practically does nothing to save the life of the illegitimate child, once it is born, or to preserve its health and morality and develop it into a useful citizen.

If the bastard child were the arbiter of its own destiny it probably never would be born.

A demand for the abortionist is created by society itself, and then society penalizes the operation of abortion, rubbing its hands in hypocritical and savage glee whenever a poor starveling who is caught in the act is convicted and sent to the penitentiary as a sop to the Cerberus of ethics and morality. The fact that where one abortionist is punished thousands go unscathed does not weigh in the balance.

INDIVIDUAL RIGHTS VERSUS STATE RIGHTS.—I will concede, for the sake of argument, the right in general of the individual male or female to be sterilized, especially in view of the fact that

in the case of the male sterilization perhaps need be only temporary. I will concede, also, that sterilization is a valuable therapeutic resource in certain diseases, and a valuable preventive of the transmission of disease and degeneracy to the unborn. I will concede further that under proper regulation it will be of immense advantage to the state.

I nevertheless hold the opinion that the laws to protect society against the criminal and other unfit classes by sterilization soon logically must be followed by laws to protect society against sterilization, said laws being in the way of regulation of the operation of the "fit."

As to where the individual right to be sterilized ends and the state's right to prohibit sterilization begins, that is a subject which will require very careful study, wide experience, and considerable time for elucidation.

Regulation by the State of the surgeon's practice of sterilizing the fit is a corollary of the foregoing, and probably will be the most practicable way of handling the problem by the State.

The foregoing possibly will be considered by some as a prophecy by a social alarmist. I believe, however, that what I have said comprehends merely the results that logically may be expected to accrue from the inevitable familiarity of the public with sterilization and its results. Possibly it may come with better grace from myself, who always have been a strenuous advocate of sterilization as a factor in social therapeutics, than from others who have not been quite so friendly to this particular method of social self-defense.

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The foregoing really was prophetic. Since it was written, I have had numerous opportunities to observe the evils of ill-advised, unregulated sterilization. Recently, I have concluded that the most potent menace of all was not mentioned by me. That sterilization ever would be suggested as a substitute for imprisonment was beyond my conception of the possible evil applications of sterilization. I desire here to protest against giving criminals the choice of sterilization as the alternative of a prison sentence, as recently was done with a male "pervert" who, it was alleged, had assaulted and infected with venereal disease a number of female children. Sterilization without castration in no way prevents a sexual criminal from either the desire or the ability to perpetrate more sexual crimes. Neither does it prevent his infecting others with venereal diseases. I will leave to legal authorities the con-

sideration of the question of what I believe to be the dangerous "precedent" recently established by a distinguished Chicago jurist. The precedent is the more dangerous because of said jurist's acknowledged honesty and his wisdom in fields other than criminal sexology. One might be in sympathy with the proposition to substitute castration for capital punishment, but it will be a sad day for society if sterilization ever is substituted for punishment with a view of protecting society.

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#### CONNECTION BETWEEN INFANTILE ENURESIS AND SEXUAL INSUFFICIENCY IN LATER LIFE.

Dr. Arthur Cooper (*The Sexual Disabilities in Man and their Treatment*) calls attention to the connection between enuresis in childhood and impotence or other sexual disorder later in life. This has been observed in a number of cases and has been pointed out by Lallemand [and Trousseau] long ago. Dr. Cooper reports a curious instance on this point. One day he was consulted by a married man of 37 who complained of slowness and want of force in ejaculation. This he said had always been so both in nocturnal emissions and in coitus. He had no difficulty in erection or in penetration, but apparently there was no real orgasm and hardly any pleasurable feeling. In coitus the semen began to trickle away slowly before withdrawal and continued to do so for a few minutes afterwards. In childhood he had enuresis which lasted more or less till about the age of 18, when it ceased. At the age of 8 he was supposed to have retention of urine, and a country doctor taught him to pass a metal catheter, and this he continued to do from time to time up to the time he came to the writer, that is for about 30 years, altho he never drew off more than about half a wineglassful of urine and sometimes only a few drops. He had never suffered from any venereal or other genital disease or injury and his general health had always been good. There was now no difficulty about urination, and on one occasion he passed nine ounces of clear, acid, nonalbuminous urine in a full stream, and without discomfort of any kind. There was no other cause for his trouble that could be discovered except the enuresis and the long continued use of the catheter.

He was treated with nux vomica and iron, and faradism was applied to the urethra. But he attended irregularly, and the result is not known.

## Abstracts and Gleanings

### THE HETÆRÆ IN ANCIENT GREECE.

The hetæra must be distinguished from the common prostitute though both were under similar conditions as to police surveillance. The hetæra, too, was a slave, usually stolen as a child, or bought by an older hetæra.

The hetæra were educated in all that what the Greeks called "Music" [fine arts], in order that, besides their physical charms, they might captivate their lovers by their intellectual culture. The great nursery of the hetæra was Corinth whence they travelled over all parts of Greece, and frequently amassed great riches.

The better ones were held in high esteem, and many a hetæra, grown weary of her condition, married in order to close her life as a faithful wife; others retired into private life, and frequently became Madams who kept a considerable number of girls under the name of servants, as, *e.g.*, Nicarete of Corinth, and the famous Aspasia of Athens who flooded all Greece with them.

Those that were less esteemed put themselves under the protection of the more famous hetæra, or carried on the profession on their own account. At Athens they went to the Piræus to invite the arriving merchants, while the better ones only showed themselves there.

They often followed the armies in crowds, as, for instance, the general Chares and Pericles to Samos where they amassed so much money that they built a temple of Aphrodite at Calami.

These *filles de joie* at first existed almost exclusively for foreigners who often squandered enormous sums in their arms.

The Athenians up to the time of Themistocles did not associate with them. But the attraction proved too strong. Little by little, the younger men acquired a taste for the freer society of the cultured and luxuriously bedecked courtesans who had tact enough to subordinate the purely sensual to the intellectual in order to appeal to the esthetic sense of the Greeks.

Even elder men were seen at their feet, for the Greek women had too little aptitude to step out of the sphere of domesticity. And so it was no longer a matter of surprise when Chares took with him on his expedition a large number of hetæra. The important rôle they played in the time of Pericles is well known.—From DR. JULIUS ROSENBAUM: "*Geschichte der Lustseuche im Altertum.*"

## A TURKISH VIEW OF OUR MORALS.

Casanova relates a discussion which he had with a venerable and pious Mohammedan and which may be of interest to modern students, especially since some of the points made are only now being considered in the West.

"Josouff asked me whether I was married and the conversation naturally turned toward problems of morals and chastity. According to him chastity could be considered a virtue only in relation to abstinence; but that far from being agreeable to God it ought to displease him since it violates the first commandment given to man.

"I should like to know," said he, "what is understood by the chastity of your Knights of Malta. They take a vow of chastity, but that seems not to mean the renunciation of women, but only of marriage. Their chastity and consequently all chastity, can therefore be broken only by marriage. But I also notice that marriage is with you a sacrament. Therefore these men promise no more than not to consummate the work of the flesh except in the one manner permitted by God; but they reserve for this, license of an illicit manner whenever and wherever it seems good to them. And this immoral and illicit license is accorded them even to the right to acknowledge a son whom they could only have begotten by committing a double crime. It seems even more revolting that they should call these fruits of vice 'natural' as though children born under the sacrament of wedlock were born contrary to nature. Finally, my dear boy, the vow of chastity is so contrary to divine morals, and to human nature, that it can be pleasing neither to God, nor society, nor to those who practise it; and being contrary to all it is necessarily a crime."

Having answered in the negative his question whether I was married, and having added that I believed I should never need to be, he interrupted saying:

"How! I must conclude either that you are not a complete male or that you desire to be damned. Else you must confess that you are a Christian only in appearance."—"I am a man perfectly equipped and I am also a Christian. I will even confess that I adore the fair sex and have no intention of giving up the sweetest of all pleasures."

"Then you will be damned according to your religion."

"Certainly not. For when we confess our sins the priest is obliged to absolve us."

"I know that, but you must admit that it is idiotic to pretend



AMUSEMENT AND OCCUPATIONS FOR THE INSANE  
IN ANCIENT EGYPT.

Some modern writers seem to consider that all attempts to employ, occupy and amuse the insane are confined to the most recent times. Dr. Robert Howland Chase calls attention to the description given one hundred years ago by Dr. Pinel of the wise regulations of this nature in ancient Egypt, before the Christian Era: . . . "At both extremities of ancient Egypt, a country which was at that time exceedingly populous and flourishing, were temples dedicated to Saturn, whither melancholics resorted in quest of relief. . . . Games and recreations of all kinds were instituted in these temples. Voluptuous paintings and images were everywhere exposed to view. The most enchanting songs, and sounds the most melodious "took prisoner the captive sense." Flower gardens and groves, disposed with taste and art, invited them to refreshing and salubrious exercise. Gaily decorated boats sometimes transported them to breathe, amidst rural concerts, the purer breezes of the Nile. Sometimes they were conveyed to its verdant isles, where, under the symbols of some guardian deity, new and ingeniously contrived entertainments were prepared for their reception. Every moment was devoted to some pleasurable occupation. . . . An appropriate and scrupulously observed regimen; repeated excursions to the holy places; fêtes at different stages to excite and keep up their interest on the road, with every other advantage of a similar nature that the experienced priesthood could invent or command, were in no small degree calculated to suspend the influence of pain, to calm the inquietudes of a morbid mind, and to operate salutary changes in the various functions of the system."

## CROWDS ALWAYS DEEPLY RELIGIOUS.

It is a very useless commonplace to assert that a religion is necessary for the masses, because all political, divine and social creeds only take root among them on the condition of always assuming the religious shape—a shape which obviates the danger of discussion. Were it possible to induce the masses to adopt atheism, this belief would exhibit all the intolerant ardor of religious sentiment, and in its exterior forms would soon become a cult. The evolution of the small positivist sect furnishes us a curious proof in point. What happened to the Nihilist whose story is related by that profound thinker Dostoyevsky has quickly happened to the Positivists. Illumined one day by the light of reason he broke the images of divinities and saints that adorned the altar of a chapel;

extinguished the candles, and, without losing a moment, replaced the destroyed objects by the works of atheistic philosophers, such as Büchner and Moleschott, after which he piously relighted the candles. The object of his religious beliefs had been transformed, but can it be truthfully said that his religious sentiments had changed?—GUSTAVE LE BON: "*The Crowd.*"

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#### NOTES ON JEALOUSY.

Jealousy has its roots in the consciousness of possession, and is only aroused by fear of loss. . . .

. . . . And last and hardest to eradicate is that monopoly of sexual possession which says "this woman and her children are mine: I have tabooed her for life." Mankind has still to outlive this brute instinct in its upward way to civilization. . . .

. . . .The first stage of the family was patriarchal. All the evidence we possess tends to show that tracing descent through the mother was not the primitive custom. . . .It is certain that marriage in some form has always existed, and that sexual relationships have never been unregulated. We must renounce any theory of primitive promiscuity. Such freedom in love and in marriage as we do find in barbarous societies is so strong a proof of friendly feeling and security that it is certain it could not have existed in the first stage of the jealous patriarchate.

. . . .Recognizing sexual jealousy as the moving force in brute man, I have accepted that the primeval family was of the patriarchal type.

The foundation of the Patriarchal theory is the jealous sexual nature of the male. This is important; this is profoundly significant. The strongest argument against promiscuity is to be gained from what we know of this factor of Jealousy in the sexual relationship.

"The season of love is the season of battle," says Darwin. Such was the law passed on to man from millions of his ancestral lovers. The action of this law may be observed at its fiercest intensity among man's pre-human ancestors. Courtship without combat is rare among all male quadrupeds, and special offensive and defensive weapons for use in these love fights are found; for this is the sex-tragedy of the natural world, the love-tale red-written in blood.

This factor of sexual jealousy—the conflict of the male for

possession of the female—has not been held in sufficient account by those who regard promiscuity as being the earliest stage in the sexual relationships. That jealousy is still a powerful agent even in the most civilized races is a fact on which it is unnecessary to dwell. This being so, and since the action of jealousy is so strong in the animal kingdom, it cannot be supposed to have been dormant among primitive men. Rather, in the infancy of his history this passion must have acted with very great intensity. Thus it becomes impossible to accept any theory of community of women in the earliest stage of the family. For inevitably such peaceful associations would be broken up by jealous battles among the males, in which the strongest member would kill or drive away his rivals.—GALLICHAN, *The Age of Mother-Power*.

#### CEREMONIAL DEFLORATION.

Glancing out of my car window one day I saw on the station platform a number of persons whose attention was arrested by some occurrence out of my sight, towards the rear of the train. It was an occurrence that aroused in all the lookers-on the same emotion and it expressed itself in much the same way on the faces of all, men and women, young and old, the loafers and the haste-bound, the old lady fussing along with more bundles than she could carry, and the lad lounging against the station wall, his cigarette forgotten. One and all, with eyes lit up, mouths in an unset, self-oblivious smile, alike relaxed and eager, their whole beings as self-forgetful as children at a circus and as self-expressive.

What was happening? There was no need to ask the grinning negro porter standing so entranced near my open window. Only one incident would make everybody look like that—the incident of a bridal couple, a manifest bridal couple, tagged with an old slipper, wearing conspicuously new clothes, hunted by rice throwers. For a moment everyone in that station was a wedding guest, and getting as much enjoyment out of that mating as conditions permitted.

In some parts of the world the enjoyment of a wedding is less circumscribed. Although the bride herself seldom furnishes the enjoyment directly—*jus primæ noctis* is an infrequent privilege of wedding guests—the wedding music or singing is more exciting, the ceremonial figures or masks in the bridal procession more expressive. And then the bridal couple are themselves the objects of a closer and more untiring attention, and for a longer time, even for a week or more. The couple are zealously prepared

—bathed, perfumed, adorned. They are mocked, badgered, wailed over. They are serenaded, feasted, and finally with much circumstance put to bed. Even there they may be watched.

A wedding is indeed a "social" occasion, a time too when sex impulses go comparatively unchecked. The more restricted they are at other times, the greater the emancipation at a wedding, the licensed period for outburst. The old are especially fond of weddings, we may note, and so is the more self-inhibiting sex.

But weddings are not always available circumstances, real weddings. What then should a group of "merrymakers" do but "get up" a mock wedding? I once looked on at a mock marriage which was celebrated in the saloon of an ocean steamer.\* The bride was a man, a large muscular hirsute sample of virility, his chest well exposed in his white *décolleté*. During part of the ceremony he smoked a cigar. The clergyman was assisted by a physician who interrupted the ritual to make an examination of bride and groom, whispering the results in the ear of each. Behind the bride's lamenting mother marched a waiter, bearing a trayful of beer and wine bottles. The speeches were a mixture of dull American coarseness spiced with suggestions of Viennese perversion—the ship's doctor, an Austrian, played the part of the eugenic doctor.

Revealing as was the performance, I was less interested in it than in its audience. Nobody appeared to think of the display as obscene or even incongruous. The older ladies went on with their knitting, their pleased smiles in accord with the giggles of the girls. The older men stopped their reading or card playing or talking to move up nearer. None in that company of over two hundred looked disgusted or perturbed; they were as amused and gratified as those other passengers in the railway station. To none in either place did it occur that sometime valued feelings—respect for the intimacies of sex, solicitude for its privacy—were being violated. Nor did any one recognize in himself that taste for exhibitionism which not uncommonly characterizes an immature or impoverished sex life.

ELSIE CLEWS PARSONS (*Psychoanalytic Review*).

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\* A very common occurrence on transatlantic steamers in our ante-bellum days. Mrs. Parsons describes the event faithfully. Ed.

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## SYPHILIS: SOME PERTINENT PROBLEMS AND IDEAS.

By DR. IVAN C. DREYFUS,

*Ex-Interne of the Dermatologic and Medical Clinics of Geneva.*

**N**O disease has made greater progress than has syphilis. "Your syphilis," an old practitioner told us, "is not our syphilis of thirty years ago." Its horizons have progressively extended. "Our knowledge of syphilis could be compared to the knowledge that we had of Africa. We knew its coasts but the black continent remained unexplored. The same with syphilis. We knew its cutaneous and mucous manifestations, but its visceral manifestations were almost entirely unknown." (Professor Debove.)

Nobody disputes to-day the syphilitic etiology of tabes, of general paralysis and of many cerebrospinal manifestations. It would be a waste of time to enumerate all the diseases which can be actually traced to syphilis. It is the cause of more chronic cardiopathies than is rheumatism. Its reverberation on the viscera is becoming more and more known and more and more frequent. The discovery of the spirocheta, the Wassermann reaction, the cytology of the cerebrospinal fluid, the researches on the colloids, the refraction indices and so forth, all are so many steps towards complete light. So at least are they considered by many physicians and not a few specialists. And nevertheless, how many problems are there left to solve, how many questions there are still to be answered!

First of all: Is there one syphilis, or are there several kinds of syphilis? In the hospital of Netley, near London, one could see before the war soldiers returning from India with lesions of Asiatic syphilis. The manifestations of this syphilis are different and more severe in Europeans attacked by it than are those of our syphilis. Is it necessary to mention the sores which penetrate to the very bones? We find the spirocheta in these lesions. But is it not possible that this spirocheta is of a different race than the

one in our countries? We had occasion to see in Geneva a young woman who had contracted syphilis—and what syphilis!—from an Abyssinian. From the heels to the top of her head the young woman was covered with copper-colored hypertrophied papules, so solidly crowded one upon the other that it was difficult to see any healthy skin. And that was the first manifestation of the roseola! A little later giant condylomata made their appearance. These contained very numerous spirochetæ, which compared to the spirochetæ usually seen in Geneva seemed thicker, longer and less vivacious. Couldn't this be still another race of spirochetæ?

What physician in France has not seen the exceptionally severe forms of syphilis brought over by the Sengalese and other black troops of Africa? Is it not possible that framboesia is a modified form of syphilis? The cure of these diseases by the same therapeutic agents makes this hypothesis permissible. It is evidently easy to explain these differences and the effects of the spirochetæ by the change in climate and race, and many facts seem to speak in favor of this interpretation. This syphilis, which is very malignant in the Europeans, Hindus and Arabs infected in Africa, is very benign in the negro. At the same time these same Arabs and Hindus bear very well Asiatic syphilis which causes such frightful ravages in the Europeans. (Quennæ, Troendle, French.)

In Central America syphilis which is very serious for the whites and the negroes is mild in the Indians and the Metis (Rutschuh). In Russia syphilis has exterminated the Ostiak population on the river Obi (Razoumovski). In almost all the rest of the country though epidemic in character, its manifestations are of a rather diminished virulence. In the Malays, Neisser has found only insignificant lesions in the primary and secondary stages. The tertiary lesions are very frequent and serious—but never any tabes or general paralysis. Tabes is also very rare among the negroes. (Fordyce.) Syphilis, and particularly hereditary syphilis, attacks the Chinese only slightly, while the birth-rate has been particularly struck down in the native Chinese households in the Sandwich Island.

Even in our midst there are facts difficult to explain. Unfortunately they demand years of systematic observation and on this account they often escape our investigations. These facts make it quite plausible to admit the existence of different races or strains of spirochetæ, spirochetæ which give such and such a lesion to the exclusion of all other lesions. Isn't there a spirocheta

which attacks exclusively or by predilection the nervous system? A spirocheta which attacks only the arteries, and so forth, and so forth?

And here are several facts which seem to lend strength to this point of view.

(1) A gentleman, paralytic, 50 years of age, had when a student sexual relations with a young girl. Four of his friends who had relations with the same girl the same evening all acquired like himself a syphilitic chancre. After treatment, none of them presented any other syphilitic phenomena. Well, *every one of them was attacked with general paralysis.\**

(2) An officer, 40 years of age, suffering with general paralysis, was infected, eighteen years before, with ten other officers by the same prostitute. *All of them died of general paralysis or of tabes*, and he, the last one, died of the same disease.

(3) Five men were infected from the same source. *All died of general paralysis or of tabes.*

(4) Six students, coming out from a jollification, had sexual relations with the same woman and all six contracted a syphilitic chancre on the penis. The greater number of them treated themselves very carefully, but within a period of 30 years *every one of them died, some of tabes, some of general paralysis.*

(5) Three young men had relations with the same woman and all were infected. Two died of general paralysis, the third one of tabes, and within less than 20 years after the infection.

(6) Dr. M. Grossman was able to follow the history of a syphilitic family consisting of a father, a mother and four children. (The probable source of infection was the father.) He noticed the similarity of the effects of a special race of spirochetæ in all the patients. The father suffered from a spasmodic secondary hemiplegia, with irregular and unequal pupils not reacting to light and only slightly to accommodation. The mother suffered from attacks of headaches with vertigo and nausea. Her pupils presented the same phenomena as those of her husband. The oldest of the children suffered with coryza and eruptions from its birth, and was of limited intelligence. The third child also had eruptions from its birth, had convulsions at the age of seven and presented spasmodic contraction of his arms and legs. The two other children gave a negative history. In the first and the last born the pupils were dilated, unequal and irregular, reacting

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\* Moerchen, Lues Nervosa, Mediz. Klinik, No. 43, 1913.

neither to light nor to accommodation. The third child showed in addition to similar ocular troubles a nystagmus, a Babinski sign and an exaggeration of the reflexes of the knee and ankle. *All were attacked with ophthalmoplegia interna.*

(7) A young girl in our service presented signs of hystero-epilepsy. Her father, who contracted syphilis from a mistress, died of general paralysis. The mistress died of tabes, and his lawful wife, who was also infected, was also being treated for tabes. The young girl gave a positive Wassermann of the cerebro-spinal fluid.

(8) Four young men, one of whom was syphilitic but without any manifestations for several years, had relations with the same woman. Three out of them (*i.e.*, the three non-syphilitic ones), contracted a syphilitic chancre and *all four died, some of general paralysis, some of tabes.*

Here are facts which have more significance than that of a simple coincidence. Facts that could be multiplied at pleasure, provided we only followed our patients and noted painstakingly the origin of the chancres. (We believe that it is above all the country physician who could bring light on this subject.)

Noguchi, Nichols and Hough, Uhlenhuth and Mulzer, Wile, Grossman, etc., consider as certain the existence of a neurotropic strain of spirochetæ which present clear tho slight morphologic differences from the usual spirochetæ. (According to Nichols they are thicker and the spirals are larger and less numerous; Wile claims a lesser mobility.) Wile even succeeded in reproducing them in rabbits, in whom they produced neither chancre nor gumma like the ordinary spirochetæ, but the testicles of the injected rabbit usually presented a light or a mild tumefaction. In our mind there is no doubt that there exists a strain of spirochetæ which have a selective affinity for the central nervous system.

Our last case raises another problem. It is an uncontested and it seems uncontestable maxim that a certain number of diseases confer immunity. That is, that a first attack confers upon the organism the power to resist for an indefinite period a new infection of the same character. As a corollary of this axiom it is accepted that syphilis is contracted but once in life. In fact Levadité has demonstrated that animals infected with spirillosis are immunized against another inoculation. This immunity is supposed to be due to the spirillicide properties of the serum. The blood nevertheless still contains parasites and if injected into a healthy



animal it will produce a new infection. On analogy it is admitted that a syphilitic may harbor spirochetæ during dozens of years while his skin and his mucous membrane are refractory to a reinoculation by sexual intercourse. This fact known by all syphilitics gives them security. No fear restrains them from suspicious intercourse. "I run no risk of contracting syphilis because I have it already." This is the *leitmotif* of their declarations. No physician can undeceive them in reference to this perhaps deceptive security. What are indeed the reasons that so strongly support this conception? It is undeniable that but for rare exceptions—exceptions however more frequent since the treatment with arsenical compounds,—a syphilitic contracts a chancre but a single time, is attacked with but a single roseola. But who can tell us that the chancre and the roseola being the syphilitic manifestations of a virginal organism, a patient may not get another attack of syphilis in other forms?

Neumann and Ceak, Finger and Landsteiner, Uhlenhuth and Mulzer, Neisser, Baumann and Halberstaedter, etc., have demonstrated the possibility of a reinoculation in the animal. They have even established the modification of the reinfection. The lesions of these reinfections have the clinical character of the period in which the syphilitic patient finds himself. So in the primary stage he will have superficial squamous nodules, in the secondary period he will have papules and in the tertiary period the lesions will consist of erythematous indurations ending in gummata or ulcerating syphilides. What is more, a reinfection may take place without there being the least cutaneous eruption. In Batavia, Neisser demonstrated that cutaneous injections of syphilitic products into syphilized monkeys caused a loss of flesh and cachexia. And doesn't Professor Gaucher teach that an adolescent who is the victim of tertiary, say gummatous hereditary syphilis, can nevertheless contract a chancre, which proves that hereditary syphilis, which is after all only a modification of syphilis, even when still virulent, may nevertheless be sufficiently attenuated to permit the contraction of a new syphilis?

Most of the others are of the opinion that the parasymphilitic manifestations depend upon a preliminary sensibilization of the central nervous system. (Sensitization of the American authors.) It is basing himself upon that idea that Noguchi was able to produce general paralysis in the animal. "It is probable that the animals must be sensibilized before the spirocheta can infect the brain."

The injection under the dura mater of a particle of a syphiloma rich in spirochetæ remains without effect unless the rabbit received previously during a period of months intravenous injections of dead and living spirochetæ.

Is it not possible that in a patient sensibilized by a first syphilis a new infection may cause the development of cerebral lesions?

In Case (8) referred to above, was it not the second infection which caused in the already syphilized young man the general paralysis of which he died?

(9) A man who has had syphilis more than 20 years ago, who took good care of himself and had no lesions since his roseola, secure in the belief of his immunity, has intercourse with a severely infected woman. Six months later he develops a phagedenic guma of the penis which destroys three-quarters of the organ before further progress can be stopped. A strange coincidence, a student infected from the same source also got a phagedenic chancre which was subjugated with difficulty. Wasn't there here a new invasion of spirochetæ without chancre or roseola, but with precocious tertiary lesions?

(10) A syphilitic woman infected before her marriage, carefully treated, the mother of two children in good health, has extramarital intercourse with an infected individual. Five months later she is overwhelmed with serpiginous syphilides and anal mucous patches. She then infects her husband who up to that time had not been infected by her. She becomes pregnant and gives birth to a macerated infant.

(11) This case has almost the value of a laboratory experiment. A confrere having contracted syphilis, fearing to infect a third person, takes as a mistress a puella publica who had already been infected with syphilis, but who during the last few years had presented no manifestations of the disease. Five months later the young woman presented ulcerative syphilides of the legs and shoulder.

Such cases exist in superabundance. We know a syphilitic who has shown no lesions during 30 years and who developed tertiary lesions as a result of intercourse with an infected woman. Shall we attribute these accidents to the first syphilis, or shall we consider them the result of a superinfection?

All the great syphilographers have been able to conclude from their large experience that when a period of more than fifteen years since the primary lesion has elapsed without any syphilitic

manifestations, the patient seems to be cured. The Wassermann reaction, besides, is also almost always negative. As Professor Gaucher has so well said, "Time may be considered the greatest sterilizer of syphilis." We believe that patients sterilized by time may develop accidents as a result of intercourse with an infected person by the penetration of new spirochetæ in the organism. This syphilis without chancre and roseola still gives lesions corresponding to the secondary, tertiary and quaternary stages of the disease. In our opinion, instead of establishing the dogma of the immunity of the syphilitic we should put him on his guard against the dangers of a possible new infection.

