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**THE AMERICAN JOURNAL OF
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THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY

WILLIAM J. ROBINSON, M. D., EDITOR

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No. 1

For The American Journal of Urology and Sexology.

A NOTE ON DREAMS.

By F. PARKES WEBER, M.A., M.D., F.R.C.P.

THE teaching or claims of Freud and his followers, that nearly all dreams allow of an obvious or latent (cryptic) sexual interpretation, is generally regarded, at any rate in this country, as being opposed to common experience and as being, in fact, preposterous. Some dreams may, indeed, be full of sexual significance, and occasionally even may be connected with the so-called "Oedipus-complex," or "incest-complex," of the Freudian school, but in the large majority a specially sexual significance is probably altogether absent. It may always be argued that a sexual significance is present, but latent, of a cryptic, symbolical kind, but almost any meaning may be squeezed out of almost any thought or dream by an appeal to symbolism, involving as it does an artificial interpretation of supposed symbols; that is to say, an interpretation according to some artificial scheme of explanations that has been drawn up by experts, and one that quite fails to satisfy what ordinary minds regard as common sense. Sir Robert Armstrong-Jones (*The Practitioner*, 1917, Vol. 98, p. 216), takes the following view:—

"This sexual theory is over-emphasized, and the Freudians, who urge sex as the basic origin of all dreams, of all obsessions, and of all longings, impulses, and neuroses, are *sex-intoxicated*, for in life's reality there are other primary and original instincts as well as sex, of which fear, anger, hunger, and the search for warmth are the commonest examples. All these run deep in the unconscious mind, and each has suffered far more repression than sex. It is against human experience that all dreams are desires, and it is repulsive that all dreams should be interpreted as relating to sex, and such an explanation has brought these conclusions of what have been called *chimney-sweeping investigations* into deserved disrepute."

Ordinary experience seems to explain dreams as a kind of hallucination (visual, auditory, etc.) of the subconscious mind, or rather of the border region between the subconscious mind and the fully conscious mind—founded on or suggested by incidents, impressions, or thoughts in the dreamer's previous, generally quite recent, life—

often distorted, disconnected, or fantastic, owing to the necessary absence of control by the higher conscious mind (the physical controlling mechanism), and often, therefore, untrue to life and opposed to the dreamer's character, at least, his character under the guidance or control of his conscious mind. They probably, as Bergson has pointed out, result from "relaxed consciousness," in other words, from a relaxation of conscious mental control, and therefore what a person during sleep dreams that he does (his action in his dreams) is often out of keeping with what is known of his previous life. Such an explanation would, doubtless, be found to be supported by rough estimates, and I suppose that in about nine cases out of ten the correct source or starting-point of dreams can readily be found in the dreamer's previous experiences, what he has done, witnessed, listened to, been told of, read of, thought of, approved of, disapproved of, or discussed; that is to say, it can be found in his previous (generally recent) life. What need, then, is there to wring out some supposed hidden significance from dreams by the help of obscure symbols or by an elaborate and very artificial and strained system or scheme of symbols? In regard to the sexual interpretations of all dreams, one might just as well seek to explain all the fancies and hallucinations of delirium tremens and all the delirious ideas and delusions of fevers and acute mania as if they all rested on a sexual basis.

What proportion of life and life's experiences is strictly of a sexual nature in the average individual? This doubtless varies greatly in different individuals; but in most human beings the greater portion of life (when summed up in terms of time) is lived without powerful sexual emotions. The bulk of ordinary emotions in life is not of a sexual nature, but is merely sprinkled with sexual intervals. What has been stated on the subject in by-gone times, when the general public was, as a rule, little reticent on sexual matters, and did not endeavor so much as now to conceal the sexual factor in ordinary life? I will purposely select "sensual" views on the subject. Then as now, to the average kind of sensual individual, "life," or the sensual gratification of life, was largely a matter of eating and drinking, satisfying fully to the imperious basic instincts of preventing starvation and thirst; of hunting, sport, outdoor games and bathing, obtaining food and keeping one's body in health by suitable muscular exercise, cleanliness, and friendly competition; indoor games, music, art, and social amusements, satisfying the instinct for ordinary pleasant domestic and social recreations and emotions. Sexual matters, that is to say, functions and emotions connected with the instinct of reproduction, have always taken their due part in popular ideas of "life," though this is by no means such a large and exclusive part as some modern writers have apparently supposed.

A Latin inscription in three lines, quoted by E. Le Blant,* is: VENARI LAVARI LVDERE RIDERE OCC (for HOC) EST VIVERE ("to hunt, to bathe, to play, to laugh—is to live"). Bathing is likewise included amongst the "Epicurean" joys of life in an epigram from the Greek Anthology (by Rufinus, English version by Francis Fawkes):

"Let us, my friend, in joy refine,
Bathe, crown our brows, and quaff the wine:
Short is the space for human joys;
What age prevents not, death destroys."

A late Latin couplet is as follows:—

"Balnea, vina, Venus corrumpunt corpora nostra,
Sed faciunt vitam balnea, vina, Venus."

(This means: "Baths, wine, and sexual enjoyment destroy our bodies, but they constitute life.")

Witness also the high place the Roman Emperor, Hadrian, assigned to play and jokes amongst the delights of mortal existence. In the well-known verses, addressed by him to his own soul shortly before his death, he specially mentions the loss of the agreeable *joci* of human life as a cause for regret:—

"Animula, vagula, blandula,
Hospes comesque corporis,
Quæ nunc abibis in loca,
Pallidula, rigida, nudula,
Nec ut soles, dabis jocos?"

So, also, Horace (Epist. ii., 2, line 214), in regard to his own life, humorously, reluctantly, admits:—

"Lusisti satis, edisti satis atque bibisti;
Tempus abire tibi est."

("You have played enough, eaten enough, and drunk enough; it is time for you to depart.")

Since in ancient and primitive beliefs regarding deity and existence after death "anthropomorphism" (*i.e.*, the "anthropomorphic factor" in religions) naturally plays a very great part, most things that ordinary mortals enjoy and long for during life, are found reflected in the delights which have been supposed to be reserved for the blessed in the abodes of bliss after death. Thus from such beliefs we can obtain hints as to what probably "constituted life" in the opinion of the average sensual man of by-gone times. According to ancient and primitive beliefs, though sexual attractions found a place

*See Le Blant's article in *Mémoires de l'Académie des Inscriptions*, Paris, 1898, Vol. 36, p. 13.

amongst the blissful pleasures of the blessed in their supposed abodes after death (*e.g.*, "houris" of the Mohammedan Gardens of Paradise, etc.), delights, that is to say, what ordinary men of the period regarded as yielding blissfulness during life, connected with basic instincts and emotions other than sexual, found an equally or more important place. Thus, the pleasures and ambitions connected with the imperious animal instinct of self-preservation and obtaining food, are represented by the fighting of the Valhalla warriors, the hunting paradise of the North American Indians, the posthumous feasts and revelling of the Teutonic and Scandinavian heroes, and the sepulchral after-world "symposia" or banquets of the ancient Greeks and Romans. The habits connected with the instinct of keeping the body and muscles in a healthy condition are represented by the athletic exercises and contests, chariot-racing, outdoor games, bathing and dancing in the Elysian fields of the Greeks and Romans. The enjoyment of singing, music, non-athletic games, like draughts, and the ordinary amenities and pleasant emotions of human social life on earth, are represented by the angelic orchestras and choirs of the mediæval Christian heaven, and the family scenes, with playing of draughts, etc., of the ancient Egyptian idea of the land of the blessed (*vide* the illustrations in the famous papyrus of Anhai—about 1040 B.C.—and in the papyrus of the scribe Ani—about 1500 B.C.)

We may safely take it, therefore, that amongst ordinary sensual human beings of past and present times the basic and dominating desires and enjoyments of fully conscious (wakeful) life have been by no means limited to those of the sexual class—and so it is with dreams. The sexual element in dreams is doubtless greater than the sexual element in wakeful life, which is under the conscious mental guidance; but sexual ideas, emotions, etc., do not by any means monopolize dreams. Ordinary individuals dream of ordinary incidents in their daily life, their ordinary occupations, duties, work, recreations, pleasures, successes, failures, disappointments, eating and drinking, riding, hunting, shooting, outdoor and indoor sports and games, music, art, and "hobbies," social entertainments, conversations with friends, etc. Naturally, in disordered states of the higher nervous system, due to shock, overstrain, fatigue, toxic conditions, fevers, etc., and, when the stomach or intestines are distended or diseased, nightmare-like dreams of a terrifying nature are not uncommon. A neurotic child, brought up in an atmosphere of fairy tales of old-fashioned days, is likely often to dream of witches, hobgoblins and man-eating ogres. A young woman saturated with the vampire legends of Eastern Europe, during the delirious stage of acute pneumonia, might have fancies resembling those of Lenore in

G. A. Bürger's well-known ballad (translated by Sir Walter Scott). So soldiers, during and after the dangers and strain of active warfare, may be restless and call out in their sleep, owing to exciting or terrifying dreams, as described by Lucretius and Shakespeare.

F. W. Mott, indeed, in his paper on the "Psychology of Soldiers' Dreams,"* in which he gives the appropriate quotations from Lucretius and Shakespeare, has pointed out that fear, terror, and horror, connected as they are with the fundamental instinct of self-preservation, are at least just as likely to be represented in dreams as sexual ideas and emotions. The latter are connected with the important instinct of reproduction (propagation of one's kind and survival of the species), but the instinct of self-preservation is probably still more basic and still more dominating; both are, of course, especially powerful when the highest mental guidance is impaired, and when subconscious influences are allowed more or less uncontrolled play.

From whichever way one regards it, therefore, whether from the point of view of ordinary human experience or from that of theoretical probability, the Freudian teaching that nearly all dreams have a sexual explanation, is most unlikely to be true, or the element of truth in it is so exaggerated as to appear preposterous. But for those who seek a cryptic explanation on any subject, and by a kind of infatuation or self-suggestion believe that they have found one, no gulf in their line of argument is too broad to bridge over, no mouthful of improbability is too large to swallow, in order to convince themselves that they have proved the correctness of their arguments. Witness the futile, though sometimes at first sight plausible, arguments and the wasted time (in searching for cryptographic clues, etc.) of those who set out to prove to others—after having almost convinced themselves—that the plays of Shakespeare were the work of Francis Bacon. Again, when King Alexander I. and Queen Draga of Serbia had been murdered in 1903, many postage stamp dealers and collectors, looking out for an ill-omen preceding what was then already an accomplished fact, attempted, with some amount of success, to convince others that on certain Serbian postage stamps, issued not long before the tragic event in question, a tiny death's head had been somehow introduced into the design; but so "cryptic" was it that many ordinary persons failed to recognize it even when it was pointed

*Psychiatric Section of the Royal Society of Medicine, January 8, 1918 (*Lancet*, London, 1918, Vol. i, p. 169).

out to them.† There are certain old Italian medals and plaques, cast in bronze during the sixteenth and seventeenth centuries, and perhaps later, which represent a fanciful profile portrait, sometimes called a head of "Attila." On minutely inspecting the portrait, one is surprised to find it resolve itself into a number of *phalli*, each phallus consisting of penis and scrotal sac. The nose, the ear, the lips, the chin, the cheek, the eyebrow, the hair, etc., are made up of these phallic emblems skilfully pieced together so as (all of them together) to represent the portrait in question. Several minor works of art, if they can be thus styled, of various periods are in existence in which either phalli or death's heads or other symbols or emblems have been purposely concealed by the artist, who has evidently taken a delight in his skill in this direction. There have been collectors and archaeologists, however, who have sought to find a cryptic phallus, or phallic signification, in most ancient (primitive) monuments and customs. Some of these investigators of origins may, indeed, have been said to have serpents and phallic emblems "on the brain." Similarly, some modern followers of Freud seem to have sexual explanations for almost everything, and sexual symbolism "on the brain."