Another problem. Since the introduction of the salvarsan treatment much has been said about the sterilization of syphilis and reinfection. In this connection we have had opportunity to witness a curious and disturbing fact. A patient has contracted syphilis from his friend, a clandestine prostitute. He had a chancre on the penis and was treated by injections of salvarsan. His chancre became cicatrized and the Wassermann remained negative during the two years in which we saw the patient regularly. During this period his friend in spite of energetic treatment had several times secondary lesions, namely, hypertrophied mucous patches of the vulva. Our patient continued to have relations with her without any accident. For the sake of experiment and with the consent of the patient an artificial erosion was made near the seat of the old chancre and on this erosion there was spread the product of the scraping of one of the condylomata of his friend. Sixteen days later the patient presented himself with a chancre containing spirochetæ, a chancre which left to itself was followed by a typical roseola. The Wassermann remained negative until the 17th day after the appearance of the chancre. Was there a reinfection? How is it that the patient could have almost continual intercourse with that girl without developing a chancre, but which we were able to produce artificially? Is it perhaps necessary to have numerous spirochetæ in order to bring about an infection in immunized subjects, while only one or two spirochetæ are sufficient for a healthy organism? Is it perhaps necessary to invoke different stages in the development of the spirochetæ, as is done by MacDonagh?

A third problem. A young man contracts syphilis: chancre present, but uncertainty about secondary lesions; and in less than a year he dies of general paralysis. All physicians have seen

analogous cases. How is it that the spirocheta which normally requires more than 10 years, perhaps 30 or 40 years to arrive at the stage called parasyphilitic, jumps all stages and develops in so few months? Does this happen in individuals subjected to great mental or physical efforts? The cases which we have seen would speak in favor of such a theory. Or should we say that it was a particularly virulent form of spirocheta? In studying the authors of the Middle Ages, particularly the humanist Ulrich von Hutten, we cannot help seeing that syphilis then was different and more severe in its evolution and its influence on life than to-day. Cannot Wells' idea be applied here, and may we not believe that the organism surprised by an unknown disease cannot at first prepare all its means of defence, that across the ages we have gradually acquired a certain immunity and that Jenner simply adapted for smallpox a defence which Nature had already miraculously opposed to certain scourges? We are all more or less immunized by the syphilis of our ancestors. And those who develop cerebral syphilis in less than ten months, do they not owe this misfortune to the excessive purity of their ancestors?

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Contributed to THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY.

### A CASE OF RAPE ON A YOUNG GIRL.

BY DR. F. R. BRONSON.

*The following case recently came to the writer's notice, the father in the story supplying the details.*

Mr. and Mrs. X went to the theater. Their little daughter Irene, thirteen years old, reluctantly finished her lessons, took a hot bath as she was expected to, and went to bed. She was an only child, petted and wilful, and spent all her leisure time reading. Her parents often remonstrated with her for reading so much, and such cheap novels at that, but she was obdurate. She had wanted also to go to the theater, but the parents did not think she was quite old enough for the modern play.

She was alone in the flat, with the exception of an old cook who slept in a room beyond the kitchen. When Mr. and Mrs. X came home, a little past midnight, they found Irene greatly agitated and sobbing as if her heart would break. When they asked her what the trouble was she refused to give any answer. They urged her and begged her to say what was ailing her, or what had happened to her, but to no avail. When the father took her in his arms and began to pet her and stroke her hair and face, her sobs increased in intensity. The parents became worried

and decided to send for a physician. No, she did not want a physician, she would not let him look at her, and her sobs became more loud, more hysterical, her body shaking like an aspen leaf. Finally, the father told her rather sternly that she would have to tell what was the matter or he would immediately phone for Dr. R., a physician of whom she stood since childhood in considerable awe. He knew how to handle her, and he did not hesitate to rebuke her wilfulness and scold her for her selfishness. Also, more than once when she claimed she felt sick, he said that she was a little humbug and that she was not sick at all. She seemed to get frightened when the father said he would send for the doctor, and she then hesitatingly and sobbingly came out with the following story.

After she went to bed, she read for a while, then fell asleep. About ten o'clock, it must have been, the bell rang, and as cook was asleep and did not answer, she went down and opened the door. A man came in, asked for Mr. and Mrs. X, and when he found out that there was nobody in the house, he told her to go to bed and that he would wait. After she got into bed and began to doze, the man also got into the bed, and then he hurt her "something awful." She couldn't say just exactly what he did to her. Later, however, when urged by the mother, she gave such details of the act of rape, including a description of the male organ, the pain following the rupture of the hymen, the ejaculation of the spermatic fluid, that no doubt was left as to the truthfulness of her story.

When asked why she did not scream, so that the cook could hear, she said that when she tried to, the man put his hand over her mouth, and then he stuffed it with a handkerchief. After she told the story she ceased to sob and calmed down. When asked if she knew who the man was, if she had ever seen him before, she answered in the negative. But it could be seen that she was hiding something; that she knew, but did not want to tell. Urged persistently by the mother, she finally told that it was Mr. N. who had a room with the family in the apartment above theirs.

The mother wanted to rush at once upstairs, and strangle her daughter's assailant. But the father succeeded in calming her, and persuaded her to wait until morning. Early in the morning he telephoned up to Mr. N but was told by a member of the family that Mr. N had not slept home, that as far as they knew he was out of town. He had said the day before that he

was going out of town for a day or two. This was to the mother an additional proof of the man's villainy, and she was for running at once to the police or the court or somewhere to get out a warrant for the man's arrest. This the father would not permit. He would permit no scandal or publicity of any sort until he had a private interview with Mr. N. Though he knew him but slightly, he did not seem to him the sort of man capable of committing such a deed on a young girl. He left a note for Mr. N. that he wanted to see him on an important matter, he should please come down as soon as he came back.

Mr. N. came rather late the same evening. He seemed surprised at the note, but he was still more astonished at the reception he received. The mother looked daggers, little Irene ran away and began to sob, while the father looked cold and non-committal. In as few words as possible the father told him what the trouble was, what he was charged with. Mr. N's face was flaming with indignation. "What is this, a blackmailing scheme, or a badger game? But you have struck the wrong party." Mr. N. must be a consummate actor—or he is innocent, thought the father. Irene was called in, confronted with N, and asked to repeat her story. She told substantially the same story as she told the previous night to the parents. By that time Mr. N. had calmed down and while Irene was telling her story, he was watching her in an amused way. "What time do you say was it when I came down here?" "It was just ten o'clock, because I looked at the clock and heard it strike ten." "At that time, Mr. X, I was in Philadelphia, celebrating my sister's tenth wedding anniversary. I went there with my mother who lives in New York. We left at four P. M." And he showed Mr. X. an invitation to the wedding anniversary which he took from his pocket. "Perhaps you wish to communicate with my mother and my sister. Their addresses and phone numbers are. . . ."

By that time the father was convinced, if the mother was not, that at least as far as Mr. N. was concerned, little Irene was simply lying. The mother asked if she was sure that it was Mr. N. At first she said, yes. But after she looked up at the faces of Mr. N. and her father, she began to stammer, and said no, it was not Mr. N, it was another man whom she did not know. When asked why she said it was Mr. N, she said she didn't know, she thought it was, the other man looked like Mr. N.

Mr. N. had a long private talk with the father, pointed out to him what terrible consequences such an accusation might have

for a man who could not prove an alibi, who could hire no lawyer, and who perhaps was unfortunate enough to be known as rather loose in his sexual life. And finally, before going away, he threw out a remark, that he would not be at all surprised to learn that the whole story was an invention from beginning to end.

This seemed to the parents insultingly absurd, because firstly, Irene was never known deliberately to lie, to fabricate stories; she might be mistaken, she might exaggerate things, but she was not a liar; and secondly, how could such a pure innocent child know the details of the sexual act, the appearance of the erect male organ, the process of defloration and penetration, etc.? The mother was furious at Mr. N. for having dared to make such an insinuation. But Mr. N. just smiled, bowed and took his departure.

While fully believing in Irene's innocence, ignorance and veracity, the father decided to have expert opinion on his little daughter's condition. Besides, he feared that if she was really raped she might become pregnant. He therefore decided not to delay, took a taxi and took Irene—the mother of course went along—to Dr. R. Dr. R. examined her, said that the hymen was absolutely intact,—the attempt to insert the little finger caused her to cry out with pain—that there was not the slightest sign of any violence, and when told of Irene's story unhesitatingly pronounced it a fabrication.

When they got back home, the father, always an easy-going man, was furious, and for the first time in his life he gave Irene a severe whipping. She took it as a matter of course, as a well-merited punishment, and hardly cried. The father presented to her the enormity of the crime of such a lie, and showed her that a man could be sent away for it to prison for many years. She was sorry, she won't do it again, but she did not know that people were sent to prison for such a thing. "There, Mabel. . . ." "What about Mabel? Which Mabel?" But here neither the father nor the mother could induce her to say another word.

When urged to explain what made her tell such a story, what put it in her head, she said she dreamed it and thought she would tell it as if it were real. And there the explanation remained for a while. When this detail was told to Dr. R. he said that while it was possible that she had some sort of dream, the explanation was not a satisfactory one. For how could she dream of an erect phallus, ruptured hymen, seminal ejaculation, etc., if she had no idea of those things in her waking hours? But that was all

the explanation Irene would vouchsafe. She dreamed all the story that she told, and that was all there was to it. The parents had to be satisfied.

About a month later a letter came for Irene while she was out. The parents considered themselves morally justified in opening the letter. It was signed "Mabel" and was of an extremely obscene character. The girl described the delight of coitus, what fun she had with her fellow, and it also contained crude drawings of the male and female genitalia. It contained an open and tempting invitation to come to her home on Saturday, when her mother would be out, and they would all together have a lot of fun.

When the parents instituted investigations they found that Mabel was a girl of sixteen, whose father had been dead for some years, and whose mother was a saleslady in a big department store. She was a good deal alone, and was out a good deal with fellows. And the same kind of letter she wrote to Irene she wrote to lots of other girls. Irene was forced to confess that the whole story of the rape was told her by Mabel. She had been recently initiated by a young fellow but while it was with her consent, she preferred to make believe that it was done against her will. She did not complain against the fellow, but continued to have frequent relations with him. One day she described her experience to Irene as she did to several other girls, and Irene by some peculiar perversity of mind transferred that experience that very evening to her own self. And it was a lucky thing for Mr. N. that he could establish his absolute innocence in the matter on the spot. Otherwise he might have had to undergo some unpleasant and injurious publicity. The most complete exoneration does not wipe off the stain entirely. First, because a good many people who read or hear of the accusation do not read or hear of the exoneration; and second, people in general are always more ready to believe evil than good. And even when a man is exonerated they are apt to believe that the accused merely had a good lawyer, or the charge could not be legally proven, but that in reality he was guilty. The mob dearly loves the stupid adage: where there is smoke there must be some fire. It may be true of smoke; it is not true of slander.



## THE GIRL-BOY'S SUICIDE.

By "RALPH WERTHER—JENNIE JUNE."

**I**N the kitchen of a prosperous and refined household of a New England mill town, a flaxen-haired three-year old boy is sobbing as if his heart had been broken. His mother is busy canning half-ripe plums, and he has repeatedly removed one from the basket, and holding it in his mouth, sucked on it, since it was too hard and sour to eat. Repeated scoldings had not sufficed to stop his unesthetic reaction to the fruit, and resort had finally to be made to several hard slaps. The boy has thrown himself full length on the floor, face downward. After sobbing there for a few minutes, he bangs his forehead several times violently against the bare boards and exclaims: "Muvver, I wish I was dead!" \* \* \* \*

A six-year old flaxen-haired boy is seated in the village school. He is suffering from the uncomfortable sensation that is induced by an overfull bladder. All other boys, long before that stage was reached, would have raised the hand and asked to leave the room. But our flaxen-haired boy, having always—since he was able to reflect—felt himself to be a girl, could not think of entering a comfort room exclusively meant for and frequented by "rough boys"—as he regarded them.

Soon it became necessary for him to concentrate all his will power on holding the sphincter vesicæ tight shut, while he wagged his little legs back and forth. He of course realized that it would be a most disgraceful thing to dampen his clothing and the school-room floor. But the horror of entering a chamber restricted to boys exclusively was even greater than the dread of the disgrace in question. Besides he hoped to the last minute to win out. But notwithstanding his extreme concentration of will on the one restriction, a few drops every few seconds exuded, and finally everything gave way, entirely against his will and much to his shame. One can not dam Niagara.

The other boys enjoyed a good laugh at his expense, while his own face was as red as a beet, his features convulsed, and tears hardly kept back. He was unable to say a word when the teacher, after gently asking why he had not requested to leave the room, sent him home to change his clothes.

This experience taught the flaxen-haired a lesson, and persuaded him thereafter to frequent the chamber "for boys only"

as a *last* resort. But his shame forbade his ever sitting down there. Some of the boys, that is, the more exuberant in animal spirits, when they happened to encounter him there, insulted him by improper requests and exhibitions. This was at first embarrassing, but he finally became hardened, and even sometimes granted their requests, especially when persuaded by a stick of candy.\*\*\*\*

A year later the flaxen-haired happened, in the schoolroom, to share the rear seat in one of the rows of desks with one of the two boys in the room whom he regarded as the most beautiful. By the way—after the flaxen-haired got covered up in his crib at night, he would, until he fell asleep, be always thinking of one after another of his most vigorous and goodlooking schoolmates, while continually sucking one of his fingers. He actually adored his seatmate. The latter's hair appeared soft and radiant to him. He was constrained to liken the skin of his face to an unusually beautiful specimen of a peach. His body and limbs impressed him by their sturdiness and perfection of form.

While the flaxen-haired and his seatmate were both seven years of age, the latter was a head taller, and larger in every way. Indeed at the tailor's, the flaxen-haired was always fitted out with a suit meant for a boy two years younger. Because of his extraordinary diminutiveness, people were wont to remark that they believed he would never grow up to adult stature.

In school—because they sat on the rear seat and the teacher was nearsighted—the flaxen-haired and his seatmate would sometimes kiss each other. But on one occasion, the flaxen-haired got down on his knees under the desk. Attracted by the unusual sounds, the boys in the seat directly in front turned around, and one of them immediately was moved to run up and tell the teacher the astounding news.

The flaxen-haired and his seatmate were summoned before the teacher's desk, bade to hold out their palms, and each received several sharp raps with the ruler. The seatmate received his punishment bravely, and returned to his desk with a cynical smile on his face. But for a half-hour, the flaxen-haired wept silently—more over the shame than the pain.

The lady teacher thought the flaxen-haired boy's parents ought to be warned of their son's unspeakable depravity, and so sent the mother a note by another child. The mother said nothing. But the father, who happened not to come home until after the boy had gone to bed, rushed thither, in his hand a boot, which he

had just taken off. Violently incensed on hearing of his son's utter depravity, he hammered him over the body and limbs with the heel of the boot, not caring where the blows happened to fall. \* \* \* \*

It is winter, and a score of children, a nine-year old flaxen-haired boy among them, are coasting on a hill. All the boys, except the flaxen-haired, coast in the usual boy fashion, "belly-flops." That is, at the top of the hill, they pick up their sled, hold it against the body, run a dozen feet to better their start, and then flop down on the sled. This was a feat too strenuous and demanding too much vigor for the soft-muscled and timid members of the gentle sex. They—as well as the flaxen-haired boy, who had always been able to lay claim only to the physical and psychical softness of the gentle sex—always sat upright on their sleds. Furthermore, as the children mounted the hill for another coast, the flaxen-haired boy kept for the most part with the girls.

Because they were impressed by the idiosyncrasy, the other boys were especially moved to tease him occasionally. They would take particular pains to wash his face with snow now and then—an act of which, with this one exception, they thought of making only the girls the victims. Moreover, they would only toss loose snow at him, as they did at the girls, in contrast to their throwing packed snowballs when they wished to tease or aggravate one another. Sometimes as they passed him, they would call out in mingled jest, pity, and scorn: "Girlboy!" "Sissie!" These names humiliated him deeply.

After a while, tired of coasting, the children separate into two groups, and in a vacant lot start building two opposing snow forts about fifty feet apart. Then they get ready a large number of snowballs, after which all the boys, excepting the flaxen-haired alone, take their stand behind the two snow ramparts, where they run the risk of being hit in the breast or face, and steadily throw snowballs at their opponents. The girls keep down below the top of the ramparts where there is no possibility of being hit, while their fingers fairly fly packing snowballs. The flaxen-haired boy does likewise, the eternal impropriety of such conduct on his part not occurring to him. But one of the girls cries out: "Why are you not up there with the boys throwing the snowballs instead of being down here with us!"

That night, after he got to bed, he was unable to exclude

from his thoughts the girl playmate's remark. Why was it that he was not taking a boy's place in life instead of a girl's? Why did he sit upright when coasting, whereas every boy besides himself went down hill "belly-flops?" Why had he repeatedly told his playmates to call him by a girl's name rather than by that his parents had had him christened with? Why did he love to dress up occasionally in the "toggerly" of a girl playmate? For the first time in his life the suspicion enters his mind that he must be a girl entombed in the body of a boy! He bemoans the fact that he had been born a boy. How could he ever face manhood? Would he have to go and vote, like his father? How he shrank from the thought of going to the polls amid a crowd of men! And what would he do when whiskers grew on his face? "Before they can," he meditated, "I will kill myself!"

"How terrible," he further reflected, "to have a penis! Couldn't I just steal away papa's razor for a few minutes, and cut it off, so as to bring my body more into the shape of that of my girl friends? A razor ought to be sharp enough to do the job. O God, change my body this minute by a miracle, and turn me into a girl!" he repeatedly implored his Creator.

It must be said that his primary aim in praying to be changed into a physical girl was that he might thus be enabled to give his more lusty boy friends the reception that he knew one or two of the girls of his set gave them. Being on one occasion confident that his wholesouled, agonizing petition would be granted by a benign Heavenly Father—he was by the way a very religious boy—he actually reached down his hand, expecting to find that his prayer had been miraculously answered. \* \* \* \*

It is a warm summer afternoon two-and-a-half years later. The girlboy, now eleven years of age, accompanies two brothers along the bank of a small creek just outside the village, on the way to the swimming pool. At one point at which some factory hands had frequent occasion to cross and where there was no bridge, they had carefully set a row of large stepping stones across the bed of the creek. No ordinary individual would hesitate to trot across, and the two brothers did it several times just for sport. But the girlboy had not even the courage to set foot on the first stone.

Arrived at the swimming-hole, the two brothers stripped and dived in, where a dozen boys were already swimming about. But the girlboy liked only to recline on the bank and watch the other

boys. Their naked forms had a powerful fascination. They all knew him, and—as already stated—looked upon him as an oddity. On this occasion for the first time it entered the head of one of them—just for a joke—to strip him naked and give him a ducking. The two brothers acquiesced, since they thought it would contribute toward “making a man out of him.”

Several simultaneously set upon him and accomplished their purpose. Incidentally he was made the victim of manustupration for a few seconds, (of which, on himself, he had always entertained the utmost horror, although fascinated the few times he had witnessed other boys, being filled with an intense desire to be their agent, as well as for the satisfaction of his infantile feeding instinct). He was terrified, struggled with all his might, and screamed as if they were murdering him. When released from their grip, he hurriedly dressed and ran home, alone, in terror.

His chagrin at having had his nakedness exposed and being made the victim of a few seconds' manustupration, together with the taunts of the boys at his cowardice and lack of manliness, induced such despondency as he had never before experienced. He was plunged into despair, and his head was drooping in shame. With an intense impulse for self-destruction possessing him, he went, on reaching home, immediately into the cellar, where he knew was to be found a bottle of rat poison. The large dose swallowed nearly rendered vain the subsequent efforts of the physician to save the girlboy's life. \* \* \* \*

Hitherto almost no one has been able to feel any sympathy for the congenital sexual inverts. Nevertheless, no other class of human beings has such a burden of melancholia to bear. Thousands of them are driven to suicide out of every generation, and yet the world is unmoved by their sorrows. Every other human creature, when in sorrow and trouble, receives comfort from his fellows, but mankind heaps sorrow and sorrow upon the head of the already despairing invert. Even his own family turn their backs on him and disown him.

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## SADISTIC TEACHERS AND OTHERS.

### I.

#### A FIENDISH TEACHER.

An instance of a Sadistic teacher and educator is that of Andreas Dippold, tutor, and student of jurisprudence whom the

jury of Bayreuth condemned to eight years of penal servitude for ill-treatment which resulted in the death of his pupil Henry Koch. Mr. Koch, a rich merchant, in the spring of 1903, setting out for a journey to Italy, entrusted to Dippold his two sons, 14 and 10 years old respectively. During the night after having awakened the boys Dippold boxed their ears, beat them with a thick cane upon the knees, legs, chest and head. Then he accused them of having masturbated. This accusation is characteristic of sadistic flagellators of children. The fiction of masturbation increases their own libido. Sometimes he tied the boys by their hands and feet to the bed, frequently he laid them over a table and beat them till the cane broke. During one night he broke seven canes. Sometimes all three slept together in one bed, Dippold between the two boys to hinder them from committing masturbation as he said. When playing ball the boys were stark naked, also Dippold when they bathed together. Sometimes the sadist hugged and kissed the children; he touched them lasciviously, and often with such a violence that they bled. Once Dippold wanted to stick a knife into Henry's body. The boys had to write down "self-confessions" and to accuse themselves of unchastity. The same day during which Henry died he felt very weak, but nevertheless, he had to rise early and take a cold bath. When the boy fainted Dippold gave him a kick with the foot and forced both boys to practice gymnastics. As Henry did not perform well his exercises, his brother was forced to beat the hands of Henry with a stick. Henry fainted again. Dippold carried him to bed. The boy soon died.

The authorities declared Dippold morally defective, but responsible.—It seems to us that for the safety of society such a wretch should have been incarcerated for life; eight years is insufficient.

## II.

### A SADISTIC GOVERNESS.

There are also sadistic female teachers. Such a case is reported in the self-confession of a Masochist. The sadistic female teacher was about 28 years old, tall, stately, with energetic features and movements. She was governess in the mansion of a landed proprietor; the mother was an invalid and had to be moved around in a bath chair. The two pretty girls were 14 and 16 respectively. One correspondent, then a boy of 13, was in the mansion as a visitor of the brother of the two girls. One forenoon

he heard loud crying, entreaties, shrieks and sounds from blows which came from the room in which the girls received their lessons. Peeping thru the keyhole he saw Erna, the 14 year old girl, laying across the large table; the governess had raised the girl's skirts behind and with a cane was beating the naked posteriors. During the noon-day meal he saw that Erna's eyes were swollen and red with crying, uneasily she moved to and fro on her chair; the chastisement must have been severe. The visitor made friendship with the 14 year old girl; she confessed to him that the governess was very fond of beating her and Elsa, her older sister; that she did it nearly every day once, with the cane or a birch rod. Also Elsa always was laid across the table, her skirts raised and the naked posteriors beaten. If the daughters complained the governess accused them of naughty things. Once, after such a complaint, the governess beat them with a cat-of-nine-tails until they were green and blue. Elsa never offered any resistance while Erna made weak efforts to defend herself. Nearly every evening the visitor masturbated with his comrade. One evening they were caught by the governess who locked the door behind her and said: "Now I will give you a sound thrashing and for a week every night before you go to bed I shall whip your posteriors." She fetched the cane, laid the boys, one after another, over the arm of the sofa, raised their shirts and applied the cane till the posteriors were discolored. Both held still. "It burned behind just as if one was sitting on fire, but at the same time it prickled so pleasantly, so voluptuously, the blows made it especially agreeable, it was never so pleasant when we played at it, for we did it again after all. Later I noticed that at the chastisements which had become regular the hands of the governess came as by accident between my legs and tarried there. Thus we were glad to be whipped and when the pleasant time came to an end we were longing for the blows."

### III.

#### A SADISTIC ASYLUM SUPERINTENDENT.

Sadism is especially evident in the case of Colander, the superintendent of the Custodial Asylum "Blohme's Wilderness," near Glückstadt, in Holstein. In 1909 Colander was condemned by the Criminal Court. He was a sexual pervert and the discipline of the institution bred and developed in him the sadistic feeling of power. He was the friend and fellow-student of a pastor and not without some higher education. Of his office he spoke always

with disgust; he merely looked at it as a troublesome means of livelihood. He had no right to punish, on the contrary, it was expressly forbidden to him. Before the court he tried to excuse himself by saying that the same was done in other institutions. The punishments inflicted by Colander were exceedingly disgusting and barbarous. A dying woman suffering from consumption was tied with a rope to a chair. A girl was forced to sleep for a whole week on uncovered boards. Others were tormented by being prohibited to use the toilet. Many girls were chained and beaten. Colander wound a chain round the arms of a girl, forced her to stoop down, put his foot on the end of the chain so that she was unable to move and beat her with a cane. Another girl was harnessed to a plough; at another time the chamber-pot was put over her head and thus in the wintry cold she had to stand in the courtyard. When the girls were whipped, which he did not always himself, he stood by and laughed. The female collaborator of the Superintendent Colander was the unmarried Malwine S. who was just as cruel as her master. In one case she forced a girl who had soiled the refectory, to fill her mouth with feces; Colander first pulled the girl by her hair down to the floor and beat her until she was willing to do everything her tormentors wanted. In another case Colander was assisted by Malwine S. when they forced a girl to drink coffee from a chamber-pot.

#### IV.

##### A SADISTIC PRIEST.

A sadistic Catholic priest proceeded in the following manner. The little ones, one after another, had to come to his study. After their entrance he locked the door and asked them whether they were willing to suffer a little for the Lord Jesus Christ who suffered so much for the sins of the world. He described the pains the Savior had suffered, and man's depravity by which his wounds were torn open again. The pains of the suffering Savior could only be alleviated when pious people imposed upon themselves voluntarily painful penances. After having worked upon the victim in this manner, the hypocrite asked whether it would not contribute something to alleviate the pains which daily and hourly were inflicted upon the Savior by the sins of men. When the girl answered timidly "Yes" or kept silent, she had to lay down upon the sofa, and the Reverend Father stripped her and whipped her with rods, stinging nettles or thistles.



## V.

## AN UNNATURAL SADISTIC MOTHER.

A young widow was the mother of two very pretty daughters, 14 and 12 years old respectively, and a son, 15 years old. Since the death of her husband the young woman suffered from intense sexual excitements which caused sadistic feelings in her. She made the acquaintance of an unmarried man and by and by began to ask his advice in family affairs. She complained to him that her children did nasty things, they practiced masturbation, when the sisters were naked in the bathroom the brother peeped thru the key-hole, etc. There was probably no truth in all these accusations. She began to ask the friend of the family first to punish the boy for his bad conduct. First the friend believed all she told him and whipped the evildoer; the mother was always present. She procured a rod, a whip and a cat-o'-nine-tails. The boy had to strip and to lay stark naked across the sofa. His member was maturely developed. The friend liked this kind of work. Later on the mother asked him to punish also the daughters, first the younger and then the elder one. Both had to lay across the arm of the sofa, the mother herself removed the clothes. Also here the cat-o'-nine-tails with 22 tongs was applied. The girls were well-shaped and prematurely developed. Later they had to strip. As the elder one refused to appear naked before the counsellor of the family she was allowed to wear red boy's bathing breeches which did not cover sufficiently her genitals. The chastisement during which the mother helped to hold the child was executed in the following manner: the girl lay on the sofa, her legs were bent over the abdomen towards the head. The mother let the bathing breeches disarrange themselves so that the whipping friend saw the uncovered genitals. If she wanted his execution the mother wrote the friend sadistic letters, *e.g.*: "To-day Valerie must have the cat-o'-nine-tails, but without bathing breeches."

The executor did not let her wait long. The sadistic mother schemed a further excitement by having the naked children whipped together. Finally she reached the limit. One day as the friend had covered the three children with red stripes she demanded the chastisement for herself. She laid down on the sofa and received what she desired.

## MASOCHISTIC PERVERTS.

A remarkable case of Masochism: He was born in 1846, in Northern Germany. An active and efficient business man, tall and stately, with keen and clear eyes. He entertained sexual relations with a former prostitute. They corresponded, their letters were full of cruel expressions. She was the "master," he the "slave." The woman had to furnish a real torment-chamber; the walls were covered with black cloth. A windlass was fastened in the center of the ceiling. A heavy scaffold with wheels stood in a dark corner. A belt, a rope, a dog-collar, a sword-cane, sticks, straps, heavy iron hand-cuffs with screws and keys and a magic lantern decorated the walls. By means of the windlass the Masochist was drawn up; this excited him; his face became blue and he ejaculated.

When he was tied to the scaffold he had the illusion that he was going to be executed. The woman had to force the masochist to commit the most disgusting acts. When he tried to offer resistance she had to hold him by the nose, stick pins in the soles of his feet, etc. When they ate together he was laying under the table or in a corner; she threw at him bones and the remnants of food. He barked like a dog, wore a dog-collar around his neck, and wanted to be called "Nero." He scrubbed the floor of her rooms and peeled potatoes. She had to ride horseback on him and he carried her from one room to another. The woman had to lock him up in a clothes-press; he wore a chain around his neck so that he could not move.

\* \* \*

About ten years ago "the Masochistic Institution" of the Countess Augusta Strachwitz of Berlin created a great sensation. She was well known among the fashionable circles of Berlin. She was of low origin, the daughter of small farmers. After her appearance in Berlin she soon became a celebrity among the frequenters of the night-café. She was known as the representative of the masochistic specialty and called the "Thrashing Countess."

She bought herself a husband from among the nobility, a Silesian Count Strachwitz who worked as clerk in a lawyer's office. Soon after the marriage ceremony she dismissed him. After she had become a countess she began to live in great style and undertook travels which led her to all the health-resorts and several times to the Riviera. After her return to Berlin she rented two houses which were furnished in such a peculiar manner that soon the suspicion of the police was aroused. She hung out a shingle

with the inscription "Massage" and ran a veritable torture-institution. In April, 1905, the police raided her houses and seized a number of masochistic-sadistic apparatus; a suspension apparatus, whips, scaffolds, rods, knouts, snaffles, halters, boots with spurs, dog-chains, spiked dog-collars, and the like; also the throne on which the masseuse in transparent gowns was sitting before her visitors.

Already then she was accused of pandering and of having procured schoolgirls to old bon-vivants. She was discharged but soon she was accused of a more serious crime, namely of having sold into prostitution her 17 year old daughter, the offspring of a former marriage with a tailor in Hamburg. The countess was acquitted for pandering but got 6 weeks imprisonment for abduction. After this the countess lived in rather straitened circumstances, but she could still be seen in all the watering-places, as Marienbad, Baden-Baden, etc. Everywhere she attracted public attention by her strong features, her red hair and her magnificent set of teeth. She tackled also authorship and poetry and published a volume of lyrical poems which were absolutely harmless and without the least erotic element.

In the night of October 8, 1909, she was killed in her residence. She was stabbed in the left shoulder and near the heart, and shot in the neck and under the left eye. The murderer was a young clerk who had amorous relations with her for several years. There must have been a violent struggle for the murderer died the same day from his wounds.

The motive was apparently jealousy as the countess entertained relations with another man with whom she intended to go to Italy.

\* \* \*

Merzbach narrates of a physician, 45 years old, a serious and highly educated man who goes so far in his masochistic feelings that he renounces all virility. The letters to his female master he signs with the words: "Your faithful and devoted servant and slave Elizabeth." One day he met his female master on the street and forgot to salute her; she knocked the hat off his head. He wrote her: "I know that I have committed a serious crime against my master who meditates by day and night what new torments she may impose upon Elizabeth, and I repay her with insolence and disobedience. Therefore I will and I must do penance and I implore you, worshipful master, to designate soon a day of torment

on which I shall undergo a severe scourging. I hope I shall be able to regain your favor by new and painful penances which I will suffer with constancy and after I have girded my loins with a seven-fold spiked belt I wish that my back will receive a scourging of 300 blows from you, my cruel goddess.”

\* \* \*

Another masochist who has metamorphozed into a woman, calls himself Catherine. He asks his female master to write an “order” with details which excite him. As “slave of the chamber pot” his chief duty consists in cleaning this vessel.

#### THE PERVERSION OF VOYEURISM.

In a certain large hotel an elegantly furnished room with a beautiful bed was reserved for newly-weds. Through the door which connected this with an adjoining room the headwaiter had bored a peep-hole which was not easily noticeable being bored in man’s height. When he made his observations he stood on a chair from which he was able to overlook almost the whole room, chiefly the double-bed, washstand, etc.

As soon as that room was occupied as bridal chamber he managed so that the adjoining room from which he made his observations, was not rented. He kept book on the numerous bridal nights which he watched as the years went by. He divided the young couples in such ones where a defloration of the bride took place as he concluded from his observations, and in others where it had taken place before. He had special rubrics for cases in which the coitus was preceded by cunnilingus and fellatio. He also registered a paedicatio in anum. In other columns he registered cases in which the bride refused cohabitation, in which the husband’s phallus did not get erected, where he was totally soused or where the couple apparently according an agreement did not cohabit. When the bride stripped entirely, this was marked with a “N” (naked). During his observations the peeper frequently masturbated, sometimes he had a spontaneous pollution. To increase his own sexual excitement he initiated the apprentice; the latter had to stand on a chair and to look on while the headwaiter peeped through another hole and at the same time played with the erected phallus of the boy or took it in os suum. Thus he was found out finally.

In a similar manner a servant-girl had bored a peep hole in the door of the sleeping-room of her employers whom she observed while cohabiting.

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## EDITORIALS AND EDITORIAL NOTES

### NOTICE TO OUR SUBSCRIBERS.

Beginning with this month, the subscription price of *THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY* is Five Dollars per annum. But our old subscribers may still subscribe at the old rate of \$4.00 per annum, or \$10.00 for 3 years. So will you do us the kindness and renew your subscription *now*, without waiting for a bill? It will save us so much trouble and expense. *Please do.*

\* \* \*

This *JOURNAL* is the only one of its kind in the English language. It fills a need that no other journal has ever attempted to fill. We have never made any special promises, preferring to let the *JOURNAL* speak for itself. But we have a series of articles for the coming year which, we know, will make the *JOURNAL* more unique, more interesting and more valuable than ever. If you are at all interested in the important and ever broadening subject of sexology—the physiology, psychology and pathology of sex—you cannot afford to be without this *JOURNAL*.

### DEATH DURING SEXUAL INTERCOURSE.

He was fifty-two years old. But nobody took him to be older than forty. His abundant black hair, which showed just the slightest tinge of gray at the temples, and his ruddy complexion gave him a youthful appearance. But if a man is as old as his arteries, he was at least sixty years old. His doctor told him once: You look forty, chronologically you are fifty, but in reality or arterially you are sixty. His arteries were hard, and his blood pressure over 180. And he had brought on this condition by his excesses. He ate and drank enormously, smoked incessantly, and worst of all, he indulged daily or nightly in sexual excesses. They were not ordinary, moderate sexual relations, but real excesses,

into a description of which it is not necessary to enter. He was warned by his physician a number of times. He was told that unless he changed radically his entire mode of living, he was likely to go off suddenly any time. He did not like the idea of dying suddenly; life tasted sweet to him; he was enjoying it too much. So he gave up smoking entirely, ate moderately, and drank but little and only occasionally; but one thing he refused to do, and that was to diminish the frequency of his pilgrimages to the shrine of Venus. He was told that in his case that was the most important thing to do; the possibility, nay, the probability of his dying during the sexual act was presented to him. But he would not take the warning. And to-day's papers have the announcement of his death. He died early yesterday morning. He died of "heart disease." And only three or four people know exactly how his death was brought about. His lady friend who knew his doctor sent for him immediately, but when he came he found that there was nothing for him to do. The man was dead beyond resuscitation.

New York still remembers the sensation that was created by the sudden death of one of our millionaires in a cheap hotel here. Cases of sudden death during the sexual act—what the French call "the sweet death"—are not at all infrequent; certainly much more frequent than the public has an inkling of. And these cases of sudden death, while occurring in the lawful marriage bed, are particularly frequent during *illicit* relations. The reasons for it are self-evident.

People with high blood pressure, with hard arteries or any cardiac trouble should therefore earnestly be cautioned against any sexual excesses; but they should be doubly warned against indulgence in illicit relations.

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#### WORRY AND LIBIDO.

Physical exhaustion and disease may depress the libido in men and women, and it may not. We know that consumptives in the last stages may be strongly libidinous; we know several typhoid fever patients who a week or two after recovery, during convalescence, when they were still hardly strong enough to walk, exhibited a strong libido and indulged excessively in sexual relations. But there is one factor, that will surely, quickly, almost invariably depress or entirely abolish the sexual desire, and that is *worry*. Worry and fear are the greatest, most efficient, almost infallible anaphrodisiacs.

A rather interesting case of a young couple recently came to my notice. Married about three years, both enjoying exuberant health, possessing all the world's goods, without a care in the world, and still genuinely in love with each other, their *vita sexualis* was very active and very satisfactory. But the second draft came around, and they began to worry. They "worried themselves sick." She cried often and could not sleep nights. He did not cry, and he still could sleep, but he worried greatly—more than he cared to admit. He hated to leave his beautiful young girl-wife, as well as the comforts of home, and while he was not at all a physical coward, what he read about the "cooties" and the rats, did not make him very eager to exchange his comfortable apartment for a trench. Before they took any account of the matter, three weeks passed without their indulging even once. And prior to that, during the three years of their married life, not one week had gone by, without their indulging, once, twice or three times. And now when he did make an attempt, the result was highly unsatisfactory, both to him and to her. Another attempt two weeks later resulted similarly.

In the meantime the husband whose sight in one eye was poor, consulted an ophthalmologist, who assured him, that he had nothing to fear, that he would never be sent to France, that in the worst case he would be given limited service here. Then the outlook for peace became more favorable, and he became convinced that there was not much chance of his being taken away from his wife and his home. He ceased to worry. And with the cessation of the worry, his *libido* came back in its former—for a while in increased—strength. And the same thing happened to his wife. In our practice we have had many striking examples of the effect of worry on the *libido sexualis* in both sexes. Yes, worry is a great *anaphrodisiac*. And it shows more unequivocally than anything else does that in modern civilized man the *libido* is influenced by psychic as much as by physical factors; perhaps even more by the former than by the latter.

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#### FALSE ACCUSATION OF RAPE.

We trust that our readers, particularly those among them who belong to the legal profession, will read the article "A Case of 'Rape' on a Young Girl" with more than the usual attention. Not because the case is especially extraordinary—similar and stranger cases have been reported in literature—but because it

serves to remind us of the great danger that men are often in from false accusations by female children and women. It was nearly a century ago that the famous Sir Astley Cooper cautioned his students to be extremely careful when dealing with accusations of rape by young girls. The words of Sir Astley Cooper are worth repeating:

"...From time to time it happens that an impressionable mother becomes alarmed at the discovery of some discharge and suspects that her child has been mishandled. She seeks a physician, who unfortunately does not know this disease, and declares that the child has a venereal discharge.... What happens in such a case? The mother asks the child: 'Who has been playing with you?' The child answers in all innocence: 'Nobody, mamma, I assure you.' To which the mother replies: 'Oh, don't tell me any such lies; I'll spank you if you do.' And then the child is led to confess what never happened in order to escape punishment. The child finally says: 'Such and such a person took me on his knees.' The individual is questioned and denies emphatically. But the child, fearing the threats of her mother, persists in her story. The man is taken to court; a physician who does not know the nature of the discharge gives his testimony, and the man is punished for a crime that he has never committed."

Sir Astley concludes by saying: "I have seen such cases more than thirty times in the course of my life, and I can assure you that a *number of men have been hung* in consequence of a similar error."

And though these words were uttered nearly a century ago, and though those who have had experience with rape cases are aware of the fact that not in one out of ten cases are the charges of rape found to be true, men are still subjected to the disgrace of publicity, to imprisonment, to blackmail, to money settlements, etc. on the unsupported testimony of girls. Mothers are particularly apt to believe the statements of their little daughters, and sometimes by the aid of leading questions they guide them to the invention of the accusation.

In the next issue we shall publish a number of cases of false accusations of rape which will demonstrate how careful and cautious one must be in giving credence to the unsupported statements of young girls and women. In *all* cases where there is the slightest doubt the accused should be given the benefit of the doubt. For girls are sometimes remarkable liars and *devilishly cunning* inventors.







I.—“Ralph Werther” at 33—from 19 to 31 a female impersonator and amateur fairie under name of “Jennie June”



II.—Rear view of "Ralph Werther—Jennie June" at 33



brown boy succeeded through his coquetry in inciting the manly boys into chasing himself and his girl clique. To be thus chased by a sturdy boy was for him the highest earthly happiness.

On other afternoons after school, he would accompany some of his girl friends to their homes, where they would play hide-and-seek in out-of-the-way parts of the house. Once to a request of one of them, he could only reply: "I do not know how!" And he never gave the matter another thought. But he had a craze to exchange outer clothing with one of them, and thus clad, they would stroll about the streets where they were likely to encounter boy acquaintances in order that he might display to them his unusual skill in female-impersonation.

His older acquaintances, as well as his parents, would often point at him the finger of scorn for his girlish predilections, but that did not stop him. To pass his life as far as possible like a girl was the very essence of existence. For it he was willing to sacrifice everything else. \* \* \* \*

The nut-brown boy happened to be a book-worm, and we see him now a junior in a college situated in one of our great cities. Having attained his growth, he is of remarkably slight build and his face looks much younger than his years. His athletic classmates, when seated next to him, are wont to throw an arm around him and cry, "Child!" They remark to one another that they "never met any one else with so little of the animal in his make-up as he." He acquired the nickname of "Cato the Censor" because he habitually rebuked any one guilty of a gross expression in his presence. "If any one was ever morally perfect," his classmates would say, "Ralph Werther is it."

But what of the other side of this junior's life in a great city?—Just after nightfall, we see the nut-brown boy—now a youth of nineteen—in his room in a high-class boarding-house. He is putting on a cast-off suit. He places some money in a pocket, besides several bills in a shoe. He stuffs a few matches in one pocket and a wet sponge, wrapped in several thicknesses of paper, in another. He then carefully goes through his clothing a second time to make sure that he has not by oversight left on him some clue to his identity.

He creeps stealthily out of his room, closing the door softly so as not to attract attention. After listening to make sure that no one is about to ascend the outside steps leading to the street, he opens the outer door and glides out bareheaded, a cast-off soft cap crumpled up in his hand. Hurriedly crossing to the opposite

side of the street lest some acquaintance should encounter him in his shabby apparel, he puts on the cap, pulling the tip down over his eyes. He walks a mile to a car line not likely to be patronized by any one who knows him and rides to a quarter of the city entirely inhabited by foreign laborers of the poorer class.

These nights—one each week—had a great fascination for our nut-brown boy, or more properly now, “the fairie boy.” With a half score of adolescent laboring men and two or three young women, the evening would be passed in some humble two-room apartment. Everybody was exceedingly happy, and the fairie boy perhaps the happiest of all, sitting now in one young man’s lap, and now in that of another. These gallants of the slums petted and babied him more than they did any of the girls, and even right before the eyes of the girls. In his actions the fairie boy was far more feminine and babyish than any of the girls, as well as far more amorous and skilled in coquetry. The *filles de joie* of the slums thought nothing strange of him, as the nature of such biological sports was well known to them.

Having, toward midnight, bid his convives farewell, he turns the first corner and sprints, turns another corner and sprints, and repeats this manoeuver several times as if bent on giving the slip to any possible follower. He then boards a car for his own quarter of the city. He lets himself into his house and his room without any one ever learning of his nocturnal excursion. \* \* \* \*

The nut-brown boy has graduated from the university with high honors, and has entered on a promising professional career. He is blessed with all the good things of life. Several young-woman admirers seek to insinuate themselves into his life, but he turns the cold shoulder on all. He is unable to see anything beautiful or attractive about the most queenly of them. \* \* \* \*

A few years out of college, Ralph Werther is seen, pale and hollow-eyed, climbing into a prison wagon with other culprits recently sentenced by the judge, and on their way to take the train to serve their various terms in state’s prison. The slums were combed in order to obtain witnesses against our nut-brown boy. “To think of those people coming into the box one after the other to testify against me!” he reflects as he is on the way from jail to state’s prison. “When I see other young men rejoicing in their manly vigor, and pointing the finger of scorn and hatred at me as one entirely abandoned to evil, I want to die! I want to die! . . . I, whom all my ordinary associates always thought to be the purest and most pious of men, on my way to prison! I, the last one

whom any of my early friends would have expected even to be ever arrested! But God's will be done. . . To think that I am the one to disgrace my family! I have been the scholar, the literateur, the only collegian of my father's family, and have by my achievements in learning brought the most honor on my father's house of all his children. I am also fated to be the one to bring the deepest disgrace upon it!"

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Translated for THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY.

TIME IN ITS RELATIONSHIP TO THE NEUROTIC.\*

By DR. WILHELM STEKEL, Vienna.

*Translated*

By SAMUEL A. TANNENBAUM, M.D., New York.

THE efforts to formulate a definition of *hysteria* that shall be generally acceptable have thus far not proved successful. We even find it difficult to define the term *neurosis* although we all know what we mean by it. It is only since Freud has introduced us to the conception of *repression* and the *unconscious* that we have advanced somewhat towards our goal. Since Freud's first analyses we know that the neurotic's thoughts and actions cannot be explained by reference to his conscious mental activities only. From this point of view a definition might be attempted. It would be somewhat as follows: *Neurosis is the condition in which as a result of unconscious and conscious motives the boundaries between reality and fantasy are temporarily obscured.* In the psychoses the fantasy—which may be designated as the reality of the unconscious—has completely repressed the reality as a whole or a definite portion thereof. *The unconscious knows no fantasies; it knows only realities.* We speak of a psychosis when this valuation on the part of the unconscious is accepted by consciousness permanently and without correction. But if the boundaries between reality and fantasy are unsettled, variable, and constantly being corrected, then we may speak of a 'neurosis.' So then we may say that in a neurosis there is a region that lies *between seeming and truth.* This borderland is now claimed as the property of the conscious and then again wholly or partially ceded to the unconscious.

The neurotic betrays himself in the attitude he takes to realities. He is really not capable, as it were, of coming to terms with realities. His one principle seems to be to reject (*i.e.*, to annul)

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\* The paper that is here translated first appeared in the *Zentralblatt für Psychoanalyse*, 1912, No. 5. The translator's comments are in square brackets.

realities and to replace them with fantasies. This non-recognition of realities sometimes takes on the most wonderful shapes. It reminds us of nothing so much as of kings in exile, *e.g.*, the Orleans family, who refused to recognize the republic, assumed the titles of royalty, named a successor to the crown, wrote letters to their 'loyal subjects,' and, in short, acted as if the republic were not a reality. They nullify the reality just as the neurotic does.

A young man of 26, suffering from obsession neurosis, tells me about one of his peculiar obsessive actions. In the righthand pocket of his coat he always carries a scrap of an old letter. He would be very miserable if this scrap of paper were not in his pocket. For two years he has been carrying this quite faded and badly torn papyrus about with him. It is the original of an 'ostensibly wholly indifferent' congratulatory letter addressed to a lady who had been married two years before. The lady in question never interested him much and he cannot account for his remarkable action. But the analysis discloses a profound affection that he had unconsciously cherished for the lady for many years. In fact the neurosis broke out after the marriage of his sister and again after the wedding of this lady (who had been a friend of his sister). In both instances it was the loss—the permanent loss—of a loved one.

What then is the meaning of his obsessive act? *It annuls a reality and fixes [i.e., perpetuates] a past reality that is now become a fantasy.* Our patient behaves as if the lady had not yet married. He has not even mailed his congratulations. She is still free; she is still waiting for him, and he has not lost her forever. He annuls the reality of her marriage and substitutes for it a pleasant fantasy which is itself only the fixation of a past reality. In his fantasy the lady is still a maid. The congratulatory letter has not been mailed because she is still unmarried. He really contents himself with a shred of reality, with the fair copy of his congratulatory letter, and makes of it a support for his fantasy. This is only one example out of many. Our patient is guilty of many such annulments. And because of these he is utterly unfit for practical life. He obstinately ignores the present and lives as if those two years had never been. Time has stood still with him. This, combined with other determinants (spiting his father!), accounts for the fact that he was incapable of continuing his studies this year. Why should he study? Time has no meaning for him, and did he not have to perpetuate by artifice a condition that had existed two years before?



This patient also manifests an obsessive symptom which lends itself very nicely to explanation by the law of 'bipolarity.' He carries still another letter in his pocket. It is in fact only the transcript of a letter that his mother once wrote to a young man she had known in her youth. One sentence in this letter read: "where is the beautiful youth that brought us such a wealth of red roses?" At the time he intimated to his mother that an evil-minded person might infer from that sentence that there had been a love affair between her and her friend. Frightened, his mother changed the sentence. But he carries the transcript of the original draft in his wallet for a period of almost six years. This piece of paper was his proof for those unconscious suspicions,—such suspicions as the 'neurotic family romance' produces in great abundance. Here too the 'scrap of reality' was utilised to lend support to an unconscious fantasy. But the principle underlying it was not that of annulling realities. On the contrary! His mother's annulment [*i.e.*, correction] was not accepted and the 'evidence' was given full credence. In this instance the little fragment of reality was welcome and was utilised as a support for the dream world. In both cases we see the partisanship of the neurotic whose psychic phenomena manifest his wish-fulfilling tendency.

Let us cite another example. During another analysis the patient manifested such an overwhelming transference upon an old housekeeper that she had to be discharged. The patient thereupon quit that boarding house and took his meals at a restaurant. But a series of obsessive actions prove that in his unconscious he quickly annulled the fact of the woman's discharge. After every luncheon he had to go home and lie down a few minutes—something he had never done before. Interpreted this means that he goes to his old love; she has not been discharged. He must go home. Every day he goes into the empty kitchen, speaks a few words to himself, sees that the gas is not escaping, etc.,—always with a different excuse. He pays his beloved a visit. In short, he is still living with her, and his dreams show that her removal has not terminated their relationship. His unconscious recognizes no realities that do not meet with his approval. It is possible, of course, to maintain that my so-called 'tendency to annulment' is only a special kind of repression. But the facts do not support this view. A woman had in her youth been subjected to a very serious trauma at the hands of an uncle. Various obsessive actions turn out to be the repetition of this occurrence which she had completely 'forgotten.' In other words, *her unconscious knows some-*

*thing that is locked from consciousness.* But how does the patient with the transcript of the congratulatory letter act? In his consciousness he knows that the lady in question is married; but *his unconscious will take no cognizance of this marriage.* It simply ignores the unpleasant reality. Both principles—repression and annulment—serve unconscious tendencies. Repression\* withdraws [unpleasant] facts from consciousness and consigns them to the unconscious. Annulment also shoves [unpleasant] facts aside, but it does so only in the unconscious. *The fact remains a fact in consciousness.* [Consciousness does not lose sight of the fact as such.] Annulment is therefore the opposite of repression.

Whereas in the two cases cited the permanent loss or, better expressed, the loss for all time is annulled and ignored, we know other cases in which a reality is still clung to tenaciously and perpetuated for all time even though the reality is long since past. Certain childhood impressions are not subject to the [devouring] uses of time. In these cases the unconscious does not acknowledge [the passage of] time, *i.e.*, it refuses to acknowledge it. In truth every reality is reality only as long as it is the object of sense perception. To perceive is to see the true state of things. For the neurotic there are realities which are eternised by not being withdrawn from the visual field of consciousness. Every perception infallibly becomes the reproduced perception that we call memory. *The neurotic transforms permanent recollections into sense perceptions.* This tendency manifests itself in dreams, hallucinations, in transformations of the present into repetitions of specific historical scenes, the zinc etchings—as Freud has aptly termed them.

To do this the neurotic must always disregard one important element, *viz.*: time. 'In time' time destroys all realities. This destructive tendency of time is obstinately ignored by neurotics.

Let us take the familiar example of an adult neurotic whose eroticism is fixed upon one of his infantile mentors who, as far as physical qualities go, is really beyond being [sexually] lovable or desirable. How does such a fixation come about? How can it come about? Does not the invalid see that the ideal he once thought so beautiful has become old and wrinkled? Yes, in his consciousness he sees it, but the affect continues for all that. But because of his emotions he really does not note that the love object has aged. His unconscious takes no cognizance of the havoc wrought

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\* [It must be borne in mind that repression and forgetting are not identical processes and that not all painful memories can be repressed. This matter was explained by me elsewhere in this periodical.]

by time. There is a very beautiful poem by Wilhelm Pfau entitled, "Mama will always be beautiful." A little boy sees an elderly woman and makes some derogatory remark about her. His mother takes him to task therefor and reminds him that she too will one day 'come to this favor.' Hearing this, the lad shakes his head and says: "Oh, no! mama will always be beautiful!"

Infantile ideals withstand the ravages of time. It follows therefore that the neurotic, [owing to his psychic infantilism,] is in perpetual conflict with time. He shoves back the hands of life's clock. He is still a child and has his young mother or he ignores his marriage and is still a student, etc. He despises time and squanders it just as some inheritors of great wealth, despising their parent's gold, squander it. This contempt for time is already a kind of overcompensation. Once upon a time in his childhood he overvalued time.

*The problem of time is the child's tragic problem.* His 'elders' are the 'older ones' [=parents]. The older ones have all sorts of rights and privileges. He must obey them because they are older. They are richer in the matter of time. They are so and so many years ahead of him. Our analyses show us how painful the youngster finds this conflict. He would above all love to be his own father. He would love to be grown up. Time passes much too slowly for him. A year seems to him an eternity. We may recall the keen interest the child takes in its birthdays, the pride with which it registers each new year. The child is perpetually thinking of time and even of the complicated problems of eternity. In proof of these assertions I quote herewith the primitive poems of Oscar (aged 6).

The first poem is entitled "The rumbling railway" and runs as follows:

It rumbles and rumbles!  
 'All aboard' and 'all out'!  
 'Change here' and 'change there'!  
 To couple and uncouple.  
 Ho, there, porter, come,  
 And drink thy bellyful.  
 It rattles and rumbles!  
 It rattles and rumbles!

The practised psychoanalyst will have no difficulty in discovering the symbolism in this simple composition. But the second poem of this precocious youngster reveals a brooding on problems

relative to time. It is entitled "Fleeting Time" and runs as follows:

Time is fleeting.  
 To me it seems as if  
 Each minute meant the loss  
 Of many hours.  
 To me it seems as if  
 The days were swallow'd up.  
 Time is fleeting.  
 I'm growing old.  
 My limbs grow weak and tremulous.  
 My hair grows silver white.  
 Time is fleeting.  
 Time is fleeting. (Sonny composed this.)