When Freud's writings first became widely known, brilliant, results were expected from his methods of psycho-analysis as a mode of investigating both pathological and non-pathological questions of psychology, but the sexual interpretation of almost all mental phenomena—anxieties, obsessions, dreams, delusions, etc.—according to the present teaching of Freud and his school, could hardly have been expected, and to the minds of most ordinary individuals has come to clash with what they regard as commonsense evidence. The sexual instinct doubtless plays an immense part in the conscious and sub-conscious life of most individuals, but there are many other *driving motives in life* besides those connected with sex, not to mention those very powerful ones—rivalry, resistance, and fear—connected as they are with the instinct of self-preservation. In the relatively primitive mental eyes of the ancient world, "life was constituted," not merely by sexual enjoyments and emotions, but, as I have above endeavored to point out, by eating, drinking, hunting, games, social amusements, etc. So also nowadays, most persons cannot bring their intelligence to recognize the exclusiveness of the sexual factor, claimed by the Freudian school, in the mental phenomena of ordinary and morbid

†This reminds one somewhat of a so-called *Cherchez la femme* game or pastime in which children and adults amuse themselves by searching for a lady's face, carefully concealed in specially designed printed pictures; one finds it in the foliage or trunk of a tree, on the ground, at the corner of a rock or in any unlikely place in the landscape or other subject represented, but one can sometimes find it only by a most careful search and by turning the print around so as to inspect it in every possible position.

life. I do not believe that the elaborate Freudian explanation of dreams and morbid ideas by symbols is justified in the majority of cases by actual facts. Most persons do not usually think in symbols nor dream in symbols. Apart from all this, however, a future of great usefulness may lie before methods of psycho-analytical investigation in many psychological problems.—*The Practitioner*.

For The American Journal of Urology and Sexology.

HOW DREAMS ARE REALLY INTERPRETED

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

IN THE opening paragraph of his criticism of the psychoanalytic interpretation of dreams Dr. Weber says* that Freud's teaching that "*nearly all dreams allow of an obvious or latent (cryptic) sexual interpretation is generally regarded as being opposed to common experience and as being, in fact, preposterous.*" But in his very next sentence he admits that "*some dreams may be full of sexual significance, and occasionally even may be connected with the so-called 'Oedipus-complex' of the Freudian school, but in the large majority a specially sexual significance is probably altogether absent.*" The doctor's objections seem therefore to be a matter of quantity. But as he does not make a distinction between the latent content and the manifest content of dreams, we do not know whether he concedes a sexual interpretation to even "some dreams" that are not manifestly sexual. And yet it would seem that he does concede this for surely even in England doctors need not be told that "some dreams" are manifestly sexual. If then, some dreams have been found by Dr. Weber to have a latent sexual content and not others, why does he not give us a statistical study of his findings? And why does he not favor us with an account of his technique? But possibly he has really not made any dream analyses at all and is willing to concede a sexual meaning to some dreams only out of the goodness of his heart. If so, he is guilty of very unscientific conduct. Besides, if he concedes a sexual meaning only from such a motive, why not concede it to many dreams? Why not to all? Or is the doctor giving expression merely to a preconception unsupported by any dream analyses? If so, he is guilty of most unscientific conduct.

Furthermore, it is very unscientific—and in this instance very unfair—to employ the word "sexual" in the discussion of the Freudian theories, and not call the reader's attention to the fact that the word means much more to "Freud and his followers" than one can find in the dictionary. From the Freudian point of view many dreams whose motive, as shown by analysis, is ambition, self-asser-

*"A Note on Dreams," by Dr. F. Parkes Weber, in "The Practitioner," June, 1918.

tion, vanity, parental love, etc., are sexual dreams. Unless the reader is aware of this extended use of the word "sexual" he is misled by the critic's use of the word and his mind is poisoned by a falsehood.

Only when the word "sexual" is used as Freud uses it, is it true that into nearly all dreams of normal and neurotic adults the sexual enters as a motive power. This means that no matter what other meaning or meanings such dreams may have, they also have a sexual meaning.

That the "sexual interpretation" (Weber) is "opposed to common experience and is preposterous" does not matter. That has been said of every great scientific discovery from time immemorial. Charles Lepois was bitterly assailed for saying that the seat of hysteria was the brain, not the womb. The distinguished Danish anatomist Steno was severely criticised for asserting that the heart, "the seat of the soul," was only a common muscle. Not long ago mathematicians and scientists proved that a heavier-than-air flying machine was preposterous and opposed to common experience. So, too, it was once maintained that the idea of trans-oceanic steamers propelled by their own power was preposterous, etc. The same criticism was made against Darwin's theory of evolution. The germ theory of disease was assailed as preposterous and opposed to common experience. And so we might enumerate almost every great forward movement in the history of civilization. It is, therefore, not a fatal objection to Freud's theories to brand them as preposterous.

Whether a new theory or doctrine that is opposed to common experience is "preposterous" can be decided only by a careful and bias-free examination of the facts coming within the range of this theory and not by sneers, slurs, and insults. Dr. Weber has not studied dreams as advised by Freud and surely not by the application of his technique. Besides, I can't understand how one who has found "the incest-complex of the Freudian school" in some dreams, and some other dreams "full of sexual significance," can categorically dismiss Freud's theory as "preposterous."

That Dr. Weber's views on this subject are very hazy is evident from his statement that "in the large majority [of dreams] a specially sexual significance is *probably* altogether absent." What does he mean by a "specially sexual significance?" Perhaps if he defined his terms he'd find us in full agreement with him or himself in full accord with us. And if his comments are based on a scientific investigation of the subject, why does he content himself with saying that such a special sexual significance is *probably* altogether absent? He ought to know positively whether it is or is not absent. And he ought to present us with his evidence.

Like so many others who have only dipped their finger tips into

Freudian theory, Dr. Weber presents his readers with a *wholly false* description of Freud's method of interpreting dreams. He tells them unblushingly that Freud's technique consists in "an artificial interpretation of supposed symbols, that is to say, an interpretation according to some artificial scheme of explanations that have been drawn up by experts." That Dr. Weber has never read any of Freud's essays or his book on the interpretation of dreams is the most charitable thing I can say of him. Nowhere in his essay does Dr. Weber once refer to or hint at the interpretation of dreams by the method of free associations, a method which almost all psychologists admit to be a thoroughly scientific procedure, and which succeeds in interpreting many dreams and so-called lapses in mental functioning. If that is all that Dr. Weber knows of Freud's method, I wonder how he reached the conclusion that "the incest-complex of the Freudian school" is present in some dreams. Is he willing to accept certain symbols and interpret dreams by them, and not others? Which does he accept? Why? Which does he reject, and why?

What is the truth about the use of a table of symbolic equivalents in the interpretation of dreams? For a full reply to this question, the reader is referred to an essay ("Some Current Misconceptions of Psychoanalysis") by me in *The Journal of Abnormal Psychology* (Feb., 1918). From that essay I take the liberty to quote the following remarks:

"The interpretation of a dream from its symbols alone would, *if it were possible*, reveal only one meaning of the message from the unconscious—a message which in adults, especially in neurotics, is, in all probability, over-determined. There is no surer way of breaking down the neurotic's resistance to dream interpretation than letting him discover the presence and meaning of symbols in his dreams for himself and from his free associations. A conscientious psychoanalyst will rather leave a dream uninterpreted than hazard an interpretation from its symbols. Notwithstanding the fact that owing to the influence of current jests and witticisms, biblical lore, literary usage, etc., certain words and objects have almost universally acquired a symbolic signification, there are undoubtedly many individuals who do not attach a symbolic meaning to these familiar terms and objects, to whom a nightingale is only a nightingale, no matter what it may be to readers of Boccaccio. *This individual factor* must always be reckoned with by the analyst. Even racial and national factors must be considered by the scientific analyst; white is not everywhere the symbol for purity, black for mourning, or a veil for chastity. *Linguistic and religious influences*, too, unquestionably play an important role in affixing symbolic meaning to certain words. No one knows better than the practised psychoanalyst that many individuals employ

a symbolic vocabulary that is peculiarly their own and that is the product of their occupation, their experiences, their associations, etc. He would indeed be bold who, in the face of these difficulties (there are others), would easily presume to interpret a patient's dream from his symbols rather than from his free associations." What justification is there, then, for Dr. Weber's assertion that Freudians "wring out some supposed hidden significance from dreams by the help of obscure symbols or by an elaborate and very artificial and strained system or scheme of symbols?" Absolutely none.

As if he did not feel himself quite secure on his own legs, Dr. Weber seeks the support of Sir Robert Armstrong Jones whose sonorous assault on Freud's theories is quoted with approbation. Says Sir Robert: "The Freudians, who urge sex as the basic origin of all dreams, of all obsessions, and of all longings, impulses, and neuroses, *are sex-intoxicated.*" But Sir Robert is saying what is not true. He out-Freuds Freud. No Freudian, not even Freud himself, has ever said that sex is the basic origin of all longings and all impulses, nor anything that could be so interpreted. And it is equally false to say that according to Freud sex is the basic origin of *all* obsessions, as anyone who has read Freud's essay on obsessions and phobias knows. And it is not even true to say that according to Freud, sex is "the basic origin" of all neuroses. What Freud does say is that in the presence of a normal "vita sexualis" a neurosis cannot develop, but that the outbreak of a psychoneurosis is determined by other (psychic) factors.

Then Sir Robert thus instructs his readers: "In life's reality there are other primary and original instincts as well as sex, of which fear, anger, hunger, and the search for warmth are the commonest examples. All these run deep in the unconscious mind, and each has suffered far more repression than sex." I shall not cavil with the learned doctor for calling anger a primary instinct. That's immaterial; but I shall challenge him to prove that hunger and the search for warmth have suffered far more repression than sex or any repression whatsoever. What does he mean by "repression?" Why should these instincts have been repressed? Why should they have been repressed more than the sexual impulse? And where did he learn anything about the unconscious mind and repression and the relationship of these to the neuroses if not from Freud?

"It is against human experience that all dreams are desires," asseverates Sir Robert. There was a time when it was against all human experience to use a diphtheria antitoxin, to vaccinate against small-pox, to speak to people miles away, to send messages over a wire, to travel by rail, etc. The doctor might just as logically object that it is against human experience to account for many of the obscure

physiological and pathological processes by the theory of hormones. May we remind the doctor that the syphilitic origin of locomotor ataxy was "against human experience?"

"That all dreams are desires." What does this mean? Sir Robert probably intended to inform his benighted readers that according to Freud most of the dreams of normal and neurotic adults are the disguised and imaginary fulfilment of repressed wishes, but he forgot to point out the distinction between *the manifest dream* (i.e., the dream as recollected on awakening and *the latent content* (i.e., the meaning of the dream after it has been analysed). The distinction is vital. Human experience is accustomed to think only of the manifest dream and therefore discovers no more meaning in it than it does when it looks at the jumbled succession of lines and figures on an ancient monument. But science has found a way of discovering the meaning behind these superficial phenomena. That the latent content of a dream is a desire or a group of desires has been pretty well proved by a host of psychoanalysts the world over.

Inasmuch as numerous objectors as well as others have raised the question how it can be proved that *dreams have a latent content* and fulfil a wish I shall quote the answer framed by me in the essay previously quoted:

1. "Many of the dreams of children are manifestly wish-fulfillments. This is also true of many dreams of adults. A child that was sent hungry to bed was heard to murmur in its sleep the name of its favorite dishes. A male patient of mine who lost a very lucrative position seven years ago dreamt recently, the night before he quit a very poor 'job,' that he was back with his old firm and everybody was glad to see him. Another patient of mine who had been robbed by his partners of the contract proving his co-partnership, dreamt that he found the contract and was reading it with a great deal of pleasure." [This patient often dreams that he is back at his old post dictating letters or managing the business. Recently I dreamt that the husband of a patient who owed me \$300.00 for professional services, the payment of which I could not enforce, called and paid me in full. The dream was so vivid that in the morning I looked for the money.]

2. "There are a great many dreams in which the wish-fulfillment is not so obvious, but can be easily discovered if one knows all the circumstances preceding the dream. *E.G.*, an unhappily married woman dreams that she is again doing book-keeping for the firm for which she worked before her marriage. (The latent wish is to be single again and back with the firm that held her in high esteem.) A widow who is barred from re-marriage because she is burdened with a child, dreams that the child dies of diphtheria. A very tired

school teacher dreams one morning that he is in his class-room giving a lesson. Being in his class-room already, he need not awake.) [An actor out of work dreams that he is studying a 'part.'] Such 'anticipating dreams' and 'consolation dreams' are very common."

3. "Dreams in which a person satisfies some bodily need or which imply that he is free from some malady (from which he is really suffering) are obvious wish-fulfilments and promoters of sleep. Thus, a thirsty man dreams that he is at a banquet where champagne is dispensed in abundance; a professional acrobat, troubled with a boil on his neck, dreams that he is performing as usual."

4. "Many sexual dreams are so thinly disguised that there can be no doubt as to their meaning, *e.g.*, the dream of an impotent man that he is running up the street [as he awakes with an emission]. A man dreams that he is struggling with another man and strangling him; he awakes with a pollution."