We note here the boy's intense identification with his father in whom he had detected, not without a certain amount of malicious delight, the first signs of advancing age.

We have another poem from the pen of this boy written when he was 9 years of age. This too deals with problems pertaining to time and treats of love as manifested in youth, in adolescence, in adult age, and in old age.

Other children take a lively interest in the ages of monarchs and more especially in figuring out how long they reigned. The thought that occupies them is the desire to survive everybody,—a thought that never loses its pathogenic force and constitutes one of the roots of hypochondria. Among the most common fantasies of children may be included that of the destruction of the whole world, excepting only the dreamer himself. The desire to survive the parents manifests itself in the desire for the death of the parents,—a subject of which little children like to speak. (c.f. Freud's very valuable study of "little Johnny," published in the *Jahrbuch für psychoanalytische und psychopathologische Forschungen*, vol. I.) The child also takes a lively interest in the differences between his and his parents' ages. One little lad of 5½ years who amazed the whole neighborhood with his mathematical talent prepared a table of figures showing that if he lived long the difference between his age and his mother's would steadily grow less and less. When he was a year old his mother was 20; she was 20 times as old as he. Four years later she was only six times his age (24). [The lad's arithmetic seems to be a little at fault

here.] The following table illustrates his fantasies and calculations:

|        |         |                         |       |         |
|--------|---------|-------------------------|-------|---------|
| 1....  | 20....  | twenty times            | ..... | (20x1)  |
| 5....  | 25....  | five times              | ..... | (5x5)   |
| 10.... | 30....  | three times             | ..... | (3x10)  |
| 20.... | 40....  | twice                   | ..... | (2x20)  |
| 40.... | 60....  | one and a half times    | ....  | (1½x40) |
| 80.... | 100.... | one and a quarter times |       | (1¼x80) |

Notwithstanding this pleasant kind of foolery, the child was eaten up by the thought—a thought which is probably the common property of all neurotic children, and perhaps of all children—: ‘I shall never catch up to my father!’ Every neurotic child would love to be its own father. “Little Johnny” sends his father to sleep with his grandmother. He thus makes his father his grandfather and himself his father. [Advancing his father one degree in the scale, he advances himself in the same ratio.] Persons of this kind, if they happen to develop a neurosis in later life, invariably suffer from a fear of “not getting there.” They have the positive consciousness that they can never overtake their parents. Such neurotics are ever re-enacting their ‘inability to get there,’ whether it be in connection with catching a train or getting to the theater in time (as I have shown in my essay on ‘the neurotic as an actor.’)\*

The problem of time occupies these neurotics in the most diverse ways. They never cease to complain of not having made the best use of their time, of having killed time, wasted God’s precious time. Platen gives expression to this word when he says: “Who ever knew how to take life rightly? Who has not lost half of it?” And at the same time this lament breaks from him: “Oh, woe! how you have wasted your life!” Notwithstanding all these complaints the neurotic exhibits a positive genius in fooling away his time. Somehow he always seems to be doing something, but it is purposeless work intended only to waste time. “I can’t accomplish anything,” he wails, “I fritter away too much time. Hours pass while I dress or get into bed.” Another can’t study because it takes him so long to get calmed down about his obsessive ideas [or to satisfy himself that his obsession is only an obsession],—a very common device for wasting time.

Another sufferer from an obsession neurosis also presents some very interesting symptoms relating to the problem of time. He suffers from a fear that the various objects about him are moving towards him. This fear is greater as regards pointed objects, for

\* See Critic and Guide, November 1918.

reasons that are easily comprehensible. The final analysis brings out the connection between this symptom and his desire for death: "death approaches nearer and nearer daily." His grandfather's death too comes nearer every day, yea, every hour, minute and second. This patient sometimes has the feeling that he is so old that he will soon die, etc., just like little Oscar whose poems we read. Here too the feeling owes its origin to the invalid's identification with his father and seems to be a retaliation for wickedly wishing his father's death.

This patient had the peculiar characteristic of always coming late. He thereby imitates what happened at his birth. He is the third child in his family. His envy of his oldest brother is due to the fact that he was born too late and his brother too early. This patient too would have loved to be his own father.

One of the very common compulsive actions of children, viz.: frequently looking at the clock, or the impossibility and fear of looking at the clock, as well as the inability to sleep on account of the clock's ticking are innately bound up with the time problem. A woman suffering from a compulsion neurosis was unable to settle her accounts and was always in conflict with the clock. The account proved on analysis to be her guilt. [The German word for 'guilt' also means 'debt.'] The connecting link between her compulsive idea and compulsive action proved to be the following well-known verse from Schiller:

Make your reckoning with Heaven, Vogt!  
Your clock's run down.

With the symbolism of a clock the symbolism of death plays an important rôle; and in fact symbols that unite within themselves at once life and death, masculine and feminine, are preferred. (The bipolarity of all symptoms.) Every symbol has the potentiality of expressing several pictures in one image. (Many interesting investigations concerning the choice of symptoms could be made from this point of view. I know now that in addition to their erotic significance symbols also have a religious significance and also deal with the problem of life and death.)

During their treatment neurotics all manifest their 'time problems' in reference to the analyst. They come too late or, like one of my patients, several hours too early. They complain that they haven't enough in one hour. They watch the physician that he does not cheat them of the time due them. They produce resistances and waste the time that is so precious to them. Thus one of my patients, a physician suffering from apprehension

hysteria, who had been told by me that his cure would take about four months, met another analyst's patient who had been under treatment for more than a year. Three weeks went by during which he manifested the greatest resistances; then came a succession of questions: why did I not propose a year's treatment? How could I expect to get through in such a short time? What will he do if he is not cured after four months? etc. In short, he wasted time and succeeded in prolonging the treatment by a month and this of course brought out the fact that his was not an easy case. This pride in the seriousness and difficulties of their sickness is extraordinarily great in all neurotics. They are all very much put out if they are classed among the easy cases. The immediate relatives especially—for the domination and punishment of whom the neurosis was really brought about—shall and must believe that his is a very difficult case. The duration of the treatment must be in proportion to the gravity of the ailment.

The significance of time for the neurotics is most clearly seen in their unconscious calendar. Their dreams betray the fact that in their minds they are continually juggling with certain numbers, especially the years of the birth of certain persons, the years of their death, the days of certain traumata, etc. (*Cf. Zentralbl. f. Psychoanal.*, vol. 1 and vol. 2.) Gloom and depression on certain days prove on analysis to be the anniversaries of certain important occurrences. So one day the neurotic whose housekeeper had been discharged lived over again the sad scene of a year before.

A number of other symptoms too indicates the false attitude to time. I have already mentioned the coming too early or too late. Here too we must include the doubt as to what time it is. Such persons have no feeling of time. Yesterday's occurrences seem to them long past and the remote past seems like a thing of yesterday. They play with time. The day becomes a symbol for the year and for life. At night they are as tired as if they were at the close of life.

I shall close this paper with the report of a case that seems better adapted than any other to illustrate my meaning. The neurotic to whom we are indebted for the calculation involving the multiplication of his age into his mother's exhibited phenomenal mathematical genius between the ages of 5 and 6. He correctly performed calculations involving numerals of six and seven places mentally. In his youth the ages of his parents furnished him with matter for his calculation. Everything pointed to a great mathematical future for the precocious youth. But even at the gym-

nasium he began to fail in mathematics. During the mathematics hour he sat like one absent-minded so that the professor remarked: "the youth's head is always somewhere else!" In the other subjects he was one of the brightest students. It is clear that an affect which interfered with clearness of thinking must have become associated with numericals. The moot question that occupies the youth was: "shall I outlive my father?" In the race of life he wanted to be the proud victor. In retaliation for his wish for his father's death, on the one hand, and, on the other hand, because of his wish to live very long, was an inordinate hypochondria. From the age of twenty he had no other aim but to do those things that preserve health and prolong life. He became a sportsman, a vegetarian, a fresh-air crank, etc. All questions fused into the one question: is this healthful?

Believing that the retention of the semen would prolong life indefinitely, he became sexually abstinent. A pollution made him extremely miserable.

Of interest too are the neurotics' symbolisations of time. Here the problems pertaining to time touch those pertaining to space. Time becomes an infinitely long road that one has to wander over, a stream that one has to cross. Time and money, blood, semen and all secretions enter into a symbolic group the solution of which gives the most remarkable results.

That the neurotics' impatience furnishes the clearest insight into the time problem is obvious. The neurotic is tired of waiting. He has lost patience. This type of neurotic is offset, by way of bipolar contrast, by the neurotic to whom waiting becomes the highest pleasure, who puts off all coming to a decision and thus prolongs the forepleasure. Finally this forepleasure becomes the main goal. There too the disturbance resulting from the neurosis betrays itself. The neurotic is incapable of enjoying the pleasure of the moment. We may recall Faust's words: "If I could only say to the present moment, 'Stay! you are so beautiful!'"

The neurotic knows only the forepleasure of the reality and the after-pleasure of recollection. That is his secret punishment because once upon a time he took no pleasure in the only beautiful present, his childhood, and wished to be big.

From all of which we see the significance of time for neurotics. The principle of annulling reality usually runs counter to the reality of time. The unconscious, according to Freud, knows no time. It refuses to take cognizance of time. Owing to its wish-fulfilling tendency it is oblivious to time and space. Out of this



dissonance between the conscious (which cannot exist without time) and the unconscious (which will not exist with time) are begotten some of the neurotic's uncertainties and doubts. Between reality and fantasy there is a borderland in which the concepts of time vacillate. The extent of this borderland furnishes an excellent measure for estimating the intensity of the neurosis.

Contributed to THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY.

### THE SYMPTOMS OF ONE SEXUAL NEURASTHENIC.

By G. FRANK LYDSTON, M.D., Chicago.

The following symptomatology presented to me by one of my "sexual neurasthenic" patients is a vivid illustration of the trying experiences to which the specialist sometimes is subjected. Be it remarked that the patient under consideration is an exceptionally brilliant man and a literateur of great promise. The suspicion that we have here a case of incipient dementia precox is not unwarrantable.

A LIST OF RECORDS PLAYED ON A-K'S SENSORY VICTROLA CONTINUOUSLY FROM OCTOBER 23, '17, DAY AND NIGHT FOR ABOUT SIX MONTHS, AFTER WHICH—— BUT READ THE MYSTERIOUS HAPPENINGS AT THE BOTTOM. NO RECORD EVER OCCUPIED THE MACHINE WHEN ANOTHER WAS PLAYING; THEY PLAYED IN NO ORDER; THERE WAS NEVER A GAP OF TEN SECONDS REST BETWEEN SELECTIONS; AND THE LONE AUDIENCE NEARLY WENT INSANE OR KILLED HIMSELF BECAUSE THE MUSIC WAS SO LOUD. BUT LIST:—

Sensation like two arclights fastened in or under bladder.

- “ “ clamp at neck of bladder.
- “ (1) “\* induction coil attached to a sexual “funny bone.”
- “ (2) “\* frantic tickling in small of back, sexual “regions” and around hips.
- “ (3) “\* wild flow of feathers, cockroaches, tickle-ickles and every tickling article in God's name out of spine and around hips.
- “ “ vicious pain in urethra.
- “ “ two wooden spoons with bowls of spoons pressing against lower ends of ribs.
- “ “ bladder on fire.
- “ “ terrific bearing down of bladder.
- “ “ stinging whip lash high up in rectum.
- “ “ narrow strip of flame up right side of bladder.
- “ “ burning bean lodged in right side of urethra.
- “ “ white hot coal pressed against right side of vesicles or bladder.

Sensation like voluptuous long strip of intense pain up right side from urethra to hip or rib.

\* Now for ye mystery: Record number 1 disappeared out of the Victrola case after record number 2 arrived. Record number 2 vanished after record number 3 appeared in the cabinet of selections. Record number 3 played itself daily and then disappeared and a great new continuous record appeared under the needle of the machine entitled:

(4) "Painful Belt Around Waist" by Nature Sousa. Query: Did someone with malicious intent melt up records 1, 2 and 3 and scrape off most of the music from the rest and produce the great final and climactic record? At any rate, "we," the lone audience, can't produce any more popular fiction until someone shuts off that cursed machine!

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Translated for THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY.

### SYPHILIS "IN AMBUSH."

By DR. IVAN C. DREYFUS.

"THE syphilologist sees syphilis everywhere." The reproach is probably justified, but this "phobia" produces fewer tragic consequences than follow in the train of not recognizing syphilis where it is present—a too frequent occurrence among general practitioners. "The physician who does not recognize syphilis is a dishonest man"—would be quite correct if syphilis were willing to remain in the nosological field to which one ordinarily assigns it. Unfortunately syphilis too often resembles everything except syphilis: it disguises, masks, hides, dissimulates, in a word is "in ambush." But, the question is of ferreting it out, unmasking it, and strangling it. The pursuit of syphilis, or to speak scientifically, its diagnosis has been singularly facilitated by the discoveries of the last few years. The cytodiagnosis, the blood examination, the high-power microscope, the spirochetæ are all factors which enable us to fight syphilis which formerly escaped our notice.

These methods of diagnosis are, unfortunately, in the possession of only a few specialists. The general practitioner does not even think of employing the simplified methods adapted to his means, such as the luetin or Landau's reaction, and it is doubtful if he even knows the names. It is just because syphilis undergoes such metamorphoses that there is a primordial interest in discover-

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ing all its forms, all its ways, among the rich as well as in all places, in the country as well as in the city.

A few cases, related below, the result of two years' practice in a little French town, show abundantly the ubiquity and diversity of syphilis "in ambush."

FIRST CASE.—Acute, polyarticular rheumatism, bilateral rheumatic pleurisy, endocarditis, of syphilitic origin.

A young girl, twenty years old, of vigorous stock, enjoying splendid health since birth, engaged to a young officer at the front, began to decline in health six months ago. She complained of pain in the throat, then successively, the joint of the left knee, the left shoulder, the right foot and knee became painful and swollen. An acute rheumatic polyarthrititis was diagnosed, the temperature varied from 38.9° to 39.2° C. In spite of an extensive antirheumatic treatment, other joints were affected, the heart sounds became dull, she developed a bilateral pleuritic effusion, and finally there was established a clear murmur of mitral insufficiency.

Numerous consultations and many changes in treatment availed nothing. On our first visit (June 1915) the good general condition of the young patient, in marked contrast to the severity and duration of a polyarticular rheumatism with complications, astonished us. Questioning elicited the facts that the pains, which were easily bearable, in fact almost absent in the morning, became intense towards evening and accompanied by very severe headaches. A pleuritic exploratory puncture gave a clear yellow liquid, containing only lymphocytes. The nightly paroxysms of pain, the history of sore throat, the lymphocytosis of the pleural fluid, in the absence of all other indicatory symptoms (to say nothing of the lack of success of the treatments used) caused us to analyze the blood and the pleural liquid. The Wassermann reaction was positive in both cases. Absolute certainty was established, when having added one drop of India ink to two drops of centrifugalized sediment, many spirochetes were found in the preparation.

Thus oriented, a careful examination and close questioning laid bare the source of the trouble. An ignored buccal chancre, with a glandular swelling at the angle of the left jaw and one at the back of the mastoid. The scarlet rash passed unnoticed, but there had certainly been a specific erythematous sore throat preceding the attack of the joints and the visceral complications. The contagion can be attributed to the fiancé, "unknowingly con-

who still had mucous patches on the tongue and

Specific treatment caused a surprisingly rapid disappearance of the pleuritic and joint manifestations and even of the murmur of mitral insufficiency.

Syphilitic pleurisy has been well described by Chantemesse and Vidal, by Bochon, and very recently by Amandrut who has given its cardinal symptoms. But in our case, the cutaneous eruption, if it ever existed, was not synchronous with the appearance of the pleurisy. At that time the patient was under daily medical observation and a rosecolor rash could not have passed unnoticed. Amandrut further believes that the syphilitic nature of pleuritic effusions has never been demonstrated; in our case, however, the search for spirochetæ by means of the technique generally used in connection with the urine of syphilitic nephritides, enabled us to discover their presence in the pleural fluid. Contrary to the opinion of Professor Landouzy who considers these pleuritic effusions "of a syphilitic basis but bacterial character," we believe to have established beyond possible contradiction, that those are purely and solely syphilitic manifestations. One could not otherwise understand their rapid and definite disappearance following specific treatment. As a corollary to this axiom, it follows that the Wassermann reaction and the search for spirochetæ are indicated in all cases of pleurisy of doubtful nature.

We were not able to find in the medical literature at our disposal (restricted it is true) another case of mitral lesion in the [as a result of the] secondary stage of syphilis. Bricout, in his very complete thesis on syphilis of the heart, does not mention it. However, the murmur of mitral insufficiency was very clear in our case and was verified by all the colleagues who examined our patient. Its definite disappearance following specific treatment was equally well verified.

SECOND CASE.—Ignored Syphilis Attacking an Entire Family. (Father, Mother and two Children.) Varicose syphilitic ulcers.

P. L. the father, aged 66, veteran of 1870, a small, stocky, active man, never ill and vehemently denying any venereal infection. Married, he is the father of three living children (the wife had one miscarriage at four months). One of the children, a prisoner in Germany, escaped our investigation.

In July 1915, P. L. came to consult us for varicose ulcers, ten years old. The left leg was first attacked, then the right leg in

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the anterior portion of the lower third of the tibia. The ulcers covered the entire left leg from the knee down to the center of the foot, forming one vast sore, which respected only the superior posterior part of the calf; less in dimensions on the right leg, the ulcer covered only the anterior half from the heel to the middle of the knee.

All the treatments, including a cutaneous grafting, instituted by numerous physicians (8 in number) were unsuccessful and the patient, otherwise in good health, became almost impotent. At the first consultation the appearance of the ulcers convinced us of the syphilitic nature of the lesions, without any other examination. The facts are:

1. On the right leg were some circinate scars, strongly pigmented, on each side, and directly below the knee. But the scars of the simple varicose ulcers exposed a contour only slightly pigmented and only rarely elevated. The skin at this place was atrophied, fragile and glossy.

2. The ulcers were surrounded by a narrow but hard zone of infiltration (about 2 millimetres) and were covered with thick stratified brownish yellow crusts, in some places of honey-like consistency, through softening. In places these crusts even existed without any subjacent ulcerations, with polygonal contours, separated from the ulcer by a zone of healthy skin. The bottom of the ulcers was covered with an uneven creamy coating.

True varicose ulcers are accompanied by a very considerable zone (several centimetres) of pachydermatous-oedematous infiltration. They are never covered with true incrustations. They are reddish, yellowish-gray, purple, with a poultaceous diphtheritic coating, sanious, but they never assume the uneven aspect of the syphilitic ulcers.

The great number of ulcers, the absence of varicose veins on the right leg, the presence of a retromastoid swelling were unmistakable symptoms to us, and a very positive Wassermann reaction, and the speedy cure of the ulcers following specific treatment confirmed the diagnosis.

The syphilitic ulcers simulating varicose ulcers, even existing side by side with the latter, have been pointed out and clearly described by the French School. Verneuil in 1855, Ricord, Fournier were among the first to diagnose and treat them. Excellent monographs or theses have been devoted to the subject by Mirpied, Lorimy, Nepveu, Cormier, etc. In this case, therefore, the diagnosis of syphilitic ulcers should have been made by our con-

the patient. Their lack of judgment or their was especially deplorable because a correct diagnosis could have given them the opportunity, as it did us, of discovering in the family of the patient syphilis under several different guises.

THIRD CASE.—Chronic articular rheumatism, of syphilitic origin.

J. L. wife of the preceding case, 61 years old, had never been ill and does not remember having had any cutaneous eruptions or sore throat, but has been undergoing (for ten years) treatment for chronic articular rheumatism with a tendency to deformity.

In spite of annual sojourns at Aix-les-Bains, of radio-mud baths, her condition grew worse as the years went on, and she did not obtain a particle of relief except from iodides which she endured with much discomfort.

Perplexed by her husband's case, we directed our attention to the possibility of syphilis. No trace of chancre, no suspicious pigmentations gave any indication of it. The joints did not present anything abnormal, outside of a slight thickening, especially of the knee and of the right shoulder. However, the patient got along very well as her pains did not become intense until "the setting of the sun." The days were bearable enough, but on certain evenings and nights the pains became fearful. The Wassermann reaction being positive, we instituted, without much confidence, specific treatment. To our great surprise the pains ceased as if by magic and to this day (14 months later) have not reappeared.

The thickening of the joints has not changed, except in the case of the shoulder joint.

No physician is ignorant of the fact that syphilis is almost the sole cause of articular lesions in suckling infants, but how many know that syphilis is accountable for fifteen to twenty per cent. of articular manifestations in older people? Syphilis can produce all forms of arthritis, from acute articular rheumatism (case 1) to chronic articular rheumatism (case 3) and to deformity (in tabes, for instance). Congenital syphilis shows itself in epiphyseal lesions and consecutive arthritis. Syphilitic hydrarthrosis is especially the lot of the second period of childhood (from seven to fifteen years). Acquired syphilis manifests itself in the early second period by articular pains, more or less intense and exasperating at night. In the late second stage the signs are swelling of the joints and symptoms of acute polyarticular rheumatism. The tertiary stage attacks the joints in the form of

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chronic articular rheumatism with a definite tendency.

Diagnosis, always easy in cases of articular manifestations of hereditary syphilis or in the second stage of acquired syphilis, becomes difficult in cases of chronic syphilitic arthritis. Here there is only one symptom which has any value, the absence of pain during the day with paroxysms at night. The history not often yielding valuable information, the Wassermann reaction and a trial treatment must complete the diagnosis.

To Farnum-Stall, rheumatism and chronic headaches are often synonyms of chronic syphilis. In all cases of arthropathy of unknown origin, syphilitic etiology must be considered, and it must always be borne in mind that it is one of the most frequent forms of family syphilis.

FOURTH CASE.—Obstinate Anal Fissures of syphilitic origin, in an adult female.

M. L. daughter of the preceding cases, 23 years old, did not present a single stigma of hereditary syphilis, unless it were a certain facial asymmetry and the spreading of the upper incisors—as pointed out by Prof. Gaucher. The young patient had always enjoyed excellent health, but from her earliest youth had suffered from anal fissures. In the examination, Aug. 1915, we noticed in three places of the anal periphery some solutions of continuity, small and shallow, and scarcely touching the submucous layer. Extremely sensitive at the periphery, less painful in the center, the fissures presented a perpendicularly cut edge, elevated, thickened, insensibly merging into the healthy mucosa. The clear serous oozing hardened on an uneven bottom in hard and laminated crusts. The fissures never disappeared but were sometimes filled up with crusts and became painless. They did not show any encroaching tendency; on the other hand, numerous treatments brought no notable change.

A positive Wassermann reaction was not a surprise to us, already aware of the history of the parents, but great was our astonishment when, on beginning specific treatment, the fissures cleared up, then filled up almost immediately. To this day (Jan. 1918) they have not reappeared.

Syphilitic fissures in nursing infants are evidently very well known and we connect these manifestations with fissures of this nature. We have not been able to find in medical literature an analogous case, reporting fissures or rhagades in an adult of hereditary syphilitic etiology, but none the less are we certain

exist, and even that certain chronic fistulae have origin.

**FIFTH CASE.**—Scrotal tongue and macroglossia, due to hereditary syphilis (?).

The only son of the preceding parents whom we had a chance to examine was a strong young man serving with the colors. He had never been ill, but possessed an interesting peculiarity. He was attacked with scrotal tongue and macroglossia. The Wassermann reaction was positive.

Of the son who was a prisoner, we only know that, married, he had no children. His wife had two miscarriages, but her Wassermann reaction was negative.

**SIXTH CASE.**—Ozaena and chronic syphilitic gastritis.

M. D., a young woman of 26 came to consult us in Jan. 1916, for some dental congestion. A certain sinking of the bones of the nose attracted our attention and questioning brought out the fact that for the past few years the patient suffered with ozaena and gastralgia—(she took the cures at Vichy).

Nothing in her antecedents and personal history could lead one to suspect syphilis. The patient, married four years, had neither a child nor a miscarriage. Twice she had eliminated some bony sequestra from her nose, which were very ill smelling. At first she refused to allow blood to be taken for a Wassermann, declaring herself satisfied with the treatment at Vichy, and not wishing to be treated for anything except the inflammation. Three days later she returned with her sister, who presented a typical case of Hutchinson's teeth. A pointed palate and slightly thickened tibias were the only signs of hereditary syphilis. She remembered having suffered very much with her feet when a young girl.

In both cases the Wassermann reactions were positive. The father, married twice, had four children with the first wife, all well, and the two patients were the children of the second marriage. He concluded by confessing, not without shame, that in the interval between the two marriages he had contracted syphilis, but had been carefully treated for two years, and had experienced no symptoms since that time; in truth, he was perfectly well and the Wassermann reaction was negative.

Immediately after the commencement of specific treatment, the ozaena, after the elimination of a large amount of necrotic matter, became much improved, and the gastritis which had lasted for several years, obliging the patient to follow a continuous and severe regime, disappeared and has not returned (Jan. 1918).



### A REMARKABLE EXPERIMENT IN VENEREAL PROPHYLAXIS.

What sacrifice some people will bring, what risks they will take for the sake of Science!

To test the efficacy of mercurial ointment as a prophylactic against syphilis and gonorrhœa, a young man agreed to have unlimited promiscuous intercourse with a number of prostitutes, some of them *known* to be diseased. In a period of four weeks he had intercourse forty times with eighteen different prostitutes. Two of the prostitutes were known to be suffering with acute gonorrhœa, while one was in the acute stage of syphilis. He used the mercurial prophylactic and neither the gonococcus nor the spirocheta could gain admittance into the body of that young man. In spite of his sexual debauch he went scot free. (This is not a fanciful story, but a real experiment reported by Dr. Ed. Richter in *Dermat. Centralblatt*.) If sexual transgressions deserve a punishment, that young man certainly deserved one, and still. . . . Verily, great are the sacrifices that men—young men especially—will bring for the sake of Science.

If time and space permitted we should feel inclined to discuss the morality or immorality of inducing a man to indulge in promiscuous sexual orgies for the sake of Science, but, as it is, we will have to leave the question for some future occasion.

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### A POINT ABOUT THE WASSERMANN TEST TO BEAR IN MIND.

It is well to bear in mind that some of the very worst cases of syphilis, some cases of malignant syphilis in the most advanced stage, will *not* give a positive Wassermann reaction. This is probably due to the fact that the system is in such a cachectic condition that the blood has not even the power to elaborate the antibodies which give the reaction.

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### IMPREGNATION WITHOUT MENSTRUATION.

Sir Everard Home ("*Lectures on Comparative Anatomy*") cites the following case as a refutation of the theory according to which the menstrual discharge is considered a necessary preliminary to impregnation:—A young woman was married before she was seventeen; and altho she had never menstruated, became pregnant. Four months after her delivery she became pregnant a second time; and, four months after her second delivery. She was a third time pregnant, but miscarried; after this she menstruated for the first time, and continued to do so thru several periods, and again became pregnant.

## Abstracts and Psycho-Sexual Gleanings

### IMPACTED CALCULI OF BLADDER AND URETHRA.

Dr. Walter D. Bieberach (*Boston M. and S. J.*, Aug. 1, 1918) reports the following case. The patient was a man 37 years old and of apparently strong constitution. About 20 years ago he had suffered from a urethral infection which was followed by a gradual narrowing of the urinary stream, and four years from the date of his infection there was a sudden complete retention of urine. After an external urethrotomy he had no urinary symptoms for a year or so, but soon he noticed his stream again becoming narrower. Three years ago he was told he had a stone, but he declined operation. For the last two years he had been able to pass only a few drops of urine when the bladder became overdistended. Finally he began to suffer from such excruciating pain that he applied to the Worcester City Hospital for relief (April 19, 1918). He complained of severe pain over the suprapubic region and in the deep perineum, with a continual dribbling of urine.

After a thoro examination a diagnosis was made of impacted stone of the posterior urethra. A X-ray picture showed impacted stone in the posterior urethra (prostatic) and two large calculi lying low on the base of the bladder.

A perineal incision was made in the middle line down to the membranous urethra which was opened, and two stones were removed. A round calculus was found with the fundus lying on the base of the bladder and its neck pushed down into the posterior urethra; and another stone was encysted in the lower anterior bladder wall. Both calculi were so large—one 4x3 cm., the other 3x1½—that they had to be crushed and delivered in small pieces.

The patient made an uneventful recovery and was discharged twenty days after operation.

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### MAN'S INSIGNIFICANCE.

The reflection on Metchnikoff's phrase that "man is a mis-carriage of the ape," leads to the further reflection that man may be doomed to extinction as one of nature's failures and freaks. Our inveterate anthropocentricity alone conceals from us the fact that as a species of being, man is absurdly or pathetically inadequate to the tasks of the planet. When the place and importance

of this globe are considered in relation to the solar system, and the solar system again in relation to the Milky Way, a momentary flash comes to man of his comparative insignificance. But in reality that flash is a false light; for man has no need to bemoan his neglect of impossible and remote tasks, but only his failure to perform the near and possible. Eighteen millions of human years have left our earth in little better state than it was found. It is true that man has increased and multiplied and overrun the earth, but wherever he has gone he has taken with him his diseases and his ill humors. . . .

It is very doubtful whether man after all these years is better constituted, more capable of happiness and health, or better equipped for the future, than man of ages ago. Is there a single race, a single nation, to whom a planetary intelligence dare hand over the government of the earth? . . . Pretentious and arrogant, or complacent and incompetent,—that is the general attitude of the most ambitious nations of to-day.—A. R. ORAGE.

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#### LATENT GONOCOCCAL INFECTION.

In discussing the etiology of gonorrhoea Dr. Georges Luys calls attention to the fact that a woman who yields successively to several men, may contaminate only one, whilst the others may remain unaffected. The writer believes that a man with whom the intercourse is "indifferent" does not elicit the particular secretion which accompanies the orgasm in woman, and that he thus has a much better chance of escaping infection than the man who "pleases," and causes a copious secretion during the height of pleasure. This flow empties the infected glands, mobilizes the gonococci, and brings them into contact with the male urethra. The writer narrates the following history as a case in point:

He treated a youth suffering from gonorrhoea who firmly believed that his mistress, the wife of his best friend, could not be ill, because her husband was free from disease. The writer went into the matter, and discovered the following characteristic facts: The woman was "indifferent" to her husband, and only had intercourse with him after careful douching, and she also used the douche afterwards. Her relations with the patient, however, were not "indifferent," and the two were in the habit of satisfying their desires hastily, irregularly, and without any precautions.

The writer suggests that this mechanism is typical for a good number of infections.

## MORBID LYING IN YOUNG GIRLS.

Walter Johnson (*"An Essay on the Diseases of Young Women"*) calls attention to the propensity to lie sometimes found in young females. They will unblushingly utter the most palpable falsehoods, and that in cases where it would seem no end or purpose could be gratified. And, when detected, they appear to feel no shame, nor to understand why people make such a fuss about it. Their sense of right and wrong is obscured.

Emily was the plague of the family. Father, mother, brothers, equally lamented her perverse determination. No one could rely, even in the most trivial matters, on her word. And yet she had many good qualities: her heart was excellent; she loved her parents; was impulsively generous to the poor, and frequently acted a self denying part, but she was mentally blind; she could not see the ugliness and criminality of falsehood. One day, while her father and mother were absent from home, a gentleman called and saw Emily. He asked about her parents. She said they were dead. He then asked some particulars, and Miss Emily gave him a detailed account of the sickness and death of her father and mother. After a few more words the visitor departed, and it was afterwards discovered, immediately left the town and the country. He was an old friend whom Emily's father was extremely anxious to see, and who could have imparted news concerning a certain prodigal son, who had deserted his father's house. Thus the reconciliation between father and son was deferred many years thru the pathological lie told by Emily.

## A CASE OF EXCESSIVE MASTURBATION.

Chopart tells of a shepherd of Languedoc, France, named Gabriel Gallien, who, at the age of fifteen, became addicted to masturbation, practising it some eight times a day. Emission at last became so difficult that he would strive for an hour and then procure only the discharge of a few drops of blood. At the age of 26 he could not induce any more emissions, and was only able by constant manipulation to keep the penis in a state of erection, which he did continually. He then bethought himself of tickling the internal part of the urethra by means of a piece of wood six inches long, and would thus spend in that unnatural occupation several hours while tending his flocks in the solitude of the mountains. After this tickling had been steadily persevered in for sixteen years, the canal of the penis, or rather the membrane lining

it, became hard, callous and insensible, and the piece of wood had become as ineffectual as his hand. The tyrant would not even then surrender his slave, so one day after much fruitless efforts, he drew from his pocket a blunt knife and cut down on the penis laying open the canal. This operation which would have been exquisitely painful to any one else, gave to him sensations of pleasure, followed by a copious emission. Every time his desire returned he had recourse to his new discovery. Whenever he drew blood he would tie a tight string around the penis near the body, and thus stop the bleeding. By a long repetition of this means he split the penis into two equal parts, extending from the end of it to the body. Once more was he brought to a stand and reduced to new privations, but again did his demon help him, and he had recourse to a piece of wood shorter than the former; this he introduced into what remained of the canal, till finding the extremity of the seminal ducts, he easily provoked a discharge of semen. For ten years he continued and acted upon his discovery.

After that long space of time he became careless in the use of his piece of wood, and it one day slipped thru his fingers and dropped into the bladder. Excruciating pain and a whole train of severe symptoms came on and occasioned his removal to the hospital of Narbonne. The surgeon astonished at the sight of two penes of ordinary size, and both capable of erection, and in that stage diverging and curving on opposite sides, and observing by the scars that the deformity had not existed from birth, obliged Gallien to give an account of his life which he did by relating the foregoing details. The unfortunate wretch was cut in a similar manner as the operation for stone, the wood taken out of his bladder, and he recovered. But his constitution was broken down. He was in the last stage of consumption having a large abscess in the right side of the chest, and died in consequence some three months after the extraction of the piece of wood, having practised onanism nearly forty years.

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#### MARRIAGE CEREMONIES AMONG THE KAMTCHATKANS.

Marriage ceremonies among the Kamtchatkans are extremely whimsical. A young man, after making his proposals, enters into the service of his intended father-in-law. If he prove agreeable he is admitted to the trial of the "touch." The young woman is swaddled up in leathern thongs; and in that condition is put under

the guard of some old women. Watching every opportunity of a slack guard, he endeavors to uncase her, in order to touch what is always the most concealed. The bride must resist, in appearance at least; and therefore cries out for her guards, who fall with fury on the bridegroom, tear his hair, scratch his face, and act in violent opposition. The attempts of the lover prove sometimes unsuccessful for months; but the moment the "touch" is achieved, the bride testifies her satisfaction by pronouncing the words Ni, Ni, with a soft and loving voice. The next night they go to bed together without any opposition.—HENRY HOME OF KAMES: "*Sketches of the History of Man.*"

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#### PREVENTION OF CONCEPTION AMONGST THE NATIVES OF CENTRAL AFRICA.

Amongst several tribes of Central Africa prevails the desire not to have a child more frequently than once in three years. Native remedies are taken by the mouth, but more frequently the vagina is plugged with rags or finely chopped grass. That the results are often disastrous to the female is shown by the following cases which came under the observation of Dr. Walter E. Masters (*Jour. of Tropical Med. and Hygiene*, London, April 15, 1916). A female, aged 35, was admitted moribund. There was a history of constipation and urinary incontinence, with abdominal pain and drowsiness; bladder distended up to the sternum, and free fluid in the peritoneal cavity. Her husband and a crowd of women refused permission to examine the patient. Purgatives were given and a large amount of fecal material was passed. The patient died in 24 hours. A partial post-mortem showed the vagina firmly plugged with a cloth half the size of a man's fist, pressing upon the rectum, causing retention of feces and occluding the urethra against the pubis. Urine came away freely after the removal of the cloth, the withdrawal of which would have saved the woman's life. The husband and the other women denied all knowledge of the cloth plug.

In another case, a native woman, aged 30, was admitted having been ill for one month and moribund for six hours. There was retention of feces with tenesmus, retention of urine with incontinence, abdominal pain, marked exhaustion; bladder extended to just above the umbilicus. The vagina was plugged with finely chopped grass made into a pulp. The urethra was prolapsed and looked like a "red cherry" at the urinary orifice. After the re-

removal of the grass plug the urine flowed in a good current, and the bowels acted regularly. Two days later, the patient who had made remarkable progress, did not seem so well. Upon examination a cloth was found tightly wedged in the vagina "to prevent the urine from dribbling away." An attendant was placed in charge of her, and in ten days she was discharged well. No operation was performed. She was two months pregnant.

The subject of the third case was 17 years old, a chief's daughter, who had been "given to a white man." Sexual decoctions, prepared from native plants, were given by mouth without success, for she became pregnant. The natives then administered a black powder to her. The dose was followed by severe vomiting, acute abdominal pain, diarrhea and exhaustion. In a month another dose was given with the same result. One month later a third dose was given: the contents of the uterus were expelled, which contained an embryo of about six months. The girl, when seen three days after this incident, was suffering from a foul vaginal discharge. After twenty days in hospital she was discharged cured.

The writer adds that as many as 45 per cent. of the thousands he has seen have enlarged cervical glands which means that they will die off in about three years.

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#### A CASE OF SYPHILITIC REINFECTION.

Dr. Joseph Spangenthal (*J. A. M. A.*, Aug. 31, '18) reports the following case. In September, 1913, a man, aged 28, presented himself with a genital initial lesion the size of a dime. October 1, he showed a general secondary eruption. Several weeks after his infection the wife presented the secondary symptoms of syphilitic infection which cleared promptly after an intravenous injection of neoarsphenanim (neosalvarsan). Oct. 2, and Oct. 18, 1913, the man was given 0.9 gm. of neo-arsphenamin. Oct. 26, intramuscular injection of mercuric salicylate 1 grain in oil, was administered, and repeated weekly until four injections had been given. Every six months he reported for a Wassermann which in every instance proved negative. A Wassermann taken in March, 1918, was negative.

During March he indulged in frequent and prolonged kissing of a syphilitic girl. About April 1, 1918, he developed a chancre of the upper lip, and May 14, he again consulted the writer. The chancre was undergoing resolution. There was a maculopapular

eruption covering the whole body, accompanied by angina and glandular involvement. A Wassermann test was made independently by two serologists, and both reports were + + +.

[Since the use of salvarsan cases of syphilitic reinfection are becoming quite common, showing the efficacy of Ehrlich's preparation.—Ed.]

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### THE ADRENAL CORTEX IN ITS RELATION TO SEX.

Ernest E. Glynn (*Quarterly Journal of Med.*, Oxford 1911-12. V.) cites numerous data to show that tumors of the adrenal cortex in boys will cause precocious sex development of the male type, but occurring in girls the sex characters will be those of the male type also.

He cites the case of a woman gradually ceasing menstruation in her nineteenth year, after the birth of her second child. With complete cessation she grew a beard, and hair on the abdomen. Breasts and genitals were normal. At 28 a large tumor adjacent to the left ovary was removed; the right ovary and uterus were atrophied. Two months later menstruation recommenced, and continued regularly, but the beard persisted. Microscopically the ovary showed atrophy. The tumor was a hypernephroma.

The writer suggests that in retarded sexual development, or rapid loss of function, the suprarenals are sometimes considerably atrophied. Evidence, supporting this view, is furnished by the following cases.

Karakascheff (*Beitr. z. path. Anat.*, 1904, XXXVI, 401) describes the case of a female, mother of two children, who ceased menstruation at 27 and died at 39. At post mortem there was no hair in the axillæ or mons. Uterus and ovaries were very small and the suprarenals almost entirely absent.

In another case, described by J. Wiesel, a girl, aged 18, was without hair on the axillæ or mons; the mammary glands were not developed, and the genital organs infantile. Both adrenals were small; microscopically the cortex was normal; there was great atrophy of the whole chromaffin system.

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### ATTEMPTED ABORTION IN NON PREGNANT WOMEN.

Dr. Arthur Stein (*A. J. Obst.*, Vol. 75, p. 646) directs attention to the disastrous results following abortifacient manipulations when the uterus is empty. The principal cause of death is infection leading to peritonitis. Perforation of the empty uterus is a



far from uncommon result of these procedures. He reports a case of his own and several cases from the literature. The following case, cited from Gunnar Nystrom ("*Engström's Report from the Gynecological Clinic in Helsingfors,*" 1901) is illustrative:

A young woman who had been delivered of a child three months previously, erroneously believing herself to be again pregnant, made an attempt to commit abortion by pushing a blunt irrigating tube into the uterus. This caused profuse hemorrhage from a rupture in the deeper portion of the vagina. The wound was sutured, and the patient recovered.

In an observation reported by Markovicz (*Centralbl. f. Gyn.* XXXV, No. 48) a rubber catheter 30 cm. in length was extracted from the paravaginal tissue nearly four months after it had been inserted for the purpose of inducing an abortion by a multipara of 42 years whose fear of pregnancy was entirely groundless.

P. Jung reports the case of a woman, 22 years old, who had not menstruated since the birth of her last child four months previously, and in the unfounded fear of another pregnancy injected a soap solution into the uterus using an ordinary syringe with a long rubber nozzle. Instead of entering the cervix the nozzle entered the bladder and perforated the vesical wall. The patient died of sepsis. The autopsy showed a perforation orifice leading into a wide pus cavity between the bladder and symphysis. This cavity extended on both sides along the external pelvic wall, to the lower pole of the two kidneys, communicating also with the cecum. The uterus was free from macroscopical or histological changes indicative of pregnancy.

Percheval (*Thèse de Paris*, 1911) has reported the case of a woman, 26 years old, who, after waiting 33 days in vain for the appearance of the menstrual flow, gave herself several intrauterine injections of a one per cent. bichloride solution. She injected about ten liters. Violent pains supervened, and she was sent to the hospital with all the symptoms of mercurial poisoning. She died the next day. Autopsy showed a small soft empty uterus with a normal mucosa.

In another case, reported by Percheval, a multipara, 39 years old, came under observation for a discharge of pus from the vagina, claiming to be four months pregnant. Examination showed a non-pregnant uterus in the normal position. A foreign body was felt in the rectum and was extracted. It was a hard rubber catheter 21 cm. long, rolled up and imbedded in fetid pus.

### SIX MEMBERS OF ONE FAMILY INFECTED BY A SOLDIER.

E. Jeanselme and Madame Chatelain (*Brit. J. Child. Dis.*) describe how syphilis was introduced into a healthy French family, composed of father, mother and ten children, by a soldier on leave, husband of one of the daughters. The latter, aged 28, three weeks after return of husband, who had been at the front nine months, presented vulvar chancre soon followed by typical roseola, intense headache, and erosive syphilides on both breasts. She suckled her baby boy born few days after husband's return. The infant developed buccal syphilides and anal lesions. He was weaned at the age of 10 months. The grandmother, 49, gave the bottle to the child; to make sure that the milk was not too hot she first put the teat in her mouth: she developed buccal lesions and chancre on left tonsil.

A sister of the soldier's wife gave birth to a perfectly healthy child who was entrusted to the care of its aunt and grandmother and was infected by one of them. The infant was suckled by its mother who in her turn became infected. A third sister, 14, looking after the babies and tasting the food she gave them with their spoons, became in her turn syphilitic.

There were still three members of the family who had escaped—so far. One girl, however, aged 12, shares the bed with one of her infected sisters.

Comment is superfluous.

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### THE TRANSMISSION OF PSYCHOLOGICAL CHARACTERS.

General evidence seems to point to the inheritability of psychological characters. Children who have never seen their parents have grown up to resemble them mentally. It is also generally observed that the more intelligent people beget intelligent children, and vice versa—always allowing for the fact that supra-intelligent people often have dull children, as if they had exhausted themselves in that direction.

A remarkable case of this kind came under the observation of Dr. Albert Wilson ("Unfinished Man") many years ago, where a young lady, of illegitimate birth, was absorbed into a middle class family. She was the daughter of a peer belonging to an old family, by a handsome maid servant. The parents were dead, and the girl never knew of her ancestry. Nevertheless, her superior

haughty manner, her fierté, her whole style was a most interesting study.

None of it was due to imitation or influence; she was superior to the children around her. It was innate. Why, indeed should it not be? If certain qualities belong to certain families or individuals, it would require a new set of laws to provide for their non-transmission to offspring.

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#### THE SO-CALLED CRIMINAL TYPE.

The theory of a criminal type is a popular error. It is . . . quite easy to imagine or manufacture a type. Take, for example, a group of men, not one of whom stands upright or looks straight at you; if you place such men in prison costume, the ugliest that can be imagined, and add the short cropped stubby hair and beard, you then have the criminal of the six penny novel or "Shocker." Every facial or other defect is accentuated by such miserable and degraded conditions.

We must not be led away by types. Too often people mistake harsh and coarse expressions, common amongst all classes, for criminal types.

On the contrary, I think criminals, when properly dressed, are very harmless looking, and certainly do not accord to the proverbial type. Murderers so often have a soft, gentle appearance; burglars look serious and thoughtful; forgers have the mechanical pen-driving attitude; pickpockets have somewhat the air of shop-walkers, and so on. . . . — DR. ALBERT WILSON: "*Unfinished Man.*"

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#### PEDERASTY IN ATHENS.

The Athenian law recognized contracts made between a man and boy, even if the latter were of free birth, whereby the one agreed to surrender his person for a certain period and purpose, and the other to pay a fixed sum of money. The phrase, "a boy who has been a prostitute," occurs quite naturally in Aristophanes; nor was it thought disreputable for men to engage in these liaisons. Disgrace only attached to the free youth who gained a living by prostitution; he was liable at law to loss of civil rights.

Public brothels for males were kept in Athens, from which the state derived a portion of its revenues. It was in one of these places that Socrates first saw Phaedo. This unfortunate youth was a native of Elis. Taken prisoner in war, he was sold in the public market to a slave dealer, who then acquired the right by

Attic law to prostitute his person and engross his earnings for his own pocket. A friend of Socrates bought him from his master, and he became one of the chief members of the Socratic circle. His name is given to the Platonic dialogue on Immortality, and he lived to found what is called the Eleo-Socratic School.

On the eve of his death, Socrates stroked the beautiful long hair of Phaedo and prophesied that he would soon have to cut it short in mourning for his teacher.—From J. A. SYMONDS: "*A Problem in Greek Ethics.*"

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### SEXUAL IMPOTENCE AND THE "JUDICIAL CONGRESS."

John Davenport (*Three Essays on the Powers of Reproduction*) informs us of a very peculiar kind of institution which existed in France for a long time—the "Judicial Congress." This mode of procedure was employed in cases in which a woman applied for a divorce from her husband on the ground of impotency. The justice of the application was to be proved in the presence of examiners appointed to give in a report upon the case to the court. The whole was a most disgusting procedure, which, altho greatly abused, was for a long time encouraged as offering a legal mode of dissolving a marriage which was incompatible with the happiness of both the parties, but which the law declared to be indissoluble.

The institution dates back to the commencement of the 16th century. The first judicial sentence which ordered a congress is said to have been caused by the shameless effrontery of a young man who, being accused of impotency, demanded permission to exhibit proof of his powers before witnesses, which demand being complied with, the practice was introduced into the jurisprudence of the country.

The following case gives an idea of the manner in which the Congress was conducted.

On the 2d day of April, 1653, the Chevalier René de Cordovan, Marquis de Langey, aged 25 years, married Maria de Saint Simon de Courtomer, between 13 and 14 years of age. The parties lived very happily for the first four years, that is to say, up to 1657, when the lady accused her husband of impotency. The complaint was heard before the Lieutenant Civil of the Chatelet, who appointed a jury to examine the parties. The examination was made, and the report declared that both parties were duly and

fully qualified for performing the conjugal act. In order to invalidate this report, the lady affirmed that if she was not a virgin it was in consequence of the brutal efforts of one whose impotency rendered him callous as to the means he employed to satisfy himself. The Chevalier de Langey, much incensed at this imputation, demanded the "Congress"; the judge granted the petition, the wife objected to it, but it was confirmed by the superior courts. For carrying the test into effect, the house of a person named Turpin, who kept baths, was chosen. Four physicians, five surgeons and five matrons were present.

The event being unfavorable to the chevalier, his marriage was declared void by a decree of the 8th day of February, 1659.

By this decree the Chevalier was not only condemned to pay back the dowry, but was prohibited from contracting another marriage—the lady, on the contrary, was allowed to enter into any other engagement she might think fit, as being considered entirely freed from her former bonds.

The next day after this decree the chevalier made his protest against it before two notaries, declaring that he did not acknowledge himself to be impotent, and that he would, in defiance of the prohibition imposed upon him, enter into wedlock again whenever he pleased.

The Lady St. Simon contracted a marriage with Peter de Caumont, Marquis de Boèsle, and from this marriage were born three daughters. At the same time the Chevalier de Langey married Diana de Montault de Navaille, and their marriage was followed by the birth of seven children.

The fatal blow to the institution of the "Congrès" was given by a decree of the Parliament of Paris, dated February 18, 1677, which decree forbids the practice by any court whatsoever, ecclesiastical or civil. Three causes were alleged for the abolition of the Congress—its obscenity, its inutility, and its inconvenience.

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#### PROLAPSED WOMB MISTAKEN FOR PENIS.

Sir Everard Home (*"Lectures on Comparative Anatomy,"*) describes a case in which a prolapsed uterus was mistaken for a penis, even by medical men of character, who examined the parts:

A French woman had prolapsus uteri at an early age, which increased as she grew up; the cervix uteri was uncommonly narrow, and at the time the author saw her (when she was about 25 years old) projected several inches beyond the external opening of the

vagina; the surface of the internal parts, from constant exposure, had lost its natural appearance, and resembled the external skin of the penis; the orifice of the os was mistaken for the orifice of the urethra. This woman was shown as a curiosity in London; and in the course of a few weeks made four hundred pounds. Sir Everard was induced by curiosity to visit her, and on the first inspection discovered the deception; which, altho very complete to a common observer, must have been readily detected by any person intimately acquainted with anatomy. To render herself still more an object of curiosity, she pretended to have the powers of the male. As soon as the deception was found out, she was obliged to leave England.

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#### IMPOTENCE CAUSED BY PROLONGED INACTION OF THE PARTS.

Those parts of the body which are most exercised are always found to be better grown, stronger, and more fitted for the discharge of their natural functions provided the exercise be neither too violent nor too frequent. The parts, however, which are condemned to rest inactive wither and gradually lose their tone, as well as the power of effecting the movements natural to them. John Davenport ("*Three Essays on The Powers of Reproduction*") quotes Galen, who observes that all the athletes as well as those who, for the sake of preserving or improving the voice, are, from their youth, debarred from the pleasures of love, have their natural parts shrunken and wrinkled like those of old men, while, in such as have from an early age indulged in those delights to an excess, the vessels of those parts, by the habit of being dilated, cause the blood to flow there in great abundance, and the desire of coition to be proportionately increased, all which is a natural consequence of those general laws which all our faculties obey. Thus it is that the breasts of women, who have never had children remain always small, while those of females who have been mothers, and who suckle their children, acquire a considerable volume, that they continue to give milk as long as they suckle their infants, and that their milk does not fail until they cease to nourish them.

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#### AN AMUSING INSTANCE OF THE HOSPITALITY OF THE SOUTH SEA ISLANDERS.

When the missionary Ship "Duff" reached Ohittahoo, where the missionaries Harris and Crook were to be left, the first visitors

who came off to them were seven beautiful young women, who swam to the ship, perfectly naked, except that a few green leaves were fastened round their waists, and no sooner had they got on board than the hungry goats attacked ravenously their Eve aprons. Harris' eyes and delicacy had to undergo further shocks in the islands. Tenae, the King, invited them to go with him to another valley; Crook readily agreed, but Harris would not go, and the chief, to accommodate him in the most obliging manner he could, left him his wife, to be treated by him as if she were his own, till he came back. It was in vain that poor missionary Harris protested that he did not want the woman. She was left to him, and finding herself neglected, called some of her female friends to satisfy themselves concerning his sex, while he was asleep. This inquest was not made without awakening him. His fear at being so awakened, and his horror at the thought of remaining among a people so given to wickedness, completely overcame him, and he quitted the island, leaving brother Crook only to the labor of love.—JOHN DAVENPORT: "*Curiositates Eroticae.*"

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#### NITER FOR EXCESSIVE LIBIDO.

A man, by profession a musician, of an athletic figure and sanguine complexion, with red hair, and a very warm temperament, was so tormented with erotic desires that the venereal act, repeated several times in the course of a few hours, failed to satisfy him. Disgusted with himself, and fearing, as a religious man, the punishment with which concupiscence is threatened in the Gospel, he applied to a medical practitioner, who prescribed bleeding and the use of sedatives and refrigerants, together with a light diet. Having found no relief from this course of treatment, he was then recommended to have recourse to wedlock, and, in consequence, married a robust and healthy young woman, the daughter of a farmer. At first, the change appeared to benefit him, but, in a short time, he tired his wife out by his excessive lubricity, and relapsed into his former satyriasis. His medical friend now recommended frequent fasting, together with prayer, but these also failing of effect, the unhappy man proposed to submit to castration, an operation which was judged to be highly improper considering the great risk the patient must necessarily incur. The later, however, still persisted that his wish should be complied with, when, fortunately, a case having occurred in Paris, in which a person afflicted with nephritic pains occasioned by the presence of a cal-

culus, was cured by a preparation of nitre, at the expense, however, of being forever incapacitated for the pleasures of love. The hint was taken, and large doses of nitre were given, night and morning, during the space of eight days, and with such success that, at the end of that time, he could scarcely satisfy the moderate claims of his wife.—BALDASSAR TIMOEUS: *Cas. Med. Lib.*, XIX. Cited by JOHN DAVENPORT: "*Three Essays on the Powers of Reproduction.*"

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#### INCOMPATIBILITY BETWEEN URANIA AND VENUS.

The following case shows how sexual insensibility may occur in persons whose mental powers are continually in action. A celebrated mathematician of a very robust constitution, having married a young and pretty woman, lived several years with her, but had not the happiness of becoming a father. Far from being insensible to the charms of his fair wife, he, on the contrary, felt frequently impelled to gratify his passion, but the conjugal act, complete in every other respect, was never crowned by the emission of the seminal fluid. The interval of time which occurred between the commencement of his labor of love and the end was always sufficiently long to allow his mind, which had been for a moment abstracted by his pleasure, to be brought back to the constant objects of his meditation, that is, to geometrical problems or algebraical formulas. At the very moment even of the orgasm, the intellectual powers resumed their empire and all genital sensation vanished.