5. "If so many dreams easily permit themselves to be interpreted as wish-fulfilments, why may we not assume that wishes are the motive power of all dreams? And if in so many dreams the wish, especially a sexual wish, is represented in a symbolic way, why may we not assume that other dreams too may be symbolical utterances of the unconscious? At any rate, it is permissible to put these dreams to the test, and if after such an examination these dreams reveal allusions or references to significant matters or desires in the dreamer's soul and permit an intelligent and meaningful synthesis, there can be no objection to regarding the dreams as the symbolic fulfilment of these desires."

6. "If the psychoanalyst's investigations prove or create the probability that all other psychic phenomena hitherto regarded as obscure, meaningless, and causeless, *e.g.*, neurotic symptoms, certain lapses, reveries, hypnagogic and hypnopomic hallucinations, spontaneous (not consciously evoked) thoughts, certain forgettings, etc., are definitely determined, *i.e.*, are the results of ascertainable, unconscious motives, why may he not tentatively assume that dreams too are so determined and may be interpreted by the method he applies to these other phenomena?" [Note that nothing is said about interpreting dreams or other psychic phenomena by reference to a table of equivalents.]

7. "The free association method, carefully carried out has proved in thousands of instances that almost all dreams of adults have a latent content and are the disguised and imaginary fulfilments of repressed desires."

8. "The fact, which has been experimentally proved, that hypnotized subjects, ordered to dream of certain matters, do so in dis-

guised and symbolic manner, also proves that dreams may have a latent content which can be interpreted if one has the key to the dreamer's soul." Incidentally it may be remarked that this sort of experiment also furnishes important data as to the nature and employment of symbols in dreams. For the purpose of illustration I quote the report of such an experiment by Dr. Karl Schrötter (*Zentralblatt für Psychoanalyse*, Sept., 1912, p. 640):

The Subject: Mr. Fr. [Hypnotised].

Suggestion: You will dream of a beaver, the French Revolution, Rome, an electric lamp, a picture that hangs in my room, and a small jewel case.

Duration of dream; 3 minutes (as indicated by signals given by the dreamer).

The dream (during hypnosis): I am sailing alone in a row-boat on a large pond; suddenly a lady is sitting beside me; we sail along and it gets hot. There are marble buildings all around us. We are in Rome. Then I am again on the lake and come to a large stretch of flat land through which an electric car runs. A crowd of people are forcing their way to it. I ask a gentleman in a brown fur coat what the trouble is. He says: We are going to the French Revolution. I tell him he is a fool. He reiterates his assertion and invites me to accompany him. We reach Paris. I get out and go to the theatre and get there just as the first act of the "Maid of Orleans" is being performed.

Comments [illustrating how a dream is analysed]:

A boat on a pond: Two pictures in my room depict ponds (small lakes, to be accurate). One of them is dark, to symbolize an approaching storm. *The electric lamp:* is conceived as an electric car. *A crowd of people:* probably suggested by a reproduction of a painting by Rembrandt—"The Night Watch"—hanging in my room. *Brown fur coat:* beaver; in this case a literary association. *The Maid of Orleans:* a portrait of Schiller hangs in my room; but chiefly determined by *the little jewel casket* that Agnes Sorel brings the king in act I, Scene 4."

The following experimental dream illustrates the symbolic fulfilment of a wish (K. Schrötter, id. p. 644).

Experiment 10. The subject: Mr. Fr. [Hypnotised].

Suggestion: "Dream that you are having intercourse with your stepmother. The dream must be disguised." [Dreams are disguised even if the subject is not told to disguise the wish and does not know anything about Freud's theories and has no idea of the meaning of his dreams after he has awaked from them.]

Duration of dream: 2 minutes.

Dream (during hypnosis): My father is dead and lies in a large coffin, ready for burial. A young girl whom I do not know enters. I begin to fool around with her and become quite free with my hands. She resists me and says she is my sister. All at once my father stands behind me and tells me something I do not understand; my little brother enters at the door.

Comments: Mr. Fr. lost his mother in his early childhood. Since ten years ago he has a stepmother who has given birth to only one child, 'the little brother' (as he is in the habit of calling him). Fr. has no sister. But it is noteworthy that in his youth he used to write poems to a "sister."

For the benefit of those who get their knowledge of Freud's method of interpreting dreams from the medical journals instead of from the writings of the great master and his followers, I append the following analyses of three dreams (from Freud, Stekel, and Pfister, respectively) as a correction of the absurd and false and often maliciously distorted accounts of the technique of dream interpretation.

In the summer of 1895, Dr. Freud had been analysing a young widow (Irma) suffering from a psychoneurosis. Owing to the season of the year the treatment was interrupted, the patient being much improved but not cured. One day Dr. Otto, a friend of Freud, as well as of Irma, informed Dr. F. that he had visited Irma and found her 'better but not quite well.'" The words and the tone in which they were spoken angered Freud who thought he detected in them a reproach for having promised to cure her. Irma's family did not seem to approve of the treatment and to Freud it seemed that Otto shared their opinion. That evening Freud wrote out Irma's history for the purpose of submitting it to Dr. M., a mutual friend, for his judgment. Some time that night he had the following dream:

"A great hall; many guests are being received—among them Irma whom I at once take aside as if to answer her letter, to reproach her for not accepting the solution. I say to her: 'If you still have pains, it's really only your fault.' She replies: 'If you only knew what pains I now have in my neck, stomach and abdomen; I am drawn together by them.' I am frightened and look at her. She looks pale and bloated; I think that perhaps, after all, I must be overlooking some organic disease. I take her to the window and look into her throat. She shows some resistance to this, seeming to act like a woman who wants to hide the fact that she has a set of false teeth. I think 'she really does not need it.' She then opens her

mouth wide and I find a large white patch on the right side and in another spot, I see extensive grayish white scabs attached to curious convoluted structures which are obviously imitated from the turbinated bones. Quickly I call Dr. M. who repeats the examination and confirms my findings. He looks quite different from his usual self; he is very pale, limps, and is beardless. My friend Otto now also stands near her and my friend Leopold percusses her tiny body and says, "She has some dullness on the left side below," and points to an infiltrated area in the skin on the left shoulder, which I feel as well as he, notwithstanding her clothes. M. says, "It is undoubtedly an infection, but it doesn't matter; dysentery will also develop and the toxin will be eliminated. We also know at once the source of the infection. She had been ill not long ago and my friend Otto had then given her an injection with a propyl preparation, propyl-propionic-acid, trimethylamine (the formula of which I see printed in heavy type). Such injections are not made so lightly. The syringe was probably not clean either."

To analyse this dream, Freud divided it up into fragments and then "associated" freely to each fragment and got the following results.

The hall—many guests being received: the dream occurred while Freud and his family were at Bellevue, an isolated house which had been intended as a place of amusement and which therefore had unusually high, hall-like rooms. It was a few days before Mrs. Freud's birthday, an event which was to be celebrated by the presence of some friends, including Irma. (The dream anticipates the event and the guests are arriving in the great hall.)

Irma did not accept the solution and F. reproaches her: F had informed Irma of the meaning of her symptoms, but she had not accepted the solution. In those days, F. still believed that his psycho-analytic task was over when he told the patients the meaning of their symptoms and that the rest depended on them. (He knows better now.) In the dream he blames Irma for not being completely cured and thereby acquits himself of all blame.—The conversation with Otto the previous day was the *dream inciter*.

Irma complains of pains in the neck, abdomen, and stomach,—she is drawn together: gastric symptoms did not play a prominent part in Irma's neurosis; she complained of sensations of nausea and disgust. Pains in the neck and abdomen and constriction of the throat played a minor role in her case.—Irma is therefore doing duty for some one else in the dream.

She looks pale and bloated: Irma always had a ruddy com-

plexion; she is therefore a mask for some one else. "Pale" and "bloated" do not apply to her.

F. is frightened at the thought of having overlooked an organic malady: this is, naturally, a constant fear with psychotherapeutists (who are accustomed to regarding many symptoms as hysterical which other physicians consider organic). But F. was conscious of a faint doubt as to whether his fear was altogether honest; if Irma's pains were organic he was not bound to cure them. He cures only hysterical manifestations. He would rather be guilty of an error in diagnosis than be subject to the reproach of having failed to cure a hysteria.

F. took her to the window to look into her throat; she resisted; like a woman who has false teeth. He thought she did not need any: Dr. F. has never inspected Irma's mouth and throat. He had examined a governess who at first had given him an impression of youthful beauty but who, upon opening her mouth, tried to conceal her teeth. This recalled other medical examinations in which little secrets were discovered (to the displeasure of the examiner and the examined). That Irma does not need false teeth may be a complement to her, but I had a feeling that this explanation did not exhaust the "background thoughts."

Irma's position at the window reminded F. of one of her intimate female friends of whom he thought very highly and whom he had seen one evening standing at the window (as in the dream) as she was being examined by Dr. M. who said he saw a diphtheritic membrane. This doctor and the membrane reappear in the dream. F. had recently learned from Irma that her friend was also suffering from hysteria and that her chief symptom was a choking sensation (such as Irma has in the dream). Irma stands for her friend. F. had often entertained the thought that this lady might come to him for treatment for her neurosis. (This wish is fulfilled in the dream.) That she resists in the dream is due to the fact that owing to her shyness, F. did not think she would consult him. The dream also says 'she does not need it' (*i.e.*, the treatment); the dream says this because she has been getting along quite well without it.

Pale, bloated; false teeth: The false teeth recalled the governess (*v. s.*). The two adjectives recalled a hysterical woman who was not F.'s patient and whom he had no wish to treat because he did not think she would make a manageable patient and who, he had noticed, was ill at ease in his presence. She was generally pale and once, during a bad attack, was bloated. In the dream Irma is therefore compared with two women who, like her, would resist treatment.

The pains in the abdomen referred to this pale woman—Mrs.

Freud—who betrayed her shyness before her husband during an attack of abdominal pain. Neither Irma nor Mrs. F. could be considered courageous, tractable patients. Two women are substituted for Irma because F. would have preferred to treat them, either because he had more sympathy for them or thought them more intelligent. (He considered Irma foolish for not accepting his solution of her trouble.)

The mouth then opened wide: If the more intelligent woman had been the patient she would have spoken more freely than Irma.

F. saw whitish patches and scabby turbinates: The patches recalled not only Irma's friend with the diphtheria but also F.'s oldest daughter who two years before had been severely ill and given him great worry. (In the dream he was frightened and looked at her.) The scabs on the turbinates relate to F.'s worry about his own health. He had often used cocaine to relieve congestion of the nasal mucous membranes and had recently heard of a woman who, having done the same thing, had brought on extensive necrosis of these membranes. F. had had to endure many reproaches for having advocated the use of cocaine in 1885. (He thought Otto had reproached him the day before the dream, the dream day.) A dear friend of his, now dead, had hastened his death by the abuse of this drug.

F. calls Dr. M. quickly: Dr. M. was highly regarded by his colleagues for his skill. The word 'quickly' recalled the fact that on one occasion Dr. F. had hurriedly summoned Dr. M. to assist him in the treatment of a woman suffering from symptoms of poisoning by sulfonal, a drug which Dr. F. had been administering to her for a long time. (At that time sulfonal was still regarded as a harmless sedative.) That this dream fragment really relates to this occurrence is corroborated by the circumstance that the poisoned woman's first name (Matilda) is the same as that of F.'s daughter. The dream substitution of F.'s daughter for this woman seems to be unconscious retribution on the principle of an eye for an eye, etc. The dream seems to dwell on reproachful incidents in F.'s medical practice.

Dr. M. is pale, beardless, and limps: Dr. M. has not been looking well, but he does not limp and wears a beard. Dr. F.'s brother, who lived abroad, closely resembles Dr. M. though he is clean-shaven. A few days before the dream, F. had learned that this brother was suffering from arthritis of the hip and limped. Dr. M. and this brother are identified in the dream, by the mechanism of condensation, because Dr. F. had a grievance against them both for having recently turned down some proposition he had made them.

Otto stands by the patient; Leopold examines her and calls attention to an area of dulness below and on the left: Otto and Leopold

are related, both are physicians, and both practice the same specialty and are often compared with each other; they had also both assisted F. in his clinic for nervous children; such scenes, as that reproduced in the dream, had actually occurred. Leopold had been the more careful observer and often helped to clear up a difficult diagnosis. The dream contrasts the clever Otto with the deliberate, cautious and thorough Leopold and extols the latter. It recalls the comparison between Irma and her more sensible friend (*v. s.*)

"The dulness on the left side below" seems to recall a case in the diagnosis of which Leopold had impressed F. with his thoroughness. It also awoke some thoughts about a metastatic affection and about the woman whom F. would have preferred as a patient (rather than Irma) and whose symptoms seemed to simulate tuberculosis.