His medical adviser recommended his wife never to suffer the attentions of her husband until he was "half-seas-over," this appearing to him the only practicable means of withdrawing her learned spouse from the influence of the divine Urania and subjecting him more immediately to that of the seductive goddess of Paphos.

The advice proved judicious. The learned man became the father of several fine and healthy boys and girls, thus furnishing another proof of the truth of the maxim, "*Sine Cerere et Baccho friget Venus.*"—From JOHN DAVENPORT: "*Three Essays on the Powers of Reproduction.*"

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#### UNIVERSAL PREVALENCE OF ARTIFICIAL ABORTION.

Artificial abortion is neither a modern invention nor is it a distinction of civilized races. Metchnikoff ("*The Nature of Man*")



notes that the old Greeks practised it openly, without any legal restraint. Plato regarded it as within the province of the midwife, and Aristotle permitted it to married people when a pregnancy was not desired.

Among the natives of Kamchatka of the eighteenth century, marriage was contracted rather for sensual gratification than for the procreation of children; they interfered with pregnancies by various kinds of medicaments and by violent operative procedures.

Deliberate abortion with the object of limiting the number of children is customary all over the globe. Among most primitive races and peoples of low civilization it is practised openly without the slightest restraint. Many of these peoples have adopted the custom of limiting the family to two children by procuring abortion in subsequent pregnancies.

The Hawaiians have a deity who presides at abortions. The god is made in the form of an elongated wooden instrument, the upper part of which is shaped into a grotesque head, while the lower portion terminates in a point and serves to induce abortion by entering the uterus and rupturing the fetal membranes.

Even in Europe there are nations amongst which abortion is permitted within certain limits.

The Turks do not regard the fetus as being really alive until after the fifth month, and have no scruple in causing its abortion. Even at later stages, when the operation becomes criminal, it is openly practised. Under such circumstances it is not surprising that illegitimacy is rare in the East.

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#### ABUSE OF THE BRAIN.

It should be clearly understood that thought is nothing but the organic function of the brain; and it has to obey the same laws in regard to exertion and repose as any other organic function. The brain can be ruined by overstrain, just like the eyes. As the function of the stomach is to digest, so is that of the brain to think. . . . A man should accustom himself to view his intellectual capacities in no other light than that of physiological functions, and to manage them accordingly—nursing or exercising them as the case may be; remembering that every kind of physical suffering, malady or disorder, in whatever part of the body it occurs, has its effect upon the mind. . . .

Thru neglect of this rule, many men of genius and great scholars have become weakminded and childish, or even gone quite

mad, as they grew old. There can be no doubt that the celebrated English poets Scott, Wordsworth, Southey, became intellectually dull and incapable towards the end of their days, nay, soon after passing their sixtieth year; and that their imbecility can be traced to the fact that, at that period of life, they were all led on, by the promise of high pay, to treat literature as a trade and to write for money. This seduced them into an unnatural abuse of their intellectual powers; and a man who puts his Pegasus into harness, and urges on his Muse with the whip, will have to pay a penalty similar to that which is exacted by the abuse of other kinds of power.

And even in the case of Kant, I suspect that the second childhood of his last four years was due to overwork in later life, and after he had succeeded in becoming a famous man.—ARTHUR SCHOPENHAUER.

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#### THE SUGGESTIBILITY OF CROWDS.

Crowds being only capable of thinking in images are only to be impressed by images. It is only images that terrify or attract them and become motives of action.

For this reason theatrical representations, in which the image is shown in its most clearly visible shape, always have an enormous influence on crowds. Bread and spectacular shows constituted for the plebeians of ancient Rome the ideal of happiness, and they asked for nothing more. Thruout the successive ages this ideal has scarcely varied. Nothing has a greater effect on the imagination of crowds of every category than theatrical representations. The entire audience experiences at the same time the same emotions, and if these emotions are not at once transformed into acts, it is because the most unconscious spectator cannot ignore that he is the victim of illusions, and that he has laughed or wept over imaginary adventures. Sometimes, however, the sentiments suggested by the images are so strong that they tend, like habitual suggestions, to transform themselves into acts. The story has often been told of the manager of a popular theatre who, in consequence of his only playing sombre dramas, was obliged to have the actor who took the part of the traitor protected on his leaving the theatre, to defend him against the violence of spectators, indignant at the crimes, imaginary tho they were, which the traitor had committed. We have here. . . . one of the most remarkable indications of the mental state of crowds and especially of the

facility with which they are "suggested." The unreal has almost as much influence on them as the real. They have an evident tendency not to distinguish between the two.—GUSTAVE LE BON: "*The Crowd.*"

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#### BROTHELS AND PROSTITUTES IN ANCIENT GREECE.

It was Solon who first introduced brothels where public women were accessible at a trifling charge (594 B. C.).

These houses were situated at Athens in the neighborhood of the Harbor, and in later times in the city itself. They were presided over by a Whoremaster. Besides these regular brothels, women were also kept in the taverns, which were located near the Harbor.

All these women as well as the Master were professionally under the supervision of the Market-Commissioners who fixed how much each was allowed to charge for services rendered. The amount varied from 1 obolus to a stater.

The hetærae enjoyed in this regard a greater liberty. The wellknown Gnathena of Athens demanded 1000 drachmæ for a night from a foreign Satrap. Phryne received something over four pounds Sterling for a night. The famous Lais of Corinth charged such exorbitant prices that the proverb arose: "Not every man can go to Corinth."

Licenses were granted to the whoremasters and the women on payment of a fixed sum, called the "prostitute tax" which was leased out yearly by the Magistrate and collected by professional collectors who kept a complete list.

From the proceeds of this tax Solon built a temple at Athens to Aphrodite Pandemos. This gives an idea of the large number of these women and of the considerable revenue of the city.

The public women were either such as lived in the brothels where they used to stand at the doors, more or less stripped, in almost transparent dresses; or else, they were kept as musical hetærae, like the singing girls in our music halls, or with procurers in their taverns. Or, again, they followed their trade in the Harbor and the lanes of that neighborhood where they either gave themselves up on the spot or went to houses of accommodation.—FROM DR. JULIUS ROSENBAUM: "*Geschichte der Lustseuche im Alterthum.*"

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#### AN ANTI-BIRTH CONTROLLIST.

I regard men as a herd of deer in the park of a great lord; the only duty of the herd is to people and fill the park.—FREDERICK, *called the Great.*

## BOOK NOTICES

HOW TO ENLIGHTEN OUR CHILDREN. By *Mary Scharlieb*, M.D., M.S. Fleming H. Revell Company, New York and Chicago. 192 pages. Price, \$1.00.

But few thinking people will be found nowadays who deny the need of giving our children some instruction in sex matters. The movement for sex enlightenment, practically non-existent fifteen or twenty years ago, is now universal. Dr. Mary Scharlieb is well known in England, and her book will be read with profit by conservative parents. We prefer books that are more thorough, more frank, and do not beat so much about the bush. But we recognize that there are thousands of fathers and mothers who can be converted to the necessity of instructing their children in sex matters only if they are appealed to in the most circumspect and vague manner. And such parents require books like the one by Dr. Scharlieb.

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GENITOURINARY DISEASES AND SYPHILIS. By *Henry H. Morton*, M.D., F.A.C.S., Clinical Professor of Genitourinary Diseases in the Long Island Medical College. Fourth edition, revised and enlarged, with 330 illustrations and 36 full-page colored plates. St. Louis, C. V. Mosby Company, 1918. Price, \$7.00.

As compared with the first edition and even with the third edition, this fourth edition of Morton's Genitourinary Diseases and Syphilis may be said to be a new book. It has been thoroly revised, in fact it may be said to have been rewritten, and it is thoroly up to date. The chapter on Gonorrhoea in Women has been written by Albert M. Judd, the chapter on the Wassermann reaction by Dr. Alfred Potter, and the section on the Bacteriology of the Gonococcus is from the pen of Dr. John H. Burke. The illustrations are excellent, while the entire mechanical execution of the book leaves nothing to be desired.

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GYMNASTIC TREATMENT IN JOINT AND MUSCLE DISABILITIES. By *Brevet Col. H. E. Deane*, R.A.M.C., with Preface by Temp. Colonel A. Garless and By *Brevet Lieut.-Col. F. W. Mott*. Oxford University Press, New York. Price, \$2.50.

In perusing this little book we have come across some very valuable points and have been struck by its simple and common-sense advice. Anybody who has to treat, and very soon a good many of us in this country will have to treat, joint and muscle disabilities resulting from wounds and injuries will again valuable information from its pages. The price is perhaps a little too high, \$2.50 for a little volume of 146 pages, but evidently for some time to come we will have to be prepared to pay high prices for books.

# THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY

WILLIAM J. ROBINSON, M. D., EDITOR.

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## A UNIQUE CASE OF SYPHILITIC INFECTION.

By DR. HENRI MALHERBE, Nantes, France.

**T**HE interest of the case which we are about to relate will be found on the one hand in the manner in which the disease seems to have been transmitted and on the other hand in the age of the syphilis of the contaminating subject.

In December, 1913, there presented herself at our office a little old woman, decrepit and showing by her entire appearance that she was in the seventies. She confessed that she was seventy years old. Without any preamble she asks and insists that we give her a thorough general examination, paying special attention to the genital organs. For, says she, her lover [sic] accuses her of having recently infected him with syphilis.

Somewhat surprised on account of the appearance of our patient, which denotes an epoch of life usually exempt from such incidents, we proceed to the systematic examination of this woman. The mucous membrane of the mouth in its entire extent appears healthy, there is not the slightest erosion on the lips, cheeks, gums, nothing on the pillars, tonsils or uvula, no leucoplakia. The pharynx is normal. The only thing noticeable is a complete absence of teeth and a marked senile absorption of both jaws. An inspection of the skin from the head to the feet shows nothing except the ordinary imperfections common to old people, signs of the destruction of time. A most careful examination of the external genitals shows absolutely nothing. No present lesions, no traces of old lesions. Only marked senile atrophy here and elsewhere. The atresia of the vulva is particularly marked, and under the circumstances this is of great importance. The condition of the internal genitals is equally satisfactory. No discharge, not the slightest vaginitis. In the groins, some enlarged glands without significance. The various reflexes are normal. An examination of the viscera shows nothing in particular. The heart murmurs are

accentuated, the pulse tense. There is quite a high degree of arteriosclerosis. In short, nothing which would permit one to suspect syphilis in this woman, and not the slightest actual lesion.

There remained an examination of the blood. But the patient refused energetically to have a Wassermann made.

We thus could certify to the present healthy condition of this woman, reserving our judgment, well understood, as to the past and the future, something that is always prudent to do in the case of syphilis. Indeed an examination of the antecedents of this woman discloses that when she was twenty years old, that is fifty years ago, she had syphilis. The syphilis was certainly benign, she treated herself for a few months and then she never bothered with it, not having at any time in her life the slightest reminder of her trouble.

This lady tells us further that her friend, a man who is nearly sixty-five years old, has known her for the last forty-five years. And that during the last thirty years he has had regularly sexual relations with her.

A few days later the second act of this intimate little drama presented itself to our eyes. During the middle of January, 1914, Mr. X applied to us for a diagnosis of a very confluent eruption which had existed for four to five weeks. Mr. X is sixty-four years old, tall and straight, apparently vigorous and well preserved. He is very arthritic, the liver is somewhat enlarged and out of order and he has made several trips to Vichy on account of it.

On examination we find an abundant eruption of roseolar spots over the entire body. The roseola is extremely confluent on the scalp, which is bald, and on the face, particularly on the forehead, where it becomes papular. It is equally abundant on the flanks, the thighs, the legs, arms and forearms, reaching to the back of the hands. Towards the extremities, the hands and the feet, the eruptive lesions are smaller, more isolated and of a less vivid color. In the mouth there is an ulcerous patch on the left border of the tongue, the teeth are bad and on both tonsils there are large patches. On the glans on the level of the meatus there is a half circle of dry papules. Finally, on the prepuce, which is hard, sclerosed, slightly phimotic and which can be drawn back with difficulty, there are numerous fissures and rhagades and on the back of the prepuce there is a little red indurated plaque which is nothing but a syphilitic chancre on the road to cicatrization. Bunches of swollen glands very distinct in both groins, also a cervical adenitis. It must be noted that Mr. X has had preputial fis-

sores and rhagades for years. Any friction of that region causes excoriations. He is not diabetic. Unquestionably we have to deal here with a case of syphilis of the second period in full blast.

Now this patient has for many years had no sexual relations except with his old mistress, whose story we told above, and whom we have found free from any lesions. How can we explain this infection? Shall we admit that a mucous patch, an ephemeral vulvar erosion (such lesions in the most remote periods of syphilis have been described; we have personally seen a most characteristic vulvar mucous patch twenty years after the chancre) has been the cause of a contamination at the moment of the coitus, the lesions having healed without a trace at the time of our examination? This is possible. But wouldn't it be more correct to think of a friable condition of the preputial tissues of our patient and of the vulvar atresia of his partner? This is the more plausible, because Mr. X contends that the relations were difficult and that during one of the last acts of coitus there was profuse bleeding.

One can see under the circumstances of what great interest a Wassermann test of the woman's blood would have been. It seems logical to admit the direct transmission of the syphilis by the blood of the vulvar wound to the preputial excoriation.

#### REFLECTIONS.

This case, related perhaps with too great details, justified however by its interest, gives rise to a number of reflections.

An important fact: It proves that a syphilitic without any apparent lesions can be contagious. Further, it shows how futile the idea is generally entertained as to the duration of the period of the contagion of the syphilis. After three or four years we are told that the syphilitic is no longer contagious. A mistake. Though practically this assertion is often correct, though in reality a tertiary syphilitic has few lesions and these lesions are only slightly contagious, there are exceptions. Late mucous patches are not rare. One has seen them ten, twenty, forty years after the chancre. The tertiary lesions themselves are in a certain measure contagious, one has often discovered therein the spirocheta.

Finally, the body fluids, the semen, the milk, the blood, may be virulent. As far as the last is concerned, inoculation experiments on monkeys and rabbits have given sufficient proof. In our observation, if our manner of seeing things is correct, it can be considered as brilliant a proof as a successful laboratory experiment.

Our case also forces us to think, sad as the thought may be,

that a syphilitic remains dangerous all his life, dangerous even during the latest phases of the disease. Our observation further greatly diminishes the value of the advice given by wise mentors to young men, who are anxious to enter the sexual combats, to prefer mature prostitutes to young debutantes. Our case further shows that a very benign syphilis may give rise to a much more virulent syphilis in another person, the soil being more important than the seed, and that Fournier's statement that "each person makes his syphilis according to his image" is not devoid of foundation.

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FOR THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY.

### MISALLIANCES AND UNHAPPY MARRIAGES: AN IMPORTANT BUT NEVER REFERRED TO CAUSE.

By WILLIAM J. ROBINSON, M.D.

**T**HE very quiet, very gentle, very obedient and very well brought up son of a highly esteemed leader of ethical culture and professor of ethics, himself a college student in his senior year, one night failed to come home; he did not show up the following day, nor the following, nor for several following days. To avoid publicity the parents refrained from notifying the police; but they engaged a private detective, who after a week's search informed them that he had traced their son with a young woman to a hotel, where they had registered as man and wife. The father wanted to rush at once to the hotel, but the mother thought that Bertrand would mind it less if she went to see him. But when she came to the hotel she was informed that the young couple for whom she inquired had left the previous night.

For two weeks they heard nothing, and then they received a letter in which Bertrand informed them that he was married to the sweetest girl in the world; he got acquainted with her some three months ago, and as he felt that she was essential to his happiness, to his very life, that he simply could not live without her, and as he feared that the parents, the father particularly, would interpose objections and attempt to put obstacles in their way, he decided to burn his bridges behind him and get married. They have been married nearly three weeks and he felt very happy. If the parents were willing to welcome him and his wife to their home, he would be glad to return, and to finish his studies. If not, he would be looking around for some work to support himself and his wife, as the little money he had, from his several years' savings,



was coming to an end. As to who his wife was, who her parents were, on these points he vouchsafed no information.

The father was opposed to receiving the couple under his roof, but the mother, made of less stern ethical stuff, prevailed upon him to forgive his son his misstep, "if a misstep it is."—"For after all how can one know? Maybe she will make him a fine wife. He is young; but some boys make out much better by marrying young."

But when the young wife came, the mother *knew*. She received a stab in the heart when she saw her; she knew that her boy was doomed to misery for many years to come; perhaps forever. She was pretty, there was no doubt about that. But she was common, she was ignorant, she was vulgar—there was no doubt about that, either. And strange to say, Bertrand did not seem very happy; his love seemed in the brief period between his letter and his arrival to have suffered some sort of shock. One could plainly see that something weighed upon his mind, depressed him, crushed him.

The mother begged him to give her his confidence; he would be as dear to her as ever he was, and if there was help for him she would do everything in the world to help him.

There wasn't much to tell. He had met her—Sadie was her name—in the "College Barber Shop," where she was employed as a manicurist. After she had manicured his hands two or three times he felt he could not live without her. He began to frequent the shop daily, having his hands manicured more frequently than is the custom, or than his finances permitted him, and when his attentions began to cause cynical smiles on the face of the boss and the employes, he asked her to meet him in the evening, to which she after some hesitation agreed. A flame was burning within him, a consuming flame which he felt nothing could quench or allay except a close sex intimacy with her. He did not want to look too closely into her antecedents or her character, for he feared to learn anything unfavorable about her. He did not want to know the truth, if the truth was apt to keep him away from her. Whether or not she would have permitted a close intimacy, without a marriage certificate, he could not say, but of course he would never have thought of subjecting any pure girl to such an insult; his bringing up, his fine ethical conceptions would not permit such a step.

And as with each day, nay, each hour, life without her became more and more impossible, preventing him from doing anything

in the daytime, and making each night an interminable torture, he decided to take the step which he felt was the only step for him to take. Any attempt at dissuasion would have proved useless, or would have accelerated his step. Within a week after their marriage, tiny gossamer clouds of doubt as to the wisdom of his step began to arise in his mind, but the flame of sex passion quickly consumed them. But with each day that passed the clouds became thicker and more resistant, and the flame less consuming. And when she found out that he was not the rich and independent son she imagined him to be, she was quite ugly about it. He thought, she married him, as he married her, for love. He didn't say it, but she divined his thought, and her answer was that love was all right, but nowadays girls didn't marry for love alone; they wanted pretty clothes and lots of them, and every decent man had at least one automobile. And she certainly did not intend to stay with him in his parents' house. She was entitled to an apartment of her own. She felt bored in his house, and she did not care for his father and mother. They gave her the shivers.

She told him frankly that she did not intend to stay in the house from morning till night, that she was a young girl and she needed some amusement. If he was too busy or too fastidious (too stuck-up, she said) to go with her to the movies or to vaudeville, she would have to go alone or with some of her old friends.

Her absences became gradually more frequent and more prolonged, and not very rarely it was one or two o'clock in the morning when she came home. Rumors began to float about her being seen in questionable cabarets with some college students, undoubtedly friends of hers from her manicure days. Bertrand suffered, but suffered in silence. One day he received an anonymous letter, in which the writer who signed himself Friend, told him that he was a boob for having married Sadie Smith, and that he was a dooble boob for continuing to live with her; that there were very few students who had not been intimate with her for years, that the looseness of her morals was known to everybody, and that she has resumed relations with several of her former friends. The letter was a severe slap in his face, but the postscript added insult to injury, or rather injury to insult. In the postscript, he was warned to take good care of himself, as it would not be at all surprising if he became infected with some loathsome disease.

By this time Bertrand had deep contempt for "the finest girl in the world," but she still held some sway over him with her

sex appeal. For she looked even prettier than before. But when he read the letter, he decided at once to discontinue all relations with her, for he had a terrible fear of venereal disease. His moral bringing up included a wholesome, or rather unwholesome because greatly exaggerated, fear of the venereal scourge. Alas, it was too late. Two days later the symptoms of a well known disease made their appearance. He disclosed all his misery to his mother. He would have forgiven his wife everything, but he could not forgive her careless and brutal wantonness in infecting him, and unable to restrain his anger he took her by the shoulders and put her out of the house. He fears a public scandal and he is supporting her with his modest means, but as soon as he is through with college he is going to sue for divorce. Bertrand, though a young man, is a broken old man. And the pity, mixed with some sneering derision, with which some students look at him, is almost more than he can bear.

Now what made Bertrand transform a common, vulgar, ignorant and immoral creature into the sweetest, finest girl in the world, into an angel from heaven? We will answer the question later, after we have referred briefly to several other cases which came to our notice.

Here is A. B., a shy youth of twenty-two, from a good family, who went off and married a coarse and ignorant woman fifteen years his senior. In this case there was even no infatuation; he was not altogether blind to her defects, but there was an irresistible physical desire. They live the life of a cat and dog, but she will not free him, and as there are two children as a result of the union, he cannot break away from her. And a life full of promise has been irretrievably ruined.

Professor B. C., a famous stylist and writer, author of many books, a man of international reputation, becomes entangled with his stenographer, and to avoid a scandal and a suit for breach of promise, is obliged to marry her. Now there is nothing wrong with a stenographer per se; some people have married stenographers and have lived happily ever after. But this one showed herself a very devil as soon as the marriage ceremony was performed. He was of a shy retiring disposition, devoted to his books and writings, while she wanted to be out all the time and "enjoy" herself. She spent extravagantly on clothes, and made bills which were beyond his means to meet. He labored harder and harder, longer and longer hours, began to do hack work and send out pot-boilers, but

he could not keep up with her cynical and heartless extravagance. He was being sued, he gave notes which he could not meet, he noticed a decided deterioration in the quality of his work, and rather than go on, he settled all accounts by blowing his brains out.

And C. D. was a jolly fellow, full of life and vim and whims; he could keep a company laughing for hours at a time, full of stories and jokes, and always ready—not only ready but anxious—to render a service to a friend or a stranger. He was universally liked; now he is universally pitied. His wife has made him gradually break with his former friends, hardly anybody visits their house, his mood is that of chronic gloom, and he has forgotten how to laugh. He has lost all ambition, and leads a practically vegetative existence. Maritally, he and his wife have been strangers for several years.

Now, what has made C. D. marry his present wife, whom everybody knew to be a quarrelsome, untruthful shrew, and whom he himself disliked the first time he met her?

To answer this question is to answer the corresponding questions in the cases of A. B., B. C., and Bertrand X. and thousands of similar cases of misalliances and unhappy marriages.

In each case, the life of complete sexual abstinence which the man lived resulted in a pent-up libido, or to use a physico-chemical term, a supersaturation of the system with libidinogen, which muddled his brain and blurred his vision, made him idealize cunning into cleverness, vulgarity into independence, made him see a romantic Juliette in a prosaic and illiterate cook, and an angel from heaven in a coarse, selfish, immoral stenographer. If doubts ever arose in those people's minds as to the wisdom of their step, they were quickly beaten down and consumed by the fire of the libido sexualis. Had those people lived a sexually normal life, they would not have made those foolish and in many instances fatal steps.

We are not suggesting any remedies for misalliances of this character. It is possible that the universal indulgence in illicit relations before marriage would result in greater evils than is caused by abstinence. We are merely stating facts as we know them, and there is no question that complete sexual abstinence, with its pent-up libido and lack of emotional outlet of any sort, is responsible for many, very many misalliances and unhappy marriages and ruined careers and suicides. As soon as the accumulated libido has been discharged, as soon as the cobwebs from their brain have been cleared and the scales from their eyes removed,

they perceive what a terrible blunder they have made, but it is then, under our stupid divorce laws, difficult or impossible to correct the blunder.

What we have said here about men applies with equal force to women. Here is a refined and cultured girl who ran away and got married to a chauffeur. Here a fine well-to-do college graduate marries a worthless ignorant cad, whom she begins to despise and with whom she refuses to live after they have been married a week. There a girl of twenty-four marries a man of fifty, and not for the sake of a good home either—which is deplorable but comprehensible—who tyrannizes over her in a most shameful manner. And here a girl of twenty-five runs away with her music teacher, who is forty-five years old, and who has a wife and three children; she expects him to get a divorce and to marry her, and it is only the poltroonery of the man after a life together for three days that reveals him to her in his true colors and makes her run back home.

There are thousands of such tragic examples. And in each case the cause is pent-up libido and lack of emotional outlet. The first cause is physical, which under our present moral and social code, cannot in the case of women be helped. The second is psychic, which ought to be helped, and which in the case of women is helped even more readily than in the case of men. Women or rather girls can get along without the physical manifestations of sex much more readily than men; but some outlet for their pent-up emotions, some platonic friendships, they must have. If they have not, disaster is sure to follow, in the vast majority of instances.

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## FALSE ACCUSATIONS OF RAPE.

By DR. F. R. BRONSON.

### MOTIVES.

**C**ONSIDERING the sense of shame which woman ordinarily manifests in all matters pertaining to sex the false accusation of rape would appear to be unusual. Practical experience, however, has shown, that in no field of simulation has greater ingenuity been displayed by hysterical and revengeful women than in accusations of rape. Women have been known to produce artificially injuries upon their sexual parts and neighboring structures the more strongly to fasten the accusation of rape upon some man.

The question of motives which may induce women to take such an unnatural course is a very complicated one. It is not always prostitutes, or women of loose moral characters who show proclivities for staging such accusations. Quite the contrary. Sometimes the false accusers belong to respectable families and enjoy a good reputation; this only aggravates the burden of their accusation.

Revenge is not infrequently the motive. A woman entertains amorous relations with a man and finally yields to his entreaties. He grows cool, or she learns that he is unduly attentive to some other woman. Maddened at the thought that she yielded to him perhaps too readily, unable to view with equanimity his lack of interest for her, the woman decides to make him suffer. She enlists the sympathies of relatives and friends and presently the machinery of law is moved against the man.

The desire to inflict punishment or suffering may fasten itself upon some person entirely free of any guilt. The supposed complainant may claim to have been the victim of an assault, relates circumstantial evidence of her own manufacture, though possibly woven around some slight incident which gives the matter at first some semblance of truth, and shows, in support of her claim, various self-inflicted injuries such as are likely to take place by one repulsing an assault.

The desire to extort money from the accused is even more often than revenge the motive for false accusations. This is sometimes seen in the lower strata of society, but is more characteristically the case among people of the higher classes. The woman may be aided by others in fastening the accusation upon the chosen victim. A woman's own husband may be a party to the plot. Usually there is a concerted action framed up calculated to give the accusation greatest verisimilitude. Cases of this kind may not come into court, the victim agreeing to compensate the complaining parties, in order to avoid the scandal of publicity. Or the plot may fail and the victim may turn tables against his accusers. Occasionally the man may be taken by surprise in such a manner that he actually believes himself caught at wrongdoing, having placed himself in a compromising situation.

A woman may enter complaint against a young man in spite of having yielded to him willingly in order to force him to marry her. Where marriage is out of question the woman may deny having given her consent and claim assault in order to cover her guilt before irate relatives or in the pursuit of some other more or less imaginary advantage.

Young girls may be the complainants in false accusations of assault or rape at the instigation of hysterical parents. A girl

comes home from school or play, crying, having been roughly handled by some young man of the neighborhood, although with no evil intent. Forthwith, the mother, in anger, conceives the notion that the young man had impure designs; she may influence the child to tell a story corroborative of her own suspicions. Under repeated cross questionings and repetitions of the frame work of the story the child's account of what actually took place fits more accurately with the mother's accusation, and thus a case develops requiring the attention of physician and court. In a case of this kind, known to the writer, there was a feud of long standing between the parents of the supposed assailant and the girl's parents. The accusation was all that was required for a bitter and vicious outbreak of hostilities between the two camps.

False accusations are not always prompted by motives which are intelligible to the average person. Sometimes no one but an expert in psychopathology can appreciate fully the reasons that prompt some woman to raise false alarms of assault and rape. We have to deal here with instances of enormous craving for public notice, a desire to attract attention as well as pity, in other words, a manifestation of hysteria. These false accusers may prove to be troublesome so long as they succeed in presenting their case with some semblance of plausibility.

The intention of these accusers is not always fraudulent; they do not seek compensation for their own injuries so much as punishment for their alleged tormentors. They go about their work of prosecution in a spirit that may appear highly commendable; yet their whole case may rest on nothing tangible or serious. Some innocent playfulness, or an unintentional act may be seized upon and the fertile imagination of the hysterical may concoct around it an offence of a most serious order.

One of the most unfortunate features in such cases is the fact that the hysterical person herself becomes firmly convinced that the details of her story are true down to their most minute details, although she may be made to acknowledge her inability to distinguish between fact and fancy when her memory and power of reproduction of events are tested. A hysterical woman, under such circumstances, may even show minute extravasations or ecchymoses upon her limbs and body, as evidence of struggle. Nor are such stigmata always self-inflicted. They may appear automatically. Hysterical stigmata of this order are among the most curious phenomena in psychopathology. Local hyperalgesia, perhaps alternating with areas of anesthesia, is found quite frequently.

The coexistence of hysterical stigmata and undisputable evidence of rape may raise the question whether the hysteria did not

develop in consequence of the assault. In cases where there is no previous history of such a condition the possibility may well be admitted. An assault of such grave character is one of the worst psychic traumata to which a woman's nervous system may be subjected and it is not surprising to find the development of various neurotic symptoms as a consequence.

### REPORTS OF CASES

Prof. P. Lorain, of Paris, was once called to the defence of a physician whom a certain married woman accused of assault during a medical examination. The woman's husband, who complained to the authorities about ten days after the alleged assault, made the following statement: "My wife says that on March 1st, Dr. X. made a professional call at our house, during which, at his request, she submitted to a vaginal examination. In the course of the examination, Dr. X. touched her in some tender spot in such a way that she lost consciousness; he placed her on the bed and when she came partly to herself, she felt his organ within her parts; she tried to struggle away from him but was too weak; when he finished his task the doctor threw some water on her face to help her come to herself; when she regained consciousness in full she found the man's 'seed' on her shirt."

The woman herself testified as follows: "The doctor came to the house at about half past eleven. Upon his arrival he said: 'Getting along any better?' I answered: 'I am about the same; I am weak and the flow still continues, but I have no pain.' He said he will have to examine me and he made me stretch my drawers apart. He put his hand inside and asked me whether I felt any pain. I answered, no; then he touched me, I do not know just where, and suddenly I felt myself weak and falling into his arms; he put me on my bed and when I felt his organ inside of me and very deep I came to myself; I cried out 'my God!' and I pushed him away with my knees so that he had to draw back. When I saw that it was the doctor who did it I fainted again; just as I was losing consciousness I felt that he was trying to start all over again, and not being able to do so, he dropped his 'seed' on my shirt; I do not know whether he was on the bed or against it only. While I was faint he lifted me and placed me on a big chair and threw water on my face to help me regain consciousness."

Prof. Lorain was led by his investigation of the circumstances to report the following conclusions:

It is natural for a physician who is examining a woman to ask her to hold apart her drawers if they are in the way during the examination.



The physician's attitude towards the patient and the position he assumed during the examination corresponds to common usage.

Concerning what took place during the alleged fainting-spell Prof. Lorain declares: "I have never seen a woman fall into the arms of her examining physician. That may happen if she is very weak, or extremely anemic, which was not the case with this woman. Moreover, fainting may be a serious accident. The paleness, the uselessness of the limbs, the complete insensibility of the whole body constitute syncope, which is the image of death. During that state nothing is felt, heard, or seen. Syncope requires that the body should be placed in horizontal position with the head lowered; it lasts at least a few minutes, sometimes longer, and leaves the patient with a feeling of malaise for some time afterwards." Here he points out how the woman's deposition of what the physician did is contrary to what any physician would do under the circumstances. No physician would pick a fainting woman off the bed where she was lying down to place her in a chair and dash water on her face to revive her. He continues:

"A woman who has fainted does not feel a man on top of her; she cannot analyze her feelings, she is like dead. . . . When the woman declares that while in that state she felt that the physician could not get through with his part, etc., she is mistaken, for what she states is impossible. . . . syncope is all or nothing (except in the case of sudden hemorrhage), there is no state of half or part syncope. One cannot admit a fact contrary to natural history. It follows that the complainant was not in a faint. . . ."

Prof. Lorain discusses next the possibility that the woman may have been in a state of catalepsy, such as is common with hysterical persons. But this hypothesis is also proven untenable. "Even admitting the impossible supposition that the woman was in a cataleptic state, this state of prolonged and complete loss of sensibility would have made it impossible for her to see, hear, feel or analyze her feelings, as she claims to have done."

Another possibility is now taken under consideration, "that indefinite, vague and inchoate state, that soft languor into which women fall when in a state of eroticism. This is a condition voluntarily brought about; a woman who will permit herself to fall into this state of voluntary abandon has no right to claim that she has been deprived of her liberty. . . . The story of a special spot where the physician touched her and caused her to faint must be dismissed. It is nonsense. There is no particular organ the touching or titillation of which can cause fainting."

"The presence of spermatic fluid on the shirt of a married

woman cannot be looked upon as incriminating evidence against a defendant, and in spite of the woman's pretense that she had no sexual relations with her husband for over a month. Her weakness and illness were not of such character as to preclude the possibility of intercourse, in spite of her claim to the contrary. Moreover, the woman's unstable character, her tendency to simulation, is illustrated by another incident: one day she had a physician, a druggist and a priest called hurriedly to her house. She seemed in a deep faint, her eyes were closed, her body apparently lifeless. The druggist who reached the scene first felt for the pulse and found it strong and bounding. The priest asked why he was sent for and it was the woman who answered him; although she seemed dead a few minutes before, she now engaged in conversation. The woman had not fainted. She was not even having a hysterical attack. The truth is, she was playing at being in danger, simulating illness." The charge was dismissed.

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Dr. L. Thoïnot relates the following story, taken from Dr. Bourdin: A little abandoned girl was adopted by Mr. and Mrs. X., highly honorable people. One day Mr. X. read about the story of a scandal that was making a good deal of noise in a certain city in France. The little girl was present, but was playing with her doll, and, besides, appeared to pay no attention to what was being said in her presence.

The husband and wife commented on the story, supposing that the child was incapable of understanding the conversation which was held in veiled terms. Several days afterward Mr. X. surprised the little girl in the act of holding her doll and kissing it passionately on the upper part of its legs, which she held wide apart. Mrs. X. asked the child who could have taught her to do such a thing. In no way disconcerted, she replied that she was doing to her doll what had already been done to herself. She declared further, that when she was with her nurse, the nurse's little boy had lain with her and that they had acted like husband and wife. After the little boy his father had come, and then the grandfather, and they had taken the same liberties as the little boy.

A great uproar in the house. The little girl was submitted to an examination by an able physician, who declared that no assault had been committed on her. Questioned and driven to her last retreat, she admitted that there was no truth in her story, and that she had simply wished to do like the ladies whom they told about in the newspapers.

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Blackmail, as we know, is a frequent motive of false accusation of rape.

A woman accused several individuals of having raped her child, aged nine and a half years. The expert showed that this accusation had no foundation. The genital organs of the child were healthy; but there was noticed on the superior portion of the vulva a red circle, of recent origin, as large as a silver half dollar. The woman herself had bruised her child to form a ground for her accusation, the motive being blackmail.—(From *Fodéré*.)

The following case of rape blackmail (taken from Casper) is of its kind the acme of the horrible. A woman after trying to get money from a wealthy man by accusing him of an assault on her child, gave the child up to her own lover, who, she knew, was infected with gonorrhœa, so that the accusation in the future could have material basis of fact.

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The following case came under the observation of Dr. Francis Ogston ("Lectures on Medical Jurisprudence"):

A girl of no stated occupation, or ordinary means of livelihood, of a wretched appearance, and ill dressed, giving her age as thirteen, though appearing younger, lodged a charge of rape against a man between fifty and sixty. She alleged that the man had drawn her aside into a wood in the country, and there had thrice forcible connection with her, betwixt two of which acts he had slept for a short time, after which they came to town together, when before parting he treated her to a cup of coffee.

On examining the girl, some blood was found at the vulva, which she herself stated was menstrual. The hymen was entire, the vulvar cavity had a considerable depth, the clitoris was larger than usual, and the nymphæ projected for about an inch beyond the labia.

The girl admitted that she was no stranger to sexual intercourse, which she had commenced with a boy two years previously. Of course, in such a case no charge of rape would lie, and the old man was set at liberty.

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Schoolmasters are not infrequently the victims of accusations by hysterical girls who have a secret attachment for them. The following case is reported by Taylor:

A schoolmaster was charged with having committed a rape on

a child of thirteen years of age. The child was unusually precocious for her age, and swore very distinctly to a rape having been committed. She made no complaint, however, for a week or ten days. On examination there was no mark of violence about her either recent or remote. The girl's story was inconsistent and not supported by evidence. On crossexamination she said the prisoner committed the rape while they were standing up. The girl was short, and the schoolmaster, who was sixty years of age, was tall. She was quite sure that she was never placed on the ground. She resisted all she could, but could not help herself. Her statement of the mode in which the act was perpetrated involved so many inconsistencies and improbabilities that the jury acquitted the prisoner. It should be borne in mind that to commit rape in the standing position is *an impossibility*.

Ogston had to examine a charge of rape against an officer in the Aberdeen barracks, who had borne a very high character in his regiment. The woman related a very circumstantial story, which was borne out to some extent as to place and circumstances. It was found out, however, on examining the woman, that she had an abundant gleet discharge, and a bubo in one of her groins, and had otherwise the character of a notorious prostitute. The man, who was detained in custody some weeks, showed no trace of infection from the alleged connection. The prosecution was finally dropped when the woman's character was found out.—

Another case was that of a lad, aged 17, capitally indicted for a rape on a girl, aged 21. The complainant proved to be a woman of coarse character, who, as appeared from the evidence, seduced the prisoner to the act of sexual intercourse on a public road. The lad was acquitted.—

Dr. Francis Ogston, in common with all other forensic authorities ("Lectures Med. Jurisprud.") warns that extreme caution is necessary in admitting statements to the effect of rape having been committed as they are often made by females in order to cover their shame.

A bailiff was charged with the capital offense of violating a young woman in a house where he had been formerly stationed as a keeper. The girl was the daughter of the owner of the house, and it came out that the alleged rape was committed early in the night in the very next room to that in which her father and mother slept. Upon being asked if she screamed, she answered, no. Why not? *For fear of waking mother*.—

Dr. Ogston had occasion to examine a young woman under circumstances not unlike the above. One night a gentleman had occasion to go to his bedroom at an earlier hour than usual, when, on opening the door to his apartment in the dark, he was startled by hearing stifled moans from the bed, and some one slipped past him and escaped. On groping his way forward, his hand came in contact with the genitals of a female servant, who lay across the bed with her clothes up. The girl, when she had taken time to come to herself, which she did slowly and deliberately, stated to her master that she had been in the room arranging his bed when the footman came upon her, forced her into it, and would have succeeded in violating her had he not been disturbed.

On examining this woman shortly afterwards, no room was left for doubt that the case was a sham one altogether, and that the charge of violence was one got up, on the spur of the moment to cover the shame of detection, the signs of distress having only commenced when she saw that her situation did not admit of concealment. The home was full of servants, and the only excuse for not raising an outcry which she could allege was that her Mistress, an invalid old lady, would have been alarmed.—

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A. S. Taylor cites the following case, reported by Dr. Nelson Hardy:

A servant girl of good character rushed home one night, knocked excitedly at the door, and, when her mother opened it, fell fainting into her arms. On coming to herself, she told the following extraordinary story. She had been out walking with another girl, and had passed a man whom she could not describe. She and the other girl had separated at the end of the road, and she had then come back alone in the direction of where the man had been. When she reached a lonely part of the road she was thrown down by him on her back, hurting it against a stone. A white scarf had been placed over her mouth to prevent her screaming, and the man, holding down her arms, had forcible intercourse with her. In less than half an hour the police had searched the road, but no scarf had been found. She was brought to the station and Dr. Hardy found evidence on her dress and hat that she had been on the ground. He also found a red mark about the middle of her back, where she complained of pain, but, on examining for any evidence of the alleged rape, Dr. Hardy found absolutely none; no stains on the clothes, no marks of violence, not even a scratch on her limbs; no rupture of the hymen, and no sign of any irritation

about the genitals. Dr. Hardy came to the conclusion that she had probably enough been thrown down and that, in her fright, she had imagined the rest.—

Taylor relates that once he was consulted in a case in which a girl of seven or eight years described to him most circumstantially how her master had drawn her down on to him and inserted his organ completely into her vagina; notwithstanding these details her vagina showed not a trace of any damage, and the hymen was quite intact. An appeal to the common sense of the mother of the girl and the wife of the inculpated man led to an abandonment of the case.—

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Dr. W. D. Sutherland (*Indian M. Gaz.*, 1915) was consulted in a case in which an aged man was charged with having ravished a young girl. Due consent having been obtained, the doctor examined the girl, and found she had a slight trickle of blood from the vulva down her thigh. She volubly described what had happened. She detailed the proceedings even to the withdrawal of the penis and the emitted semen. The blood was found to come from a small linear wound inside the vagina. *The vulva was not injured in any part.* The doctor, becoming suspicious that the story she had told was false, asked her to repeat her tale, which she at once proceeded to do *verbatim*. Suddenly the writer interrupted her and then asked her to continue. This she did by beginning at the beginning again. The doctor's suspicions having been thus strengthened, he asked her whether she had observed the penis. She replied she had carefully observed it. He then asked whether she knew the difference between a Hindu's and a Musselman's organ. She replied that she did, and showed that she understood the effects of circumcision. Then she was asked whether the penis of the old man was like that of a Hindu or Mussulman. She replied it was of the latter type. Asked whether it was in erection, she answered in the affirmative.

The writer then examined the old man—a European—and found that he had congenital phimosis; a large tumor of one testicle caused, he said, by an injury sustained some years before; and neither ilo-inguinal nor bulbar reflex could be elicited, showing that his powers of erection were feeble in the extreme.

Returning to the girl, the writer asked her who had scratched

her inside her vagina. She at once replied: "My mother, with her finger nail." Of course the man was exonerated.—

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The following case reported by Thoinot of an innocent man falsely accused of rape by his own daughter is about as gruesomely interesting as we have in literature. Thoinot relates the following story to which he is indebted to the examining magistrate, Mr. Albanel.

In 1895 Mr. B. and his wife took into their household a friend who had just lost his wife, a Mr. H., aged sixty years, and his daughter, Lucie, aged eleven. Some time later Mr. B. and his wife lodged a complaint with the court, in which they accused Mr. H. of having raped his own daughter, and of having communicated to her syphilis.

The charge rested on statements and certificates of physicians. One of them had seen, or was said to have seen, a papule on the vulva of the child; then the other had discovered a sore throat; finally, the child had at the time of the accusation a lesion that was called "syphilitic pemphigus."

At the hearing Lucie H. unhesitatingly accused her father; he had taken her, she said, for the first time when she was nine years old, and since then had never ceased to have connection with her either with the penis, or with the finger, or even practicing cunnilingus. And the child did not merely accuse him orally, she wrote to a little girl friend and told her all the horrors of which she had been the victim; she wrote to the police commissioner, telling him that sooner than return to her abominable father, she would prefer to kill herself.

The examination by the expert revealed the fact that the child had not even been deflowered, did not have and never had had syphilis, and that she certainly could not have acquired it from her father, since he did not have it.

The case was dismissed.

It was not until several months later that the child—on the eve of her first communion—after having always maintained the guilt of her father, confessed that B. and his wife had fabricated the entire charge, and that she had been their accomplice on the promise that they would give her money that she might become an actress like the girl B., who supported her parents by the money that she received from her lovers.

The motive that had actuated B. and his wife to accuse H. falsely was the wish to appropriate to themselves a considerable sum of money that they owed H. B. and his wife were prosecuted and condemned.

The perversity of some little girls is incredible and this case which could have easily resulted in 20 years imprisonment for an innocent man—and the accuser's own father!—should teach us always to be on our guard. Amen!

As to accusations of rape committed while the woman was under the influence of narcotics, chloroform, ether, etc., we must also be very careful. Dr. Justin Herold in his Manual of Legal Medicine says: Women under the influence of nitrous oxide gas, chloroform, ether, and while intoxicated have been ravished; but it is well, in this connection, to recollect that females who are emotional while under the influence of these substances, especially if the period be that of their menses, may imagine that they are having sexual relations with their husbands, or even with the medical man who may be prosecuting his duties as a surgeon at the time. Physicians have been charged by such females with the commission of rape, and, although perfectly innocent of the crime, have suffered conviction and confinement in prison. Dubois mentions the case of a female undergoing an operation, who, while under the influence of the anesthetic, attempted to caress her attendant by drawing him close to her side. After the effects of the anesthetic had passed away she confessed to having dreamed of sexual congress with her husband while unconscious. Hence it is important to exercise extreme caution in accepting the testimony furnished by the prosecutrix, unless a medical examination corroborates her statement.

We will conclude this paper on rape by an excerpt from Prof. Robert Michels, which deserves very careful reading. A better understanding of the subject by our jurists would save many innocent men from prison and disgrace.

Every lawyer, says Prof. Michels, knows with what circumspection must usually be considered all accusations of rape, and what extreme care has to be exercised in such cases if we are to avoid the danger of committing a judicial murder. More than half of all accusations of rape break down on close enquiry, and are dismissed as false. The over-heated imagination during the puberal development in girls, hysteria and a base speculation upon masculine fears of public scandal—to be avoided by the payment



of blackmail—lead perverse children and young girls, far more often than the public is generally aware, to accuse men of sexual offences, exhibition, indecent assault or actual rape.

In many cases, when the legal inquiry is held, examination will show, either that the alleged rape cannot possibly have taken place, or else that the girl was a consenting party. In England, when there had been a number of sexual assaults on women in railway trains, and the daily papers had taken the matter up with considerable excitement, demanding the exemplary punishment of the offenders, and the introduction of special measures for the safety of female travellers, an English judge laconically remarked that in his opinion men travelling on the railways were in greater danger from women's attempts at blackmail than were women from men's attempts at rape.

On the other hand, lawyers with considerable practical experience in these cases have pointed out that accusations of rape are seldom brought by women except against persons with whom they are intimately acquainted. Even where it has been alleged that the offender was a stranger, it has as a rule been shown in the course of the investigation that he was really a friend, a fiancé, or some such person. In the great majority of cases, before the assault was committed, violator and violated were closely associated. Thus the woman's complaint commonly takes this form, that her acquaintance or intimate, as the case may be, who has hitherto always confined himself to the permissible degrees of social intercourse, has suddenly become an untamed savage, and, throwing off all moral restraints, has forcibly possessed her, or attempted to do so.

With rare exceptions, this is a fancy picture, and the true course of affairs has been altogether different. The friend has never played the part of Joseph, and the relations between the two young people prior to the offence were by no means on a purely platonic plane. From secret loving glances to the assignation and the intimate amorous caress, they have, to their mutual satisfaction, traversed the whole *via voluptatis*. At length they have arrived at its culmination. The man's erotic sensualism has attained its extremest tension, and he has therefore "suddenly" demanded complete possession—in other words he has arrived at the natural conclusion of all that has gone before. But at this point the girl hesitates and is irresolute. Although, like girls in general, she fails to understand the strength and the sudden uprush of sexual

need in the male—this misunderstanding, dependent upon physiological differences between the sexes, is one of the chief causes of unhappiness in love alike in marriage and in extraconjugal relationship—and although, owing to the comparatively undeveloped state of her own sexual sensibilities, she has but a hazy idea of the complex phenomena of the sexual act, none the less in the course of the battle of love she has so far been inflamed that at the bottom of her heart she also yearns for the culmination of voluptuous ecstasy and for complete self-surrender. But adverse considerations pass through her mind with the speed of the lightning flash. The dread of the unknown potentialities of the sexual process itself, fear of her parents, of reproach, of the possible child, of dishonor, the thought that the loss of her virginity will involve the loss of her best chances of success in life — all these things make her tremble. She becomes irresolute. Despite all this in most cases the long cherished glow bursts forth into flame and the girl is a fully consenting party to what follows. Not infrequently, however, the cold douche of the countervailing arguments puts out the fire, and the girl indignantly refuses a demand which to her, now that her own mind is freed from the fumes of passion, appears, of a sudden, insolent, and even criminal. But this revolt often comes too late. The man is now, in part owing to to the woman's own actions, in a state of sexual hyperexcitability, which has entered the sphere of the pathological and deprives him of the power of free rational self-determination. To quote a coarse but expressive Italian proverb, "cazzo duro non ragiona." All the more is this true because the girl during the earlier erotic by-play has lost her moral predominance over her lover, and her sudden return to virtue is therefore regarded by him as merely an incomprehensible mood or as an underhand trick. Thus the amorous sport ends in an act of "rape," for which both parties are equally responsible, in the moral sense, but for which legally the man alone has to pay the hard and disgraceful penalty of imprisonment.

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#### TAEDIUM VITAE ET AMORIS—BORED WITH LIFE AND LOVE.

Life is strife; incessant struggle is the keynote of existence. Man's inmost being, his very soul and nature, is will to be, to grow, to do, to conquer. Man, being a bundle of energy tendencies, finds thrill and joy in combat, competition. Hence the fascination

experienced by the statesman, the financier, the gambler, the hunter, the "chicken chaser." Pleasure accompanies the pursuit of the thing coveted; but possession breeds satiety, disgust.

There was a youth once, rich, handsome, healthy, highly educated, clever, honored and beloved by all who knew him. Yet he resolved to die. He wrote: "Life has given me a headache. My soul is tired. I want a good sleep in the churchyard." Then he blew out his brains. An uninterrupted course of good fortune was the only motive that could be assigned to his deed.

What is true of life is true of love, life's most intense emotion. "Non ut amare peto sed ut amare sinas." (I do not care for thy love, but merely want that thou sufferest my love). This word of the Roman poet Persius was suggested by the fact that many persons not only scorn the requital of their most ardent love, but actually are repelled by the surrender of the other party. Such persons are more interested in their own emotion than in the object of their love. As soon as the experience has served its purpose, the sensation grows less vivid, and there is no more motive for prolonging the condition.

An artist once confessed: "I cannot love a woman who loves me." This young man was dominated by the impulse of making conquests, of winning damsels coy, of captivating cold, disdainful hearts. As soon as he obtained what he desired, his joy of victory became changed into icy frigidity which made sex relations impossible.

The diminution, or exhaustion, of libido, caused by the absence of obstacles to be overcome, is a frequent cause of the sexual tedium encountered in monogamous relations. That which is obtained without difficulty loses charm and value. Hence polygamy, hence wives or husbands browsing in strange pastures, hence prostitution, which is but a modified form of plural marriage.

On the other hand, whenever the blush of love begins to fade, fresh blossoms of a rejuvenated passion oft begin to bud out of the feeling of a threatening loss.

Therefore, slight misunderstandings, trifling squabbles between husband and wife or lovers may cement the union, the same as bitter condiments render food more palatable.—G. PANEBAKER.

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#### COMMENT BY THE EDITOR.

I am sorry to have to disagree most emphatically with the views expressed by our esteemed contributor in his excellent little article.

First, as to committing suicide out of sheer, uninterrupted good fortune. There never was such a thing and never will be such a thing. Nobody has ever committed suicide out of sheer happiness. Because a man has money and does not have to work for a living does not mean that he is happy. Boredom, lack of interest, is often one of the greatest tortures. One of the indispensable conditions of happiness is some deep interest, either in friends, in a wife and children, in a sweetheart, in social work, in science, in literature, art, invention, or even a hobby of some sort. And besides, how can one know whether another person is really happy or deeply unhappy? He may look happy, may have a cheerful smile on his face, according to our knowledge he may have nothing to worry about, and still the deepest grief may be gnawing at his vitals. In the case of the youth referred to in our contributor's article, how do we know, for instance, that the man was not completely impotent? And we know that in people who have no high interests in life and are thrown solely on material pleasures, complete impotence is apt to induce the deepest depression and melancholy. I repeat, nobody has ever committed suicide and nobody ever will commit suicide out of sheer happiness, because he has everything he wants and has no further desires. Of course a happy man may get softening of the brain and go suddenly insane, but that naturally does not touch our question.

Now, as to love. It is also one of the mossgrown superstitions that love cannot be enjoyed fully unless it has some severe obstacles in the way, unless it has been won after a severe struggle. All wrong. All bosh. There may be a few degenerates who feel that way, but it is certainly not the feeling of the vast majority of mankind. And a man who is struggling to win a woman and becomes frigid the moment his struggle has been crowned with success, is either an abnormal or impotent. Normal people do not feel that way. It is time that the vicious, sadistic superstitions about pain, suffering, obstacles and struggles being necessary and useful factors in attaining and enjoying happiness be given a rest. Where this is the case (and it is the case only in a small number of people), you may be sure that you have to deal with either a pervert or a cruel, vicious person. The whole subject of pain as a necessary or useful or ennobling influence needs complete revision. And I shall attempt to subject it to such revision in the very near future.

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## EDITORIALS AND EDITORIAL NOTES

### NOTICE TO OUR SUBSCRIBERS.

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This *JOURNAL* is the only one of its kind in the English language. It fills a need that no other journal has ever attempted to fill. We have never made any special promises, preferring to let the *JOURNAL* speak for itself. But we have a series of articles for the coming year which, we know, will make the *JOURNAL* more unique, more interesting and more valuable than ever. If you are at all interested in the important and ever broadening subject of sexology—the physiology, psychology and pathology of sex—you cannot afford to be without this *JOURNAL*.

### WHY SEXOLOGY?

Why sexology? Why discuss sex? Why write sex articles? Why make a study of sex? Is it really of any importance? Did not and do not people get along very well without reading anything about, without knowing anything about sex? These questions are frequently presented to us not only by the ignorant, who are so ignorant that they do not even know that they are ignorant; not only by the prudish and the evil minded, but by sincere and well-meaning men and women. The ignorant and perverse-minded deserve no answer, and no answer will be of any avail; they are both incapable of seeing the truth and unwilling to see it. But the sincere and well-meaning deserve an answer, and we shall give it to them gladly, to the best of our ability.

We consider an earnest study of sex of importance, because we know of no other factor except hunger so pregnant with weal or woe for the human race as is sex. We personally could point to thousands, and there are literally millions and millions of people who are living in the deepest misery, who are suffering the most excruciating anguish, whose lives have been permanently and irretrievably ruined on account of "sex."