An infiltrated area of skin on the left shoulder: This relates to F.'s rheumatism of the shoulder which troubles him every time he stays up late at night. (The night of the dream Dr. F. had remained up late writing out Irma's history.) It is this pain that F. "felt" in the dream exactly as Leopold had "felt" the infiltration.

'An infiltrated area of skin' is an unusual phrase in a physician's mouth; 'an infiltration on the left side, behind and above' would be the usual phrase and would suggest pulmonary tuberculosis (*v. s.*).

In spite of the clothing: Children at the clinic are examined unclothed, not so women in private practice. F. had heard that a certain prominent physician examined his patients only through their clothes. What more lay behind this phrase F. was loath to investigate. (Incidentally it may be remarked that not every dream can be fully interpreted and that in very many dreams the analyst finds fragments whose meaning cannot be fathomed, spots which link the dream with the unknown.)

M. says it's an infection, but it doesn't matter; dysentery will develop and will carry off the poison: This apparently absurd matter related to the child at the clinic (*v. s.*) and to a discussion whether F.'s daughter had diphtheria or diphtheritis (a distinction that no longer exists). Leopold's discovery of a dulness points to a general infection and a metastatic lesion. Such metastases suggest pyemia rather than diphtheria.

It doesn't matter: This is a consolation: the patient, the dream says, was suffering from a serious organic affection and psychic treatment can of course not be made responsible for the continuance of diphtheritic symptoms. But it seems awfully selfish and cruel on F.'s part to assign such a serious malady to Irma in order to exonerate himself; hence he assures himself that the issue will be good and very appropriately makes the favorable prognosis emanate from the skilful

Dr. M. The absurdity of the consolation requires explanation.

Dysentery (in German) sounds like 'diphtheria.' F. invents a far-fetched theory (in the dream) about the elimination of morbid substances through the bowels and attributes it to Dr. M., thus evidently ridiculing him. A few months prior to this dream Dr. F. had had in charge a young man suffering from peculiar hysterical intestinal symptoms which his colleagues had regarded as a case of 'anemia with malnutrition' and which he had declined to treat psychotherapeutically. He had sent the young man on a sea voyage and had recently received a despairing letter from him from Egypt saying that he was suffering from another attack which the physician there considered as dysentery. This awoke a reproach in F. that his advice to the young man might have been the indirect cause for his contracting an organic malady (dysentery) on top of his hysterical trouble.

That in the above encouraging prognosis Dr. F. was poking fun at Dr. M. is supported by the recollection that some years ago Dr. M. had told F. the following story involving an absurd and favorable prognosis: A doctor, treating a very sick man, in consultation with another physician who had called his attention to the fact that the patient had albumen in the urine, replied: "That doesn't matter; he'll eliminate it!" Undoubtedly, then, this part of the dream ridicules the doctors for their ignorance of psychoanalysis. With this came the thought whether Dr. M. knew that his patient's (Irma's friend's) symptoms, which were suggestive of tuberculosis, were really hysterical or had he been caught napping.

F. has thus revenged himself on his friend, as previously on Irma, for not having accepted his solution of Irma's trouble.

We at once know the source of the infection: This is very remarkable considering that it had been known a little while ago before Leopold had pointed out the infection.

Otto had given her an injection when she wasn't feeling well: While visiting Irma, Otto had been hurriedly summoned to a neighboring hotel and had given a sick person an injection. This again reminded F. of the friend who had poisoned himself with an injection of cocaine (which he had been ordered to take per mouth).

With a propyl compound, propyl-propionic acid: The night before the dream Mrs. Freud had opened a bottle of liquor ("Ananas" — a name sounding very much like Irma's surname) which had been sent by Otto, and as she did so there was an escape of an offensive odor of fusil, *i.e.*, amyl. This 'amyl' stirred up the recollection of the whole series: propyl, methyl, etc. The substitution of propyl for amyl is excusable in organic chemistry.

Trimethylamin: The importance of this is indicated by the heavy type in the dream. It recalled an intimate friend who was well acquainted with Freud's ideas and who had told him that he regarded trimethylamin one of the products of sexual metabolism. This evidently alludes to the role of sexuality in the neurosis, F's special domain. Irma is young and a widow, and F. might therefore attribute his failure in curing Irma to her enforced abstinence. It is curious to note that the woman whom F. would have liked to substitute for Irma is also a widow.

The formula for trimethylamin refers not only to the sexual factor in the neurosis but also to a friend whose sympathetic attitude towards F.'s theories was often a source of great comfort to the dreamer. This friend had extraordinary knowledge about the effects of diseases of the nose and its accessory sinuses and had discovered a remarkable relationship between the turbinated bones and the female sexual organs. (Note the three convoluted structures in Irma's throat.) He had examined Irma to see whether her abdominal symptoms had anything to do with her nose. He himself suffers from purulent rhinitis, as F. knew (to his great concern). The allusion to pyemia in a previous part of the dream thoughts relates to this.

Such injections should not be made so recklessly: Here recklessness is attributed to Otto; that was F.'s mental criticism of Otto when the latter, in word and facial expression, seemed to rebuke him about Irma. F. thought: 'how easily he is influenced, how ready he is with his judgments.' There is also a reference here to the friend who had killed himself with cocaine injections that had not been ordered. There is also a reference here to the unfortunate Matilda in connection with whom F. had also reproached himself. The dream presents instances of F.'s conscientiousness as well as carelessness.

The syringe was probably not clean: Another reproach for Otto. The day before the dream Dr. F. had met the son of an old woman whom he had been giving daily injections of morphine and who at the time of the dream was away in the country. The son told F. that his mother was suffering from a phlebitis and F. at once thought that she must have an 'infiltration' (area of infiltration in the skin) as a result of a 'hypo' from an unsterilised syringe. F. prided himself that after two years of daily injections he had not once caused an infiltration. (Consolation!) He was always very careful about his syringe. (Conscientiousness!) These thoughts led to reflections about Mrs. F.'s emboli during pregnancy. With these came recollections of three similar situations, involving Ida, Mrs. Freud, and the deceased Matilda; it was this identity that justified the dream in making one person out of three.

Notwithstanding the purposeful omission of much material, chiefly sexual, suggested by the dream, this dream is fairly thoroughly analysed. Nothing is said anywhere about symbols or infantile material. But for all that it evidently contains—by allusion and inuendo—many wish-fulfilments. The dream represents certain matters in a way in which F. would have liked to have them, the main points being that he is not responsible for the continuance of Irma's sufferings and that the fault is Otto's. He is revenged on Otto for his adverse attitude and for the bad liqueur, both ideas being combined in the 'injection with a propyl compound.' Leopold is preferred to Otto. Irma is substituted by a clever and more manageable patient. Dr. M. is condemned as an ignoramus and F. turns from him to his friend (the nose specialist) who told him of trimethylamin. Irma can't blame him for not being well inasmuch as (says the dream) she has refused to accept his interpretation, her symptoms are organic, she is a widow, Otto has given her an injection with an inappropriate drug and with an unclean syringe.

There are a great many other things in the dream, viz.: The illness of F.'s daughter and the other Matilda, the toxicity of cocaine, the illness of the man in Egypt, worry about his own health, his wife's, his brother's, Dr. M.'s, and that of the friend with the rhinitis. All of which seems to say that F. is greatly concerned about the health of many persons and that he is very conscientious—as a defensive reply to Otto's implied reproach the preceding day.

In his splendid work on 'nervous anxiety states' (*Nervöse Angstzustände*, 2d ed., 1912, pp. 222-231), Dr. Stekel, reporting the case of a Jewish rabbi who was suffering from a fear of being unable to finish the prayers he was conducting and from a total anesthesia of the left arm and hand, gives the following analysis of one of the sufferer's dreams: *I stood in a room which was peculiarly quadrangular, being much longer than wide. I lay in a bed above which was another bed containing a lady.*

The long quadrangular room was the "sleeper" in a train. In connection with this dream and this association the dreamer brought out a frequently recurring fantasy and an equally frequently recurring dream which dealt with the problem of how he might commit adultery and yet not break the tenets of his religion. The dream was that *he lay in a 'sleeper' and that there was a lady in the bed above him; in some manner the lady fell on top of him, thus bringing about a situation which was very like a coitus and for which he was in no way responsible.* In this way he would have sinned without the cooperation of his will. (A frequent motive with the neurotic: sin without guilt.) The fantasy was this: *he is in a forest and is attacked by*

robbers; the chieftain of the band presses a revolver against his breast and says to him: "Either you cohabit with this woman, or I'll shoot you!" This too would be sin without guilt on his part and would be forgiven by God. (It is worthy of note that with this analysis the rabbi got rid of an obsessive desire for travelling.)

After he had been ill for three months he had begun to travel from one consultant to another and from one health resort to another. He always traveled at night and always in a sleeper, evidently hoping that a charming lady might fall down upon him. His travels were the expression of this wish, and he always found an excuse for traveling. His fantasy about the robbers manifested itself in a great fondness for roaming through forests—always in the unconscious hope of being forcibly robbed of his innocence. The further analysis of the above dream proceeds as follows:

"In the dream you saw a lady. Of whom does she remind you?"

'Of nobody.' He is silent for fully half an hour.

'If you will collect your thoughts, some name is sure to occur to you.'

'Absolutely nobody.' (This stubborn silence means resistance and indicates the repression of very important matters.) After a few minutes' silence he says: 'Something suddenly occurs to me. The lady's face resembled that of the lady in whose house I spend the summer.'

'What role does this lady play in your life?'

'I know very little about her.' (Note the evasive answer.)

'Is she young or old?'

'She is young, remarkably pretty, strong and beautifully developed.'

'In other words, she is like the ideal woman you described in our previous conversations. Are you sure you have had no experiences with her? Not even in your fantasies?'

'Now something occurs to me. I did have an experience with her. According to the tenets of my religion I am forbidden to shake hands with a strange woman or to look on one with lascivious longing. One morning (a little over three years ago), just after I had arrived at this country residence, I walked into the garden early and was greeted by this lady with the words: 'I am glad that you are here again and I hope you will spend a pleasant summer with us.' With that she extended her hand.'

'And you?'

'I forgot myself and gave her my hand which she squeezed warmly. A hot stream seemed to rush through my arm and then through my body. I had never experienced anything like it.'

'And a short time after that your hand lost the power of feeling?' After thinking a few minutes the rabbi said: 'That's right. But must there be such a connection between the two? And yet you may be right; I reproached myself bitterly for what I had done and was constantly tortured with the fear that God would punish me therefor. And now it occurs to me that as my hand grew steadily weaker I really believed that God's vengeance was being fulfilled. This woman's image haunts me; she is the prominent feature in my fantasies.'

'And whom you hope to find in the railway sleeper?'

'Correct! Every time I enter a railway car this woman comes to my mind and I always harbor the hope that some day chance will bring it to pass that she will share a car with me.'

When the rabbi came to me the next day he looked decidedly fresher. *The anesthesia of his arm and hand had wholly disappeared.*"

The reader is especially enjoined to note that there was no appeal to symbolism in the interpretation of the above dream, notwithstanding the fact that the interpreter (Dr. Stekel) is the greatest living expert in the art of interpreting dreams from their symbols and the most enthusiastic exponent of the role of symbols in dreams.

I take the following analysis from Pfister's splendid work on the psychoanalytic method (*Die psychoanalytische methode*, 1913, pp. 306-307):

"A friend of mine, pastor N., dreams that *he is among a band of howling negroes (Kaffirs) who are killing Europeans. A huge burly negro seizes him and lifts him on high for the purpose of dashing him to the ground. But N. grasps the branch of a tree and feels secure. Some men are dragging a piano into the dining-room. Suddenly their leader braces himself in a certain corner with the conviction that if the floor were suddenly to cave in now this corner would hold securely.*

Both these dreams appear to the dreamer to be meaningless and in no way connected with his conscious mental life.

Band of negroes. Three days before the dream I heard a lecture on the mission in Africa and rejoiced that Christianity had overcome cannibalism.

The huge negro. Black, Pastor Black, Pastor Z., Pastor C. The latter is large, dark-skinned and very robust.

The branch. In a picture-book a monkey is pursued by a lion but at the last moment it finds safety on a branch of a tree and mocks and abuses the lion. In the dream I swung myself on high triumphantly.

The piano. My very heavy black piano had actually been moved

into the dining-room before the dream. The leader in the dream is the father of the foreman who really managed the moving. I spoke to both men the day before the dream.

The corner of the room. My wife's favorite place; she is a clever missionary propagandist.