In short, next to the economic problem—the problem of securing three meals a day, a shirt to your back and roof over your head—the most important task for the happiness of the individual and of the race is the proper solution of the sex problem, and you can not solve a problem by shunning it, by ignoring it, or by lying about it. To solve a problem you must study it, and study it without bias, without fear, without preconceived notions and decisions, and without minding where the study will lead one to. This is the task of sexology.

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#### WHY THE SEX PROBLEM IS SO DIFFICULT OF SOLUTION.

Some people love extremes. And some students of sexology go so far as to claim that the sex problem is *more* important than the economic problem. We cannot go so far; but we do admit that the sex problem is more complex, more difficult of solution than is the bread and butter problem, which is a comparatively simple problem. We can do no better, perhaps, than to reproduce some portions of our Introduction to "The Sexual Crisis," in which this very point was touched upon, and the reasons why we considered the sex problem more difficult of solution were presented in detail.

One of the reasons, we wrote, is that economic misery is open, sexual misery is hidden. People in the mass do not conceal their economic condition; they are not ashamed of their economic status; some are even ready to exaggerate their poverty, and many do not hesitate to apply for charitable relief. Sexual misery, however, is hidden in the deepest recesses of the heart. Like the Spartan youth with the fox at his breast, many a man has gone down to his grave with sex misery gnawing at his vitals, without flinching, and many women will let their health wither and their vitality shrivel, but will not betray their secret.

Another reason is that it is easier and simpler to relieve bread poverty than it is sex poverty. When a man is starving, we can

give him a dinner, a dollar, or a job. When a person is dying for the lack of love, we cannot offer him the requisite remedy. *There are free bread-lines and municipal lodging houses for those who need bread and shelter; no such palliatives have been provided for the sexually starved.*

A third reason is that the satisfaction of our other instincts—hunger, thirst and sleep—is a legitimate function and does not conflict with any religious code; the satisfaction of the sex instinct, except under certain prescribed conditions, which for millions of adult men and women are unattainable, is considered a vice or a crime, because it conflicts with religious dogma, with the statute law and with the man-made code of morality.

A fourth reason: when a man is poor he knows it. In other words, one who suffers from lack of material necessities knows exactly what his trouble is; one who suffers sexually *does not himself always know what the trouble is.*

A man or a woman suffering from lack of love, from lack of sexual satisfaction (the two are not synonymous), or from improper sexual satisfaction may be deeply unhappy and not suspect the cause of the unhappiness. It may require the prolonged efforts of an acute psychologist to determine the cause and to point it out to the sufferer.

Then again—number five—incomparably more people are devoting their lives to the work of solving economic problems than are engaged in studying our sex problems. And the people engaged in the former can be bolder in their statements and more untrammelled in their opinions than those engaged in the latter. In the worst case they—the former—may be stigmatized as socialists or anarchists. But these words no longer carry with them any opprobrium or social ostracism. They have become respectable—the former entirely so, the second almost. While those who dare to discuss honestly and frankly our sex problems are anathematized as immoral, corrupters of youth, debauchees, profligates, and what not, and these terms still carry with them a deep opprobrium and do involve social and professional ostracism.

But there is something even more effective, more deterrent than opprobrium and ostracism—and we will designate this as number six of our reasons why the sex problem is confronted with greater obstacles; there is the real danger of forbidding and destroying your writings and of putting you behind prison bars.

When they cannot refute your arguments, they can hit you with a club and put you in chains. Economic and political writers are beyond that stage; they enjoy freedom of speech and freedom of press in the full meaning of those terms; no books on economic or political subjects are refused the mails and imprisonment no longer menaces their authors.\* But sex writings, if frank, free and honest, are still barred from the mails or destroyed and their authors and publishers are still fined or sent to prison.

For these reasons, as well as for several others which cannot be mentioned here, the sex problem is much further from solution than the economic problem is, and for this very reason it becomes the bounden duty of those who do appreciate the full significance of our sex life, its potentiality for unlimited weal and boundless woe, to treat the subject honestly, fearlessly, without regard to consequences. The writer of this introduction has long ago come to the conclusion that the sex problem is more important than the economic problem, more important than any other problem confronting the human race. Perhaps I should not use the word important. Generally speaking, the economic problem is the most important one, for it is the basic, fundamental problem; when a person is hungry, and has no clothes to wear, and no shelter to protect him from inclement weather, he is more wretched than one who suffers from love-starvation. Nevertheless the economic problem is the simpler one. In this country at least, the number of those in a condition of actual chronic starvation is a small one, perhaps an insignificantly small one. The number of those—men and women—who slowly agonize on account of love-starvation is enormous. It constitutes the larger proportion of humanity.

We have to face the fact that there are millions of people who have no economic problems—whose livelihood is secure, and who can even revel in luxuries—but who have very perplexing, very distressing sex problems, that fill their waking and sleeping hours with life-destroying misery. It often happens that just as soon as the economic problem is settled, the sex problem commences. And it is no abstract reasoning, but the face-to-face confessions which the writer has had to listen to for many years in the sacred privacy of his office, the tears and the agonies of his patients, that

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\* This was written before our entry into the war; and is only true of peace times.



have disclosed to him the unfathomed depths of the sex problem, the widespread suffering for which it is responsible. And many suffer and suffer and, as said, are not aware of the cause of their suffering. It is this widespread suffering that has induced the writer to devote his life to a study of humanity's sex problems and to bring the results of his study to the people. For the ignorance of the people in sex matters is unbelievably colossal. And when I say people, I do not mean the "common" people, the masses only. I mean all the people—the so-called cultured and uncultured alike. And of no books and journals are the people so greatly in need now as of sex books of high character, dealing in an honest, fearless and scientific manner with all the phases of the sex question, considering it from every viewpoint; the physiological, the psychological, the pathological, the sociological and last but not least the ethical.

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#### GETTING ALONG VERY WELL ON COMPLETE ABSTINENCE.

In the May issue of *The American Journal of Urology and Sexology*, in a comment on Dr. Stekel's article on *Sexual Abstinence and Health* (A. J. U. and S., pp. 206-207) we referred to the fact that a number of soldiers in the camps who lived a perfectly abstinent life, as far as sexual indulgence was concerned, did not seem to be any the worse for it. On the contrary, they all were physically greatly improved. Of course we did not claim that the improvement was a result of the abstinence; the real factor of the improvement was probably the open air and the exercise; but it went to show anyhow that the abstinence did not produce any ascertainable physical injury.

Several months have elapsed since the above referred to comment was written. We have had further communications on the subject. More people and for a longer period have now been subjected to abstinence—forced or voluntary—and we have yet to hear of any case of injury to health as a result of such abstinence. Of course camp life is not civil life, but the experience of our soldiers in camp goes to emphasize the fact that no function of the human body is so much a psychic function, a matter of the mind, as is sexual intercourse. People who had been used to have relations regularly, once a month or even once or twice a week, were suddenly deprived of the opportunity for any relations. And how did they bear this deprivation? Evidently, without the least trouble. They did not become melancholic, hypochondriac, and

neither satyriasic on the one hand nor impotent on the other. Of course their day was occupied from early dawn until they went to bed; and when they went to bed, they were asleep the moment they touched the pillow. And the camp was free from all temptation. And again of course, in civil life, with its leisure time and abundance of temptation, abstinence for a period of twelve months or more is not feasible, nor is it likely to pass off without any sequelae. But the point is this: The sex instinct is not like the instinct of hunger, or thirst, or sleep. Eat and sleep and drink we must under all circumstances; otherwise the very integrity of our life is threatened; but sexual intercourse depends upon a great variety of adventitious circumstances.

If you are kept busy, if you know that there is no opportunity for sex relations, and if you have therefore made up your mind to give the matter no further thought, and if you also bear in mind that abstinence for six months or a year won't hurt you, or if it does cause you any injury it will be only of a trivial and transient character, then you *will* get along on complete abstinence very well indeed.

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#### WHY PURGATIVES DEPRESS THE LIBIDIO SEXUALIS.

In a communication to the Medical Record some two years ago I stated that Epsom salts or magnesium sulphate was the most efficient anaphrodisiac we possessed. It is superior to the bromides, potassium nitrate or any other alleged anaphrodisiac in the Pharmacopeia. Of course its action is not a specific one, but the rationale can be explained as follows:

It, like all other hydragogue purgatives, induces a general depression of the vital functions, an anemic condition of the brain and of the viscera. But there is something more to it. We believe, as we cannot help believing, that the libido is due to the elaboration and accumulation of a sex hormone, call it libidogen or any other name, and the Epsom salts by producing a strong watery or rather serous discharge actually removes some of the sex hormones from the system. The action of a purgative in producing anaphrodisia is thus a double one. It, first, depresses the general functions and curtails the elaboration of the hormones, and, second, it removes from the system a part of the hormones already elaborated and accumulated therein; these are actions which neither potassium bromide nor potassium nitrate nor any other bromide is capable of producing. And that's why hydragogue cathartics or purgatives remain our most efficient anaphrodisiacs.

### THE BEST FORMULA FOR SEXUAL IMPOTENCE.

Our readers know that the editor does not believe in magic formulas to restore "lost manhood," or in royal short cuts to give back youthful vigor to one who is sexually bankrupt. The treatment of a case of sexual impotence requires a combination of all physical, psychic, medicinal—local and general—dietetic and hydrotherapeutic measures at our command. Nevertheless, some formulas have proved beneficial, and in the average case of impotence, a combination of phosphorus, strychnine, glycerophosphates or hypophosphites and the mixed glands seldom fails to do good. Hormone therapy is the coming therapy for impotence. We are not yet in a position to say just which gland is insufficient or perverted in sexual impotence, and therefore we obtain the best results from pluriglandular therapy, from the administration of several glands at once.

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### THE NEGATIVE PHASE OF LIBIDO SEXUALIS.

With the positive phase of sexual desire everybody is familiar. It is the normal condition of most adult men and women in a normal healthy condition. Then there is the indifferent phase. This is a phase of varying but usually rather short duration supervening after normal satisfactory coitus. The man or woman has no desire for detumescence, but neither is there a loathing for it, and under favorable circumstances this negative phase may be easily changed into the positive phase. But very little consideration has been bestowed upon the negative phase of sexual desire. During that phase there is not only a psychic shrinking from sex relations, but an actual physical shrinking; the entire body, but particularly the sexual domain, contracts, shrinks, closes up. Not only is sexual intercourse unpleasant, painful or even loathsome, the very thought of it is disagreeable and hateful.

The greatest sufferer during that phase is, of course, woman. When a man is in that phase, he simply abstains, and that is all there is to it. There is nobody to tell him, nay. Only once in a while will an exacting wife make a demand upon an unwilling husband, and it lies with him to yield or to refuse. With women it is different. Wife, mistress, or *fille de joie*, she is often forced with clenched teeth to submit to the sexual embrace, when every atom in her body revolts against it. She has to submit, because her livelihood depends upon her granting sexual satisfaction to her temporary or permanent mate.

## Abstracts and Psycho-Sexual Gleanings

### THE INEVITABLENESS OF HEREDITY.

There is nothing quite so certain as the inheritance of the fundamental qualities of our ancestry. Even some of the family traits are securely stamped upon the germplasm. From human stock nothing but human stock ever issues. The infant of the ape never grows up to be a man. An infant of pure Caucasian blood is never born to parents of pure Chinese blood. Genius does not always issue from genius, but, it is certain never to arise from an unmixed feeble-minded strain. The leopard cannot change his spots nor the Ethiopian his skin. Our idealistic forefathers declared that "all men were created free and equal"; the modern biologist declares that "all men are created bound and unequal." What heredity gives, upon that must environment and training build the superstructure.—CHARLES W. WADDLE: "*An Introduction to Child Psychology.*"

### INSANITY AND HEREDITY.

...When an individual is affected by a so called "inherited" disease, it is not the inheritance of this disease with which we have to deal, but rather a tendency or a predisposition to it. In other words, it is not the special pathologic characters themselves that are transmitted, but a predisposition, the result of peculiar anatomic or physiologic traits which favor the development of certain diseases. This morbid influence, acting in the germ-plasm and germ-cell, tends to break the continuity of normal inheritance and to create new characteristics, which, being abnormal, are less in harmony with the environment, and consequently hamper the individual in life's struggle. . . . Morbid heredity is not a positive quality, but a negative one. There are, it is true, potent causes which may invalidate a previously normal brain, and predispose it to mental breakdown, such as alcoholic indulgence, traumatism, and some physical diseases; but, as a prominent writer says, "It may be generally stated that in order to become insane a person must inherit a vice of organization." We should look, also for the inheritable antecedents of insanity, not alone in insanity itself as revealed in progenitors, but in all diseases that display evidence of undue instability or disorder of the higher nervous mechanisms.—ROBERT HOWLAND CHASE: "*The Ungearred Mind.*"

## THE AGES OF LIFE.

By ARTHUR SCHOPENHAUER.

A man's individual career is not, as Astrology wishes to make out, to be predicted from observation of the planets; but the course of human life in general, as far as the various periods of it are concerned, may be likened to the succession of the planets; so that we may be said to pass under the influence of each one of them in turn.

At ten *Mercury* is in the ascendant; and at that age, a man, like this planet, is characterized by extreme mobility within a narrow sphere, where trifles have a great effect upon him; but under the guidance of so crafty and eloquent a god, he easily makes great progress.

*Venus* begins her sway during his twentieth year, and then a man is wholly given up to the love of women.

At thirty *Mars* comes to the front, and he is now all energy and strength—daring, pugnacious and arrogant.

When a man reaches the age of forty, he is under the rule of the four *Asteroids*; that is to say, his life has gained in extension. He is frugal; in other words, by the help of *Ceres*, he favors what is useful; he has his own hearth, by the influence of *Vesta*; *Pallas* has taught him that which is necessary for him to know; and his wife—his *Juno*—rules as the mistress of his house.

But at the age of fifty, *Jupiter* is the dominant influence. At that period a man has outlived most of his contemporaries, and he can feel himself superior to the generation about him. He is still in the full enjoyment of his strength, and rich in experience and knowledge; and if he has any power and position of his own, he is endowed with authority over all who stand in his immediate surroundings. He is no more inclined to receive orders from others; he wants to take command himself. The work most suitable to him is now to guide and rule within his own sphere. This is the point where *Jupiter* culminates, and where the man of fifty years is at his best.

Then comes *Saturn*, at about the age of sixty, a weight as lead, dull and slow:—

But old folks, many feign as they were dead;  
Unwieldy, slow, heavy and pale as lead.

(*Romeo and Juliet.*)

Last of all, *Uranus*; or, as the saying is, a man goes to heaven.

I cannot find a place for *Neptune*, as this planet has been very thoughtlessly named; because I may not call it as it should be called—*Eros*. Otherwise I should point out how Beginning and End meet together, and how closely and intimately Eros is connected with Death; how Orcus, or Amenthes, as the Egyptians called him (Plutarch: *De Iside et Osiride*, c. 29), is not only the receiver but the giver of all things—*λαμβάνων και δίδους*. Death is the great reservoir of Life. Everything comes from Orcus;—everything that is alive now was once there. Could we but understand the great trick by which that is done, all would be clear!

#### SUCCESSFUL TESTICLE IMPLANTATION.

On Dec. 20, 1917, before the Chicago Urological Society, Dr. G. Frank Lydston exhibited the following case (*Urol. and Cut. Rev.*, July 1918): The subject, a man 30 years old, had been perfectly healthy until the age of 17, when he sustained an injury to both testicles at a game of football. Both testicles were inflamed and swollen after the injury. Within three weeks the left testicle completely atrophied. At the time he first consulted the writer, the patient's secondary sex characteristics were in many respects distinctly feminine. At the age of 28 the remaining testicle underwent complete atrophy.

Erotomania has been defined as a species of mental alienation with distinctly feminine contour and a moderately characteristic feminine pelvis. The beard was scanty, hair on pubes moderately developed. He had been married for several years prior to the loss of the remaining testicles and had been virile. After the loss of the remaining testicle, a month before seen by the writer, he became completely impotent and his physical and mental efficiency were affected to such an extent that with difficulty he transacted his business, which was that of a traveling salesman.

On August 1st, 1915, the writer implanted upon the patient in the scrotal sac on either side testes taken from a 14 year old boy dead by accident. The operation was performed 38 hours after the death of the boy, the implanted organs being meanwhile refrigerated. The testes of the patient were scarcely larger than a grain of wheat, upon either side. The vasa deferentia were small. Healing was prompt. He returned home on the fourteenth day. Three weeks after operation his virility was restored and he began frequent copulation. Sexually he has since been perfectly normal. Immediately following the operation he complained of

great nervous excitability, attributed by the writer to a relatively large dose of sex hormone, overstimulating brain and spinal cord, but subsiding at the end of about six weeks.—The subject presented was in splendid health, with mental and physical efficiency fully restored, and implanted testes still in situ and in good condition.

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### EROTOMANIA.

Erotomania has been defined as a species of mental alienation caused by love. Esquirol has called attention to the essential difference of erotomania from nymphomania and satyriasis. The nymphomaniac and the satyriasis are victims of a physical disorder; the erotomaniac is a plaything of his imagination.

The erotomaniac may be in love with a living being or with an inanimate object, as, e. g., with a statue. An individual has been cited who was in love with a star—he knew no carnal desires. Such persons are “psychics who hover in the ideal realms of mystic loves.”—(Ad. Garnier: “*Traité des facultés de l'ame.*”)

Erotomania is most generally but not exclusively seen in persons between the ages of eighteen to thirty, but very often old people have it. Dr. Robert C. Kenner (*The Alienist and Neurologist*. Jan. 1918) has observed three cases of this affection occurring in patients past their seventieth year.

The prognosis is often unfavorable, but under hydrotherapy and proper environment most cases will yield. Some years since, Dr. Kenner was called to treat a young woman, aged 20, who was so violently in love that her mind had become affected. She failed to respond to treatment and succumbed after an illness of nearly a month. In other cases, Dr. Kenner has obtained good results by hydrotherapy. The patient is given a bath in moderately warm water, every twelve, six, or four hours, according to the degree of cerebral hyperemia present in the case. Constipation is most unfriendly to the favorable progress of the disease. Cascara is valuable here and should be given sufficiently often to keep the bowels loose. At first it may be advisable to give the bromide of potassium—thirty grains every four or six hours—to quiet restlessness. Later, when the baths are regularly employed, no sedatives are called for.

It is highly important in the management of cases of erotomania to keep the patient from his old associates and even sever communication with them.—

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I am sorry I cannot share Dr. Kenner's optimism as to the beneficial effects of warm baths, cascara and potassium bromide

in erotomania. Genuine erotomania, a real "grande passion", a genuine infatuation, is not influenced by such childish remedies. A purely physical passion, perhaps even nymphomania and satyriasis, may be somewhat influenced by strong purgatives and sedatives. But not erotomania. Potassium bromide and cascara sagrada are no remedies for the disease called "falling in love."—*Editor.*

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### THE PROBABLE OUTCOME OF WOMAN'S EMANCIPATION.

Bertrand Russell thinks that the effects of women's freedom upon private life and upon the life of the nation will be profoundly different from the effect expected by the pioneers of the women's movement. Women are acquiring freedom—not merely outward and formal freedom, but inward freedom, enabling them to think and feel genuinely, not according to received opinions. Very large numbers of women, when they are sufficiently free to think for themselves, do not desire to have children, or at most desire one child. There are intelligent and active-minded women who resent the slavery to the body which is involved in having children. There are ambitious women who desire a career which leaves no time for children. There are women who love pleasure and the admiration of men; such women will at least postpone childbearing until their youth is past. All these classes of women are rapidly becoming more numerous.

Owing to the combination of the increasing freedom of women with economic prudence, there is at present a selective birth rate of a very singular kind, namely, some sections are dwindling while others are increasing. The sections which are dwindling, which include the whole middle class and the skilled artisans, will practically become extinct. The sections that are increasing are the very poor, the shiftless, the superstitious and the feebleminded.

For these reasons, gradually a race will grow up which will be impervious to all the assaults of reason and will believe imperturbably that limitation of families leads to hell fire.

Women who have mental interests, who desire a career or who value their liberty, will gradually grow rarer and be more and more replaced by a placid maternal type which has no interests outside the home and no dislike of the burdens of motherhood. The result which ages of masculine domination have vainly striven to achieve, is likely to be the final outcome of women's emancipation and of their attempt to enter upon a wider sphere than that to which the jealousy of men confined them in the past.



## BOOKS AND WOMEN.

“I then perceived, and experience has fully demonstrated, that love is only a more or less lively curiosity formed to that impulse which Nature has instilled into us to secure the perpetuation of the species. In fact, a woman like a book good or bad first attracts attention by the frontispiece. If that is not attractive it does not inspire a desire to read further, a desire which is directly proportional to the interest which the title page induces. Like a book, the frontispiece of a woman extends from top to bottom and the foot offers as great an attraction to men of my taste as does the head. While most beginners pay but little attention to a woman’s feet, most readers pay but little to the edition of the book. In all cases women are wise to take great pains with the care of the face, dress, and bearing; since that is the only way they can inspire a desire to read further in those whom Nature has not granted the privilege of being born blind. And just as the man who has read many books ends by desiring any book good or bad if only it be new; so the man who has known many beautiful women finishes by becoming curious about the homely ones because they are new, that is, different. His eyes see the rouge which conceals the reality but his passion turning to vice finds favorable argument for this false frontispiece. It may well be, he argues, that the book is better than the binding and the reality better than the rouge which hides it. He is tempted to run thru the book but the pages not having been cut he meets with resistance. For the living book insists on being read in orderly sequence and the reader becomes the victim of coquetry—that monster which persecutes all whose *métier* is to love.

And you, spirited reader, if you have read these lines, permit me to add that if they have not contributed to your disillusionment, you are lost. That is to say, you will be the victim of the fair sex to your last gasp. If my frankness has not displeased you, pray accept my compliments.”—*Memoires of Casanova*.

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ATTRACTION BETWEEN INVERTS OF THE  
OPPOSITE SEX.

She was 22 years old and, having always tended to be wild, at the age of 19 ran away from home and entered a house of prostitution of the higher grade. From her earliest years she felt little attraction for men, but this became crystallized in more definite forms as her sexual experience broadened in the hetero-

sexual relations in pursuit of her calling. She took no pleasure in normal coitus but used, in a purely artificial way, all the devices of seduction. When first observed she was in the constant company of two men, themselves pronounced inverts. Her homosexual tendencies were not at the time known, but were suspected from her obvious attraction to these men—men who themselves only cared for those of their own sex who were repulsive to most women. She confessed to being an invert, but was fearful that this fact if known would decrease her value to the house. The situation was a very unusual one, i, e., attraction between inverts of opposite sexes. She played the masculine rôle, while the two males took the feminine parts. These two males were chorus men in a musical show. She would call for them after the theater and take them to quarters which she had available. In addition, she paid all incidental expenses, such as for drinks and cigarettes. In every way the relationship was active on her part rather than on the part of her consorts. Tho she was involved from time to time in heterosexual relations, these were for business reasons only and were to her in no sense a voluntary sexual function.

One of her consorts was 26 years old. He came of family of very good standing in the community. Upon reaching the age of twenty his homosexual tendencies became so imperative that he indulged them freely. His practices with some younger men becoming known, he was forced to leave his home town and came to a larger city, being completely cut off and ostracized by his family. He had an extremely high soprano voice and readily drifted onto the stage in musical comedy. The morals of the company were lax and as most of the members were familiar with one or more types of sexual aberration, he was not regarded with quite the same stigma as in other circles. He had relations from time to time with various masculine men, but he had several liaisons with inverted women, with whom of course he never practised normal coitus. He had comparatively high intellectual attainments and was very busy in arraigining society in its attitude towards those of his type, and was prepared to ethically justify his characteristics and practices. He had almost every feminine trait in coquetry and carriage. His waist was small, his figure slight, his growth of beard practically nil and his genital organs stunted. He was known by the name of Rose.

The other man was feminine in slightly less degree and came of a less refined ancestry. He too was nicknamed with a feminine cognomen.—DR. DOUGLAS C. McMURTRIE: *The Lancet-Clinic*.

### THE MATRIMONIAL BED.

The prevalent custom of married people occupying the same bed is the cause of more instances of lack of harmony in sexual matters, and incidentally of more cases of sexual excess, than anything that could be mentioned. It certainly tends in many instances to lessen the mutual respect of married couples, and to pall the attractiveness of the matrimonial state. If married persons occupied separate apartments the novelty of matrimony would not be likely to wear away, and our divorce courts would be shorn of a large proportion of their cases.

So says Dr. G. Frank Lydston and we fully agree with him. We have been maintaining this position for many years, in spite of Forel's opinion to the contrary.

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### VALETUDINARIANS.

Strange as it may seem, a feeble constitution is commonly more flexible than a vigorous one. By yielding more readily, it is not so soon broken. A disease is for the most part strenuous in proportion to the stamina of the person whom it attacks. Strong men have energetic diseases. The puny valetudinarian seems to be affected less by illness. His semi-vital existence is often protracted beyond the active life of the more vivacious and robust.

—DR. ROBERT HOWLAND CHASE: "*The Ungearred Mind.*"

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### DELIVERY IN THE OPEN.

Among savages delivery in the open was, as it is still among some tribes, the custom. Longfellow immortalizes the birth of Minnehaha in "Hiawatha":

There among the ferns and mosses,  
 There among the prairie lilies,  
 On the Muskoday, the meadow,  
 In the moonlight and the starlight,  
 Fair Nokomis bore a daughter.

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### THE AGES OF MAN AND WIFE.

To the Editor of the Am. Jour. of Sexology:—Ellen Key and other sex reformers have suggested that no marriage license be issued in cases where the difference in the ages of the marital

partners is greater than 25 years. It probably would be a good law. But if it became a law, many happy or at least satisfactory marriages would remain unconsummated.

I am personally acquainted with two couples, where the difference in the ages is much greater. In the first case the husband is 64 years old and the wife 29—a difference of 35 years. They have been married 5 years, and have two fine children. I delivered both. The man is well preserved, and as far as a family physician can know, they live as happily as most couples.

The second case is still stranger. There the tables are turned: the woman is sixty, and the man is only twenty-eight. They have been married three years, and they seem to be very happy. The wife had been a widow for about 15 years, before she married the young man whom she saw grow up, practically in her house. The husband is very devoted to his wife, and seems to be deeply in love with her. She is a healthy, clean, well-preserved, cheerful person; she does not look her age, but she does not conceal it.—

F. R. B., M. D.

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#### WORRY AND SEX DESIRE.

Editor A. J. U. and S.:—With deep personal interest have I read your editorial in the November JOURNAL OF SEXOLOGY on Worry and Impotence. I am fifty-five years old, and while not as strong as twenty-five years ago, I have had nothing to complain of *in rebus sexualibus*. Coitus was generally indulged in 3 or 4 times a month, with satisfaction to both parties. Eight months ago our two boys—our only two boys—were sent over there. Since that time only two or three attempts were made—each time *very* unsatisfactory. The desire was weak, the erection imperfect, and the ejaculation almost instantaneous. I wonder how many fathers in similar conditions have been affected in a similar manner.

F. C., Ph.D.

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#### PREGNANCY AFTER 50.

To the Editor: A woman applied to me to-day for birth-control information. *She is 51 years old*, and claims that unless she and her husband are very careful, she is sure to conceive. The usual preventceptive measures often fail in her case, and as she is tired of paying money for abortions, she would like some sure preventceptive.

W. R., M.D.