And now I understand what brought the dream about: Pastor C., my neighbor, had preached a sermon in which he spoke of the mission rather coolly, even disapprovingly. He is a large man, dresses in black, has a dark beard, and—according to his own statement—is inclined to corpulency. Plainly, he is the negro. I felt myself attacked by his sermon inasmuch as I publicly identify myself with the mission. A lady acquaintance, actively interested in the mission, had told me: 'Hereafter I shall give Pastor C. nothing toward the causes advocated by him.' I thought: 'Pastor C was a duffer ("Kaffer") to injure his cause so.' But no, I did not think that; I only felt a satisfaction at the result of his foolish conduct, but in the dream I make a Kaffir [negro, duffer] out of the pastor. Of myself, whom he treated slightly in his sermon, I made an ape who fears the lion at first but then ridicules him, overcomes him and raises himself high above him.

The second dream seems to have nothing to do with the first but (on analysis) confirms Freud's irrefragible rule that all the dreams of a night (even though they are interrupted by awaking) constitute a homogeneous whole [and relate to the same subject matter].

The piano is heavy and black, like the negro, and threatens the dreamer (like Pastor C. in the preceding dream). The dreamer saves himself by means of his wife's favorite corner (who renders such excellent service to the mission). He identifies himself with the foreman of the piano movers and thus subordinates his colleague to his leadership. He thereby makes himself the father of the real foreman because he wants to be something better, viz.: the spiritual father.

The first dream therefore means: 'Pastor C. cannot harm the mission or me; he hurts only himself and I triumph.' The second dream adds this supplement: 'My wife also helps me to win this victory.'

But these two dreams describe also a transposition of the libido [love]: the dreamer had formerly been on very cordial terms with his colleague, less so with his (own) wife; now the relationship is reversed; at any rate, an attempt in this direction is made."

The above are typical analyses and still not a word has been said about symbols. That the reader may not get the impression that

symbolism is never called into service by the psychoanalyst in the interpretation of dreams, I herewith reproduce the analysis of a few such dreams. Such dream interpretations are sometimes exceedingly easy, other times exceedingly difficult and sometimes impossible (even though it is certain that symbols are present) on account of the great variability attaching to the meaning of symbols.

A patient of mine, a young married woman suffering from hysteria, dreamed one morning that *her bed-room was full of snakes, on the bed, on the dresser, on the clothes closet, under the bed, etc.; she tried to drive them out and whacked them on the head with something she held in her hand; but no sooner did she whack one than another appeared.*

In this dream the snakes are unequivocal phallic symbols. For several years preceding her marriage she had had great difficulty in keeping her 'jobs' because all her employers sooner or later tried to seduce her. It must be admitted that she was one of those women who love to arouse the passions of men they come in contact with and then run away; she enjoyed playing with fire. In this dream, then, she is indulging in her favorite pastime: luring the snakes and then banging them on the head. It is a curious side-light on the construction of dreams that as she awoke she heard the monotonous and rhythmical thud of a pile-driver across the street.

Whether the snake is always a phallic symbol is fully discussed in my essay, previously referred to, pp. 20-21.

Stekel (*l. c.*, pp. 211-213), reporting the case of a woman suffering from topophobia, presents us with the following 'innocent' dream and its analysis: "*I was at the market with my mother, shopping. I buy apples and oranges. A packet of sugar was also in the bag [pocket]. The woman told me not to buy so much because the bag was full already, the sugar might fall out, someone might throw a burning match on it and the sugar would burn. I also wanted to buy some cauliflower but there was no room in the bag. She asked whether the pocket was not torn. A watchman stood by. The woman said: 'The watchman will report you if he sees that your bag is open and that you are purchasing so much.'* She was afraid that the watchman would lock her up. When making her purchases she is always afraid.

It was impossible to induce this woman to associate to this dream. She kept on saying, 'nothing occurs to me,' so that I was compelled to go at it in a round-about way by means of a procedure which is permissible only after one has had a great deal of experience. From former analyses this much was clear to me: apples, oranges, matches,

and cauliflower [an Austrian delicacy] are very frequently masculine sexual symbols, whereas sugar (sexual sweets) and especially bag [box, casket] represent definite female symbols. In the dream the question occurred whether the bag was torn. Luckily I ask her: 'Haven't you had a laceration of the perineum?' 'That's right,' says the patient, 'I had six stitches put in and must undergo another operation.'

'Now you see what the torn bag [pocket] means.'

Thereupon she laughed and her resistances were dispelled. Thought after thought followed and the analysis was fairly easy. The first part of the dream took her back to Gorizia where, in her girlhood, she used to do the marketing alone so that she might meet her lover. In real life she used to do that secretly and alone, but in the dream she does the marketing with her mother. Her mother, who had prevented her from marrying the man she loved, was now present at a scene having sexual significance. In her first sentence she nullifies her marriage. 'I purchase apples and oranges' relates to male sexual organs. 'A package of sugar was also in the receptacle.' Her husband repeatedly told her that she was very sweet and that he was delighted with her. 'The woman said I should not buy so much, the bag was full.' This means that her bag had already been given away, was the property of her husband, and that she has no right to make any purchases in the love-market. And now she is seized with fear and we understand what this fear involves. 'The sugar may fall out. . . would burn.' She is afraid of catching fire (of becoming 'passionate'). She grieves over the lacerated perineum. She would love to acquire a cauliflower (a very frequent symbol [in Austria] of a very large phallus) but there was no longer any room in the pocket. (In another sense the pocket was too roomy.) This fulfills, on the one hand, a wish for a small, tight cunnus but also contains the regret that the pocket is full of other, inferior purchases, so that she can't find room for the strange cauliflower. To the word 'watchman' she associates her husband, as might have been expected. The watchman in a dream almost always signifies the husband or the wife, *i.e.*, the marital partner who has to watch the honor of the other half, but now and then it may also express the fear of a judge [father, God, etc.]. In this case it means the husband and the last sentence of the dream means that the woman whose husband she covets (*i.e.*, whose fruits she would 'purchase') says to her: 'Your husband will have you arrested if he discovers that you are so shameless and have dealings with other men,' (if he sees that you are going about with your pocket open and purchasing so much).

This dream, therefore, showed that her apprehensive attacks were thus determined: Her marriage was unhappy and her sexuality was not gratified. She longed to commit a sin, to enjoy the delights of a large phallus and to quaff love in large draughts. But she feared she'd be discovered by her husband. Her fear of going out alone was therefore justified. She has good grounds for fearing herself.

How simple a dream analysis may sometimes be and that the appeal to symbolism is not always necessary are clearly shown by the following short dream of a patient of mine (E), about 40 years of age, holding an important position in one of the essential industries and employing a number of professional men in one of the departments supervised by him; he dreams that *one of his men, G., wearing a nice gray summer suit, is registering a large number of aeroplanes while he himself stands by as an uninterested spectator.*

To this dream E. could associate nothing at first except that G. is the most competent man in his department and that he is always worried lest he (G) should enlist, as he often speaks of doing. Then he brings out that only two days before the dream he had assisted G. in selecting that very suit. Then E. adds that he should have said that in the dream G. was 'checking up' aeroplanes, not 'registering' them. To 'aeroplanes' he produces the following associations: The U. S. will win the war if it can build a sufficient number of aeroplanes to have the supremacy in the air; he no longer considers the submarines a menace; the U. S. has 'made good' thus far; because of this thoroughness he is getting to be proud of being an American citizen; that he is really very much interested in the outcome of the war though he was not so before, and at times still thinks he is not interested; he fears that an extension of the draft age will include him; for numerous reasons he does not want to be a soldier (hence the attempt to reject the word 'registering'); if the U. S. has enough aeroplanes to win the war soon the draft age will not be raised and he as well as G. will be exempt from military service. That's why G., wearing civilian clothes, is checking up a large number of aeroplanes, while he looks on disinterestedly. The dream masks his anxiety and encourages him. The sexual element must, for the present, be unrecorded.

Dr. Weber regales us with a theory of dreaming which leaves out of consideration the dynamic factor, the essential feature of Freud's theory. That the dream weaves together all sorts of odds and ends from the individual's past life we have all known this long time, but what we did not know—and what Freud has taught us—is why these scraps have been brought together, for what purpose and according to what principles. If Dr. Weber prefers the worn-out theory he champions, that is his look-out, but it is no justification

for his false statement that we interpret dreams by the help of obscure symbols or by an elaborate and very artificial and strained system or scheme of symbols." It is possible too, that Dr. Weber's objection is directed at the psychoanalysts, not merely for finding symbols in dreams but because (to him) these symbols are "obscure," "artificial" and "strained." All symbols are constructed or devised either on the principle of analogy or on the principle of association. Those built up on the principle of analogy are fairly simple and can be readily classified in a manner that will impress itself even upon the minds of physicians. Laymen have no difficulty in recognizing these symbols in their daily reading and in their smutty jokes nor learned doctors in their after-dinner speeches. Shakespeare had no fears that his readers would fail to understand the symbolism of Venus inviting Adonis to be the deer in her park and graze where the pleasant fountains lay. And other poets have not been deterred from the use of symbols as obscure and as artificial or strained. Literature and everyday life are full of such symbolisms, and the dreamer can't avoid making use of them even if for no other reason than that they furnish a certain amount of disguise and elude the endopsychic censor. (As to this too, the reader may consult my paper on "Some Current Misconceptions of Psychoanalysis" or Ernest Jones's excellent book, "Papers on Psychoanalysis.") That some individuals' symbols are 'strained' may be granted, but their associations will supply the interpretation. "To stuff a goose," "to pack a trunk," "to put a patch on," "to split beards," "to make feet for babies stockings," etc. (*cf.* any slang dictionary) may be very strained symbols for coitus but the number of people employing them and many others even more obscure is very large. That dreamers express certain ideas symbolically was proved experimentally by Schrötter. For the interpretation of these symbols the analyst relies on the patients' associations as well as his knowledge and acumen, not on the dictates of a board of experts. (For some brief hints as to the interpretation of symbols the would-be analyst is referred to my paper on *The Technique of Dream Interpretation* in *The Journal of Urology and Sexology*, May, 1917.)

"In regard to the *sexual interpretation of all dreams*," says Weber (p. 473), "one might just as well seek to explain all the fancies and hallucinations of delirium tremens and all the delirious ideas and delusions of fevers and acute mania as if they all rested on a sexual basis." As a commentary on Weber's scientific method we call the reader's attention to the fact that now he speaks of "the sexual interpretation of *all* dreams" although in his opening paragraph (p. 472) he credited us with so interpreting "*nearly all*

dreams." I submit that between 'all' and 'nearly all' there is a difference and that to a scientist such a distinction is not immaterial. That the reader may judge for himself how unreliable—or, shall we say, careless—and biased a guide to Freud's theories Weber is, we herewith quote what Freud himself says on this subject (in the 3d edition of his book on dreams, p. 205): "The more one occupies himself with the interpretation of dreams the more readily must one acknowledge that *the majority* of the dreams of adults treat of sexual material and give expression to erotic desires." Note that Freud does not even say "nearly all dreams." And he goes on to say: "Only one who actually analyses dreams, *i.e.*, penetrates from the manifest content of the dream to its latent dream thoughts, can form an opinion on this subject." This is no more than if an astronomer said that only one who studies the moon through a proper telescope can express a valid opinion as to its surface.

As to the latter part of Weber's sentence about the fancies of delirium tremens, etc., one can only say that the subject has not yet received adequate attention and that probably some of these do, in fact, rest on a sexual basis. Everyone knows that the ravings of the insane are very largely coarsely erotic. The maunderings of the drunkard are notoriously lewd. Observant physicians will testify to the fact that the delirious utterances accompanying high temperatures are very apt to be of an erotic character. It may be put down as a general rule that as soon as the brakes are off the mind of civilized man (and woman too) turns to eros.

Dr. Weber devotes considerably more than two pages to proving "that amongst ordinary sensual human beings of past and present times the basic and dominating desires and enjoyments of fully conscious (wakeful) life have been by no means limited to those of the sexual class—and so it is with dreams." The answer to this is that though Hamlet eats the air promise-crammed that is no reason why Edgar should not smell the blood of a British man. But, seriously speaking, Freud and his followers have not said that the desires and enjoyments of conscious life are limited to those of the sexual class, and consequently Weber has been wasting his time and ours; he has disproved what has never been asserted, certainly not by us, and what needs no disproving. On the contrary, Freud distinctly and clearly says (*l. c.*, p. 206): ". . . There are many dreams which satisfy other than—in the widest sense—erotic desires, *e.g.*, hunger-dreams, thirst-dreams, convenience-dreams, etc." Some of the dreams analyzed in this paper abundantly prove this.

Still contending with an imaginary foe, Dr. Weber asserts, on the authority of F. W. Mott, that "fear, terror, and horror, con-

nected as they are with the fundamental instinct of self-preservation, are at least just as likely to be represented in dreams as sexual ideas and emotions." To all which we heartily assent, at the same time protesting against a method of controversy which bombastically proclaims truisms and leads the incautious reader to infer that the opponent in controversy had maintained the contrary.

Dr. Weber reaches the momentous conclusion that "the sexual instinct doubtless plays an immense part in the conscious and sub-conscious life of most individuals, but there are many other *driving motives in life* besides those connected with sex, not to mention those very powerful ones—rivalry, resistance, and fear—connected as they are with the instinct of self-preservation." All of which, with the exception of "resistance," is perfectly true and in perfect accord with the teachings of Freud. Inasmuch as Freud's labors have been devoted to unravelling the mysteries of the abnormal manifestations of psychic phenomena—in which sexuality plays the most important role—he was wholly within his rights to emphasize this element. That he has *not* ignored the other, the self-preservation influences is proved by the following considerations: Neurotic manifestations of all kinds are the language by which repressed conflicts express themselves; the repressed matters are by no means always or even nearly always of a sexual nature; the cause of the repression is invariably a conflict or incompatibility between a strongly affective desire and the ego-ideal, *i.e.*, between an intense wish and the individual's desire to comply with the dictates of conscience, the father, the law, the religious teacher, etc., or, let us say, between some sexual, criminal, or selfish purpose, on the one hand, and the rest of the personality, on the other. In most instances, maintains Freud, the conflict is between one or other of the sex impulses, using the word "sex" in a very broad sense, and the individual's desire to comply with the rules of civilised society, so as not to bring upon himself the reproach of the herd and not to be molested in pursuing his self-assertive strivings. That the differentiation between the sexual impulse and the ego (self-assertion) instincts is not always clear-cut and that, in fact, they often overlap ought to be apparent to one who considers how often a person's strivings for "success" are prompted by a sexual motive and that now and then persons indulge *in sexualibus* so as to preserve their self-esteem or the respect of their fellows.

There is much else in Dr. Weber's essay that is misleading and illogical; but as these matters are wholly irrelevant to the technique or principles of dream interpretation we shall not take space to point these out or to correct him. But we cannot refrain from referring to one thing that proves how bias has blunted his reason. By impli-

cation he compares the Freudian interpretation of dreams to the "so-called *Cherchez la femme* game in which children and adults amuse themselves by searching for a lady's face carefully concealed in specially designed printed pictures." What the doctor strangely overlooks is that in these pictures the hidden face or person, etc., is really in the picture and can always be found by those having the necessary knack and the patience.

Sir Robert declares—and Dr. Weber does not deny—that the sexual interpretation of dreams has brought these *chimney-sweeping investigations* "into deserved disrepute." This, I submit, is a wholly unfair attempt to prejudice the reader and to intimidate him. Psychoanalysis is not in disrepute; its followers are increasing in numbers steadily the whole world over, notwithstanding the war; hundreds and thousands of neurotics are being helped and cured by it and transformed into serviceable and desirable members of society; the finest intellects in the world are studying it and applying it to the investigation of all sorts of cultural phenomena. A science that has already accomplished so much and that promises to do more for civilization than all the discoveries of the past century combined cannot be said to be in disrepute. The scientifically inclined physician, neurologist and psychologist will not be deterred from investigating the matter for himself.

For The American Journal of Urology and Sexology.

REMARKABLE CASE OF SEXUAL ABSTINENCE

EDITOR JOURNAL OF SEXOLOGY:

You have asked for brief sex histories and facts from your readers. I don't know that what I have to say will be of any particular interest or value to your readers, but I will give it for what it is worth.

I was married at the age of 26. Never had any relations with a woman before. Found myself very strong and passionate, more than was good for my wife, I am afraid; surely more than she cared for. For ten years I lived with her a very active, I might say, strenuous life sexually. She was my age. At the age of 40, she became an invalid. Intercourse became not only tiresome and distasteful to her but positively painful. For a time she tried to hide from me her real feelings in the matter, but finally she could stand it no longer, and told me that I would have to leave her alone if I wanted her to live. I myself began to perceive how things stood with her. I was just 40 then. My libido sexualis and my potentia

were then at their height. It was a veritable torture to make this sudden and radical change in my life, when every atom seemed to be tingling in me. But what was I to do? Having relations with my wife was out of the question; having extra-matrimonial relations was still more out of the question. Neither my social position, nor opportunity, nor my religious and moral views on the subject, nor my love and respect for my wife would permit such a thought to come into my head. Even if none of the above factors had been present, the horror of venereal infection alone would have made the thought of adultery repulsive, as it should make it for every right thinking and decent feeling manly man. What I did was this: I summoned all my will-power, all my self-respect and said: Henceforth sex relations do not exist for me! I must expend my energy in the future in different channels.

Have I succeeded? Not boastfully, but truthfully and honestly, YES! My wife lingered for nearly five years after that decision that I had made. And for fifteen years after her death, that is, *for twenty years in all*, I lived no sex life at all, and with distinct benefit to my mental vigor, and with no injury to my physical and sexual health. It might justly be inquired, how I could be sure of the latter. A proper questoin, but the answer to it is quite simple. A year ago at the age of 60 I married a young woman of 32, and our marital life is all that marital life should be. My present condition differs but little from my condition twenty years ago, and I believe there are not many men who could truthfully say the same of themselves.

I believe that abstinence for long periods, for many years, is feasible and not injurious. Only one must make up his mind irrevocably, and preferably must believe in the non-injuriousness or even the healthfulness of abstinence. Abstinence is for strong people, for people with strong bodies, strong minds, strong wills and strong interests in life. Contrary to what might be expected or what is believed, abstinence is not for weaklings. It is the weaklings who complain and groan and imagine that they have all kinds of symptoms, physical, mental and psychical, when they are obliged to live several months or years without sexual gratification.

In concluding, I will permit myself the privilege of stating that I know of no man in the English-speaking world who does better, braver and more useful work, than you are doing with your books, your Critic and Guide and your Journal of Sexology. And I certainly know of none more free from bias, from preconceived ideas and notions, more ready to hear the other side, more devoted to the

search for truth in its bearings on the happiness of the human race.

With assurances of the highest esteem, I am, dear sir,

Respectfully yours,

REV. ———, Australia.

EDITOR'S COMMENT.

Though written in the form of a letter to the Editor, the above communication deserves to be printed in the department of Original Articles. For it is seldom that we meet with such clear-cut and unimpeachable testimony. One such fact is of more significance than a bushel of theoretical arguments, pro or con. But we must bear in mind that the general run of men is not of the type of the Rev. ———, and we fully agree with him that it is for the weakling and idler that complete continence is most difficult. And as we stated more than once, it is the sexual weakling, the semi-impotent who usually keeps on impregnating his wife year after year. Leaving the sexual brute, him who has no pity for his wife, out of consideration, it is the sexually strong man who is more abstemious than the sexual weakling.

We might take this opportunity to state that we have now collected several hundred sex histories of normal men and women, which we intend to publish in book form at the opportune moment. The moment is not opportune now. When the book is published it will throw a flood of light, not now available, on the *vita sexualis* of the human race. In the meantime we will publish, now and then, some selected sex histories in the pages of THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY.

THE TRAGEDY OF SEX.

TO THE EDITOR:

In my opinion the greatest tragedy, or the greatest fraud of life is *sex*. It sure has proved so in my case. I was married when I was 24; I am now 50. I have never experienced the smallest bit of what people claim is the greatest pleasure in life, but eleven times have I gone down into the shadow of the valley of death. And six out of those eleven poor creatures have I had to bury. That's all the pleasure I got out of my sex life, which now, thank God, is all over. Whose fault it is that I got no pleasure out of my sex life, only misery, mine or my husband's, I don't know. And what difference would it make if I did know? I do know, however, that I am no exception; that among the class of people from which I come many women are in the same boat with me. And nobody can help us, not even YOU!

Yours truly,

Mrs. A. B. C.

For The American Journal of Urology and Sexology.

THE AMATORY SEX RELATION

By BARRON JAQUETTE

The reasonable place of the sex-relation has been greatly misunderstood. Very many people live a free sex life, yet they are inclined to regard its influence as questionable and feel in a measure that their action is opposed to their principles—experience a degree of guilt. This conflict between principles and desires is a frequent cause of neurotic disorders, formidable when the nervous system is delicately adjusted. Attempts to deal with the conditions of neurosis have led to the use of measures, which however effective, are designed to cope with only the results of a false standard of sex morality. Obscuration of the facts has placed even trained minds at a loss—so difficult is it to pierce the maze of sex emotion and superstition. The untrained mind is still less likely to see straight in this regard, and how inevitable that it should be the most favorable breeding place for disturbances?

Owing to a more general discussion, however, it is to be hoped that the sex-relation will come to be more and more recognized, by the well informed at least, as the expression of a fully legitimate side of our natures; a source of exaltation between individuals attracted to each other, and for most persons a socializing influence. It should be the part of the social thinker to justify the sex-relation, to indicate the esthetic and utilitarian possibilities inherent in it,—to even discover and teach higher forms. In the midst of our sex misery this is a pressing need.

We are aware that there are views falsely called moral, which obscure the nature of sex. There is another obstacle, however, more-or-less in the nature and habit of the individual himself, which restricts free sex expression. Reference is made to the habit of ejaculation supposed to be essential in a complete sex experience. Its essentiality may be questioned.

The sex act must have two distinct forms. These may be distinguished as the reproductive and amatory; the former implying impregnation for offspring, the latter a plain love relation. The reproductive act may be considered in the nature of a privilege which does not receive half the understanding due it; but that men and women do seek sex expression as a distinct love relation, apart from desire to reproduce, is quite as thinkable, desirable and beautiful. In the same manner that the reproductive act has the motive of creation, the amatory sex-relation may have its clear purpose of self-expression—of mutual inspiration. This differentiation should be clear, and the qualities essential to each form should not intrude themselves into the other. But in practice, such intrusion does occur, and a child is

a frequent result of what should have been a mere love relation. How is this tragic slavery for the women to be surmounted?

The seminal fluid need not be spent in the amatory sex act. The desire to ejaculate in such act may be left dormant, if the love relation will but lose its animal characteristics and acquire human ones.

Rapid, impetuous motion should have no place in the amatory relation, human nature having found a worthier form of expression. Rapid movement directly encourages the desire to ejaculate and fosters its development. Let motion in coitus be subdued, almost replaced by quiet delicate pressures. Let the parties realize that this refinement is infinitely more beautiful and expressive of themselves than the usual haste and impetuosity. The desire to ejaculate can then diminish, and if the man but admit the possibility of such a thing, disappear altogether,—at will. This should prolong intercourse, with increased pleasure for the woman, and should result in a relation more refined and tender than is usually possible.

Some individuals are so sex-hypertrophied that ejaculation has for them become the end and aim of coitus; others feel that it is at least an inseparable part. What if it be said that the sex-relation might well be a mere series of thrills greatly extended, with gently rising and falling curves within one larger ascent and decline of intensity—that the defining of these subtler feelings be the purpose of the whole act? What if, in this finer form, devoid of rapid motion, it happens that the desire for ejaculation does not make its appearance at all?

It has been said that the man, in regulating his ejaculatory impulse, will endanger his potency in this respect. The development of a sorely needed cool and reasoning frame of mind toward the sex-relation will demonstrate that the appearance of the desire to ejaculate is subject to voluntary and easy repression—that such voluntary conscious control cannot, in any degree, prevent a man from being potent when reproduction is intended. [When we speak of endangering the potency, we refer to *potentia coeundi* and not to *potentia generandi*.—Ed.]

Perhaps it is unreasonable to expect those brought up in the old school to achieve such a form of sex-relation. It could be taught the young, however, and any person who had not fixed habits in this regard. Is not the amatory sex relation the only escape from danger of conception—when escape is desired? As there is no absolutely reliable medical preventive to free the amatory act of all repressing dangers, it must be the part of the man to deliberately refrain from ejaculating and thus impregnating the woman.

For The American Journal of Urology and Sexology.

THE ORIGIN OF THE INCEST TABU

By J. HERBERT FOSTER

In comparing the intellectual life of the human race with that of the lower animals we find in the former a coincidental restraint placed upon sexual indulgence. One of the first measures is to interdict it between the nearest of blood relatives. This tabu is so general that it is often referred to as a primitive instinct but we do not find it among the animals other than man so we may attribute it to the exercise and development of reason. Individuals above the average in intelligence or in habits of reflection came to recognize incest as prejudicial to the public interest and the sentiment against it gradually percolated down through the masses of the people until it crystalized in the form of positive tabu or statute law. We are not here concerned as to the way in which this sentiment was transmitted from one generation to another, whether it was by inherited mentality or inherited environment, or both.

Where the mother personally cares for her offspring, which has been the general practice, her influence upon it is immediate and direct in the formation of its ideals of conduct. She is in intimate contact with her children throughout much if not all of their childhood and youth. The opportunity to exploit her erotic emotions upon them is infinitely greater than that of a mere servant or teacher, friend or neighbor, because of the authority that she exercises and the bond of affection that she alone creates. The father is less closely related to his daughter than the mother is to her son but the male is more aggressive and less idealistic than the female in his amorous affairs, so primitive man probably found incest more pressing as a problem in the father than in the mother. This is evidenced by the fact that the girl has usually been kept more carefully segregated from her father than the boy from his mother.

So long as no moral inhibition is raised against incest it must continue to be a common feature in social life as we see it among the lower animals today. By its means the parent demoralizes the coming generation and the family circle tends to become a nursery of retrogression. The vitality spent in eroticism reduces industry to a secondary status or eliminates it entirely. The intellectual life is aborted and the home becomes an arena of discord and conflict between rival amorous interests instead of being united in co-operation for a common good. The husband has no assurance of the paternity of the children, so one of the most powerful factors in the upbuilding of the family is lost. Amorous relations between the children dissipate the vitality that should be the capital of future years and result in offspring whose parents are incapable of providing for them either materially or intellectually.

These objections to incest among the nearest relatives apply in varying degree to those not so closely united by blood, according to the intimacy of their position in the family circle. Under monogamy, for instance, the tabu must preclude sexual relations between the husband and the sister-in-law, as she lives with him nearly as frequently as his sister does.

The wide unpopularity that incest acquired early in human history is due to racial experience with its evils—the tribes and races that it has wrecked and the others that it has weakened until they fell easy victims to economic and other rivals. The laws against incest are the expression of the racial memory which has engraved upon it the lessons of the past whether we call such lore tradition or intuition.

A generation ago incest was commonly condemned because of a belief that inbreeding produces degeneration, but today many writers of standing hold that inter-breeding strengthens *both the good and the bad* in the individuals who practice it, so it may build up or tear down according to circumstances.

Havelock Ellis has, I think, called attention to a certain indisposition to erotic indulgence between persons who have been intimately related in childhood, as members of the same family or neighborhood and he would explain it by a desire for novelty, something new and different to stimulate the passions. I would consider it as one of the manifestations of the general sentiment that condemns incest and that I base this essay upon.

The inhibition of incest is simply one phase of a general conflict between eroticism and the intellectual life. The former constantly tends to devour the latter by absorbing all vitality not essential to the alimentary functions and some small development of the play interest. By barring incest, a zone is established free from erotic competition for the development of the various other social faculties. It is an attempt to do upon a small scale that which religion has so often tried in a more wholesale fashion in her ascetic sects and clergy.

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SEXUAL ABSTINENCE

Editor A. J. U. and S.: Referring to your editorial in December issue, will say that I enlisted in June, 1916, and up-to-date have had no relations whatever. There was no opportunity, and if there had been, I would not have taken it for fear of venereal infection. As far as I know, I am in perfect health. Prior to my enlistment, I would indulge in sex relations regularly once or twice a month. If you print this letter, use my initials only.—Lieut. J. B.

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EDITORIALS AND EDITORIAL NOTES

WOMAN'S SENSATIONS DURING PREGNANCY.

Only the very ignorant think—if they do think—that all men and women are built on the same mould, and demand that they be all stretched on the same physical and moral procrustean bed. The educated—*really* educated—and thinking man knows that there are great differences in the human make-up. But nobody is aware of how vast those differences are in the physique and psyche—particularly the latter—of different men and women as is the observant physician, the psychologist, especially the sexologist.

To take a common physiological process—pregnancy. How differently women feel during that purely “physiological” period! To take but one phase. Some women, during the entire period of pregnancy, feel more tender and loving toward their husbands than at other periods, feel more sexually excited and demand more frequent sex relations than at any other period. There are women, in fact, in whom the libido is awake only during the period of pregnancy. On the other hand, what we do we see? On the other hand we see women, whose sex life “shuts up” from the moment they become pregnant until after the puerperium. Not only is the physical act repugnant to them in the extreme, but they experience a physical and psychic aversion towards their husbands; their mere presence in the room fills them with ill-concealed irritation or even disgust. In some women this state of feeling reaches such a high degree of intensity, that they are forced to go away and to leave their husbands until after the birth of the child.

The above present the two extremes; but in practice we meet with all gradations and combinations. For instance, in some cases there may be spiritual tenderness towards the husband combined with aversion to the sexual act; there may be an increased desire for coitus combined with a feeling of extreme irritation and aversion towards the husband. There may be a feeling of intensified jealousy in the wife, or she may suddenly become entirely indifferent as to the husband's feelings and doings.

The human psyche, and particularly the female psyche, is a wonderfully complex and mysterious thing. It is a field only very slightly explored.

SEX HISTORIES TO BE PUBLISHED.

As stated elsewhere, we are beginning to publish some of the sex histories out of the large number that we have collected. In each issue of the *JOURNAL OF SEXOLOGY* several histories will make their appearance. While we have reports of many bizarre many unique, many extreme cases, as well as reports of many perversions, in these pages we will pay almost exclusive attention to normal cases. I have always believed that a study of normal sexuality is of greater importance to the human race, than a study of the abnormal varieties. Not that the latter should be neglected but the former must always occupy first place. I believe that an earnest, unbiased study of normal sexuality is of paramount importance to humanity.

We shall be glad to continue to receive sex histories, brief or detailed, of normal and abnormal sex lives, and those that are available we shall be pleased to publish here, and afterwards in book form—without of course giving in any instance a clue to the authorship of those histories. But one thing I wish you to bear in mind: "Sex histories" is not equivalent to "Sex stories." The history of a man's or woman's sex life is not the same thing as a funny or a smutty story. Nothing of this kind is desired, and the tone of whatever is sent in much be *chaste*; if it is not we shall make it so.

A PECULIAR SEXUAL DISTURBANCE

There is a peculiar condition which drives the patient frantic from vexation. He is not impotent, his erections are normal, his ejaculation time is more than normal, but he experiences no pleasurable sensation whatever during the ejaculation. This is when he is in the waking state, but when he is asleep he has frequent erotic dreams, accompanied by emissions in which the voluptuous sensation is pleasurable in the extreme. And his complaint is: Why can I not experience the same pleasurable sensation during real intercourse?

This condition is relatively quite frequent, much more frequent than the ordinary layman or physician suspects. And the true explanation is also suspected. But it is considered best not to suggest it to the patient. By proper psychic treatment—even the physical measures employed are used almost entirely for their psychic, suggestive influence—the patient may be cured, without being initiated into the real cause of his trouble.—Anything for the sake of peace in the family.

Abstracts and Gleanings

A SUGGESTION IN REFERENCE TO MASTURBATION.

In 1791 Dr. Bernhard Christian Faust published a remarkable work under the title, "How to Regulate the Human Sexual Impulse." In this book he maintained that the principal cause of masturbation in boys was the wearing of breeches. According to him, the wrapping up of children in swaddling clothes causes premature stimulation of the sexual organs. Later, in consequence of wearing breeches there is produced "a great and damp warmth, which is especially marked in the region of the sexual organs where the shirt falls into folds." Alas, the boy, "when he wishes to pass water must take his little penis out of his breeches. At first, and for a long time after he begins to wear them, the little boy cannot manage this himself; other children, maids and men-servants, help him and pull and play with his sexual parts. By this handling, pulling and playing, which he himself does, or which others do for him, with his sexual organs, the boy is led (also the girl, who very often assists, and whom the blameless boy, out of gratitude, wishes to help in return) into constant acquaintanceship with parts which he would otherwise have regarded as sacred, unclean, and shameful. The child becomes accustomed to play with his sexual organs and occasional masturbation develops into habitual self-abuse, all brought about by wearing breeches." To prevent all this, Dr. Faust suggested that boys from nine to fourteen years of age should wear clothing resembling rather that of girls. Then these children would be "according to Nature, children, and would ripen late; and the human sexual impulse would come under control, and mankind would be better and happier."—Cited by IWAN BLOCH.

ANIMALITY AND PROCREATION

A good fund of sound animality is not only an excellent, nay a necessary, basis of a strong, sound and manly mental organization, but it is an indispensable condition of sound and vigorous procreation. Let a man strain to the utmost his aspirations and efforts to rise from the sensual to the spiritual by putting off the animal in him with its affections and lusts, the reproductive process, loving or lustful, is still an essentially animal function, entails the animal use of his body and requires the right animal vigor. He who, aiming to a soul's utmost spiritual heights, emasculates manliness and calls the result saintliness, has no right to propagate sexually at all.

It may be that man is destined to become less prolific as he becomes more neurotic or, as some might prefer to say, more spiritual, and one day perhaps to reach the spiritual ideal of a saintly emasculation, when, no young, fresh and vigorous barbarian stock being any more available to renovate his animal nature, he will end on earth; either because of actual physical impotence to propagate successfully, or because, disgusted by the process and its results, he agrees with one consent to forego such procreation for some three-score years and ten. But he is more likely, if we judge the future by the past, to perish by the various vicious abuses and excesses of the function which he has used the powers of his superior reason to devise and indulge.—HENRY MAUDSLEY: "Pathology of Mind."

ALTRUISTIC CELIBACY.

One may live for posterity in other ways than in becoming a parent. There are people who can render no greater service to the race than to refrain from marriage altogether. This may be a supreme act of self-immolation, and by its very courage and devotion enlarge that psychic sea of selfless love in which our souls must live if they are to live worthily. And the individual making this renunciation may thereby come into true self-realization by the only possible road, atoning, perchance, for the sins of his fathers by sacrifice of himself for the sake of the race.—HARRIET B. BRADBURY: "Civilization and Womanhood."

JOY OF GRIEF.

"Madame Venus, beautiful lady,
Of sweet wine and kisses,
I am sick unto death—
I yearn for a taste of bitterness." (HEINE).

Mental pain as a general sociological, literary, and philosophical phenomenon, manifests itself as Weltschmerz and pessimism. Both modes of perception conceal intense feelings of pleasure. Schopenhauer, who was well aware of this fact, remarks that the recognition of the sorrows of existence, of the misery which extends itself over the whole of life, is accompanied by a *secret joy*, which by the "most melancholy" of all nations was called the "joy of grief."—IWAN BLOCH: "Sexual Life of Our Time." [I don't believe that there is such an animal. Joy is joy and grief is grief. There is no joy of grief any more than there is grief of joy. When I see a man who enjoys a raging toothache or a crushed multiple fracture of the jaw, I will believe in the joy of grief. Joy of grief! Bitter sugar, sweet hydrochloric acid.—Ed.]

A GOOD WORD FOR THE—INSANE!

Henry Maudsley raises the question whether a person who is prejudiced by insane inheritance should be condemned to celibacy and to the privation of life's best joys. Are we to apply strictly to the human kind the rules which a breeder of any select species of animal would accept and enforce as a matter of course? The author points out that, peremptory prohibition once begun, it is hard to say where it ought to begin and end.

Peremptory prohibition is all the more questionable, since madmen are neither so hurtful to themselves and others nor so miserable as they are vulgarly supposed to be. Many persons not insane do as little good in the world as the insane do, and a vast deal of harm which the insane are precluded from doing. Why should noxious sanity be freely granted a right to be bred which is grudged to innocuous insanity? One may suspect sometimes that all the insane persons of a nation, if they had been let loose in it, could never have done it the damage in one generation which a single person has done to whom it has raised monuments of admiration [perfectly true!].

To those that may say, perhaps, that madmen are such miserable wretches that it is a pain to them to live, the author tells that this is a hasty opinion which sane persons form because they cannot help attributing to them the feelings which they, being sane, would have were they in their position; which is as ridiculous as it would be to think that a sore-sick or dying man must be dreadfully distressed because he cannot run, ride, toil and moil, when all the feeling he has is that it is strange, hardly credible, that people are caring to run, ride, toil and moil. Some insane persons, it is true, are unhappy because of their melancholy fears and delusions; others, however, have a joy in their madness which madness only knows; while the majority of them, having no particular feeling either of misery or of happiness, would go on indifferently living their mechanical lives forever were that immortal satisfaction granted them.

 "CURE BY DISGUST" IN EROTOMANIA

In the "Lilium Medicinæ" by Bernard de Gordon (from 1285 to 1310 professor of medicine at the University of Montpellier), erotomania was numbered among the melancholic passions and was considered to constitute a particular section of the group of the diseases of the brain. This was the treatment suggested in the "Lilium Medicinæ," which was a favorite text-book in the beginning of the fourteenth century: In the case of a love-sick young boy the vigorous application of the birch rod was prescribed. If the patient was a

grown-up man, he was encouraged to travel, or to engage in amatory adventures with other females. If this was of no avail, one tried to divert the poor fool's mind from the object of his infatuation by telling him that he soon was to be called to occupy a high and honorable office, that he was going to make a rich inheritance, and the like. If this did not make any impression upon him, one recited in his presence all sorts of wise saws, and verses like the following from Ovidius: "Quisquis amat ranam, ranam putat essere Dianam" (He who loveth a frog, thinketh the frog to be Diana). Then a venerable and learned man had to take up the matter with the erotomaniac and to speak to him of the dangers of our earthly existence, of the terrors of the day of judgment, and of the joys of paradise.

If all this failed to produce the desired results, the "cure by disgust" was tried. This consisted in the following procedure: An old hag was hired, as hideous and repulsive as possible, who was to hide in her bosom a chemise stained with menstrual blood, and to tell the poor wretch that the damsel he loved was a horrid drunken slut with red eyes, a running nose, yellow teeth, a foul breath, and that she had the falling sickness. Then of a sudden the old jade produced the bloody chemise and, holding it under the nose of the unhappy man, she cried: "Talis est amica tua!" (Such a one is thy sweetheart). If this did not effect a cure, the case was considered hopeless, and the patient was told to go to hell.

SUICIDE AS A DEFENSE MECHANISM

Dr. Alfred Adler ("The Neurotic Constitution") defends the view that suicide is one of the forms of masculine protest. The cases of attempts at suicide observed by him have always revealed the neurotic structure in their mental make-up. Signs of somatic inferiority, feelings of uncertainty and inferiority, a psychic structure which is felt to be effeminate, and the over-tense masculine protest answering to this feeling of effeminacy were manifested in the same manner as they are in every neurotic individual.

One of the writer's patients remembered having often had thoughts in childhood that he would like to die because his parents preferred his younger brother. He had always been persecuted by the thought because of hydrocele and because of smallness of the genital organs he was inferior and would have no children. Later he thought to protect himself by humiliation of women and unhappiness in marriage. In reality he felt too weak and was afraid of women. His impotence set in when he received a favorable answer from his bride, as an excuse, an expedient to postpone marriage.

AN OFTEN QUOTED CASE OF FETICHISM

A general's son, while a pupil at a military school, at the age of 14, was introduced to the pleasures of love by a young lady, a friend of the family. The damsel, 21 years old, was a blonde, wearing her hair à la Anglaise—in twisted locks. To avoid detection, she had relations with her young lover only while dressed in her usual garments—skirts, corsets and silk gown. This exceedingly lustful demoiselle exhausted the boy's strength; only the strict discipline of the military school was capable of restoring the sexual organs, which had been overstimulated by too early and too frequent use. Finally, after leaving the school, the patient noted that his sexual desire could not be excited only under definite conditions—by certain women. A brunette could not excite him; a female in night costume might stifle all desire in him. In order to excite his desire, the woman had to be a blonde, wear skirts, a corset, and a silk dress—she had to be dressed like the damsel who had first excited him sexually.—A. F. ROUBAUD: "Traite de l'impuissance et de la Sterilite."

A FEMALE BLUEBEARD AGED THIRTEEN

In 1906 the newspapers reported that in Paris a band of youthful street and shop thieves, ten in number, of ages varying from eleven to fourteen years, were arrested. Their leaders were a boy of twelve and a girl of thirteen years, the latter, Eliza Cailles by name, known generally by the nickname of "Beautiful Aliette." This Aliette, a strikingly pretty little person, in a long dress of extremely fashionable cut, with a wonderful hat and most elegant gloves, ruled her band with the most exemplary self-confidence. They were all smart fellows; they were all of them her lovers, and with these ten husbands she was the happiest of wives.—BLOCH: "The Sexual Life of Our Time."

GENIUS AND MADNESS

. . . Every genius being more or less special and limited, there are manifold varieties. A genius in one may be a fool in another domain of thought. What comparison is possible between Chateaubriand and Shakespeare, between Jean Jacques Rousseau and Goethe? In some persons the manifestation of genius is no better than an expiring flash of degeneracy: they are the degenerates or decadents of a stock which sparkles in its ashes. So far from the highest genius being akin to madness, the very principle of its being is the negation of the essential character of madness. A mad Goethe or a mad Shakespeare is not so much as conceivable, a mad Rousseau or a mad Chateaubriand very easily conceivable. . . .

That which genius and madness have in common at bottom is a tendency to variation, something mobile and plastic, not formed and fixed, predisposing to new modes of thought and feeling, and to new fashions of expression in word and deed. But with this mighty difference: in the one, a solid foundation of well ordered experience laid in the mental structure, over which the instructed imagination broods silently, shaping it according to true informed laws of form and harmony, and thus fashioning something which, essentially natural, yet surpasses every concrete example in nature—forms in sculpture, scenes in painting, characters in drama and novels, inventions in science, realized ideals in every art; in the other, no such basis of informed order and instructed experience in the mental structure, but an empty and flighty imagination which, wanting the substance, forms and balance of experience, works to fashion the barren and fantastic fabrics of fancy, uninformed and abortive, and only a little less foolish than the anarchic creations of madness or the convulsive doings of hysterical social reformers. The former represent the informed and restrained work of disciplined capacity of reason, the latter for the most part the incontinent and deformed work of undisciplined incapacity—of unreason.

So far from reason and imagination being antagonistic and incompatible in the same person, as some ignorantly suppose, the highest reason is pre-essential to high, sane and whole imagination.

But inasmuch as the wise in the world are few and the foolish many, it does not fail to happen that the feeble and futile products of strained imagination, no matter how devoid of reason and reality, are usually the most extolled and most in demand.—HENRY MAUDSLEY: "The Pathology of Mind."

A CASE OF EXTREMELY PRECOCIOUS FEMALE PUBERTY

In the month of March, 1824, while assistant in the yellow fever hospital established in the convent of San Juan de Dios, at Havana, Dr. John N. Casanova ("Physiology and Medical Jurisprudence") saw Isabella, a negro child not yet three years of age, who was at that time in a perfect state of physical puberty—"puberty in miniature." She was born in that city on the 6th day of July, 1821, of black parents, slaves to Don M. Pedroso. From the moment of her birth, Isabella assumed an uncommon development in her body, particularly at the breasts, head and loins. Three months after birth she had slight bloody discharge from the vagina, which was attributed to some disease of that organ; but it stopped naturally in

a few days, and nothing more was thought of it. In the following month the same phenomenon was observed, and no particular treatment was employed. The discharge continued more or less till the age of one year, when it became regularly established every month; and continued without interruption till 1827, when Dr. Casanova saw her for the last time.

ALCOHOL AND ILLEGITIMACY

Magnus Hirschfeld relates that when he was a student he spent one Christmas Eve in the company of a professor of medicine in Breslau. Among the guests were two of the maternity assistants, and first one, then the other, was called away to attend confinements. An old physician who was present thereupon remarked: "Yes, yes; these are the children of the Emperor's birthday." Hirschfeld who asked for an explanation of this incomprehensible phrase, was told that on Christmas Night the lying-in hospitals were over-crowded, because then the illegitimate children were born which had been procreated nine months earlier, on March 22, the birthday of the old Emperor, celebrated as a popular holiday.—Cited by Iwan Bloch: "The Sexual Life of Our Time."

HEREDITARY PREDISPOSITION TO SUICIDE

Dr. Millingen ("The Passions") considers the hereditary predisposition to suicidal acts in the same light as that of hereditary insanity—the transmission of a peculiar temperament, or predisposition, which may be attributed to the predominance of particular passions, and the latter may be called attributes of these temperaments.

He cites Dr. Gall who relates the case of a Mr. Gauthier, owner of several warehouses in Paris and who left to his seven children a property of two millions of francs. They all resided in Paris and its environs, where they lived upon their property. Not one of them was visited by any material disaster, and all enjoyed perfect health. They were all highly esteemed by their friends and neighbors; yet all of them labored under an inclination to commit suicide, to which they yielded in the course of thirty or forty years; some hanged, some drowned, and others shot themselves.

The last one invited on a Sunday, a party of sixteen to dine with him. When dinner was served, the host was suddenly missing, and having been searched for everywhere in vain, was at last discovered hanging in a barn. The last of the seven, who was the owner of a house in the Rue de Richelieu, having raised it by two stories, conceived that the expense had ruined him; three times he attempted to

destroy himself, but was prevented; however, he at last succeeded in blowing out his brains, and his fortune was said to amount to 300,000 francs.

Dr. Gall adduces another instance: A person committed suicide in Paris; his brother, who was present at the time, exclaimed: "What a misfortune! my father and my uncle have both destroyed themselves; and I myself, during my journey here, was more than twenty times scarcely able to withstand the temptation to fling myself in the river."

REPRODUCTION AND PLEASURABILITY

Continuous existence of the race can be assured only by a superabundance of lustfulness in the individual. Unique in its importance, sexual gratification is also unique in its conscious quality. Though less intense than the pleasure derived from satisfying acute hunger or thirst, it is, however, much more general in its bodily reverberations. No dramas have ever been written about hunger or thirst. Occasionally the bibulousness of Falstaff or the sweet tooth of a "Chocolate Soldier" add to the gayety of the nations; but such literary effect is usually limited to the comic and offers not a fraction of the intricacy to which the sex motive so readily lends itself. The latter is so inexhaustibly fertile in new and interesting possibilities that it will probably continue to inspire the "best sellers" as long as the novel is a popular form of pastime. Hence it is not possible to limit sexual gratification strictly to a single local reference; it has a widespreadness of bodily content which no other pleasure can begin to equal. All that the poets have written of love bears out the fact that every sensitive part of the body plays a potent part in this connection. For lovers the merest touch of the hand, the meeting of the lips, or the clasping embrace—all are forms of caress which offer intense physical satisfaction. H. T. H. MOORE: "Pain and Pleasure."

DESDEMONA

In Othello's eyes it was a loving virtue in Desdemona to deceive her father for his sake; but if Othello had not been as thick-witted as he was brave, he might have suspected that a maiden of so refined a breed and nurture, who, in spite of nature, country, and everything, grossly and heartlessly deceived her father to throw herself into his coarse, sensual embraces, would be pretty sure insidiously to deceive herself and finally him, if a sufficient temptation ever presented itself. . . . Might not the murder be after all a sort of anticipatory vengeance for a crime which was maturing in the womb of time and would one day have been delivered?—HENRY MAUDSLEY.

TRUE AND FALSE VALUES

Where is more devoted love ever seen than that lavished by a fond mother on her idiot child, in whose inarticulate howls and meaningless grimaces she detects, in spite of disproof, proofs of intelligence and affection which are an unspeakable joy to her heart? And is not such joy worth as much as the joy with which the multitude acclaims a politician's eloquent babble, or a victory at football, or on the battlefield, or a display of superiority in any other of the occupations and diversions with which man distracts himself from thinking seriously how poor a creature, engrossed in pursuing poor ends, he is?—HENRY MAUDSLEY. Now, will you be good?

SELFISH LOVE.—When parents spoil their children, it is less to please them than to please themselves. It is the egotism of parental love.—CARLYLE.

MORAL HERMAPHRODITES.—They who have to educate children should keep in mind that boys are to become men, and that girls are to become women. The neglect of this momentous consideration gives us a race of moral hermaphrodites.—HARE.

NEUTERS.—A woman, made out of a woman, is God's noblest work; a woman made out of a man is his meanest.—H. W. BEECHER.

ONE WOMAN'S SEX LIFE.

DEAR EDITOR:

You ask for sex histories. Here is mine. I was married at the age of 32, when I had given up hope. My husband was 45. Though I was not due for another week, I became unwell just as we returned from church. Probably the excitement, the expectation, and the running about brought it on. It was a great disappointment to me, though my husband did not seem to mind. Three days later he was taken ill with pneumonia, of which he died ten days later. It is nine years since that happened and no other man has appeared on the scene. And so though I am Mrs.—I have never experienced any sex relations, about which men, women and books speak so much. And it is not likely that I ever will. That is one woman's, a "married" woman's, sex life.

Respectfully,

Mrs.————

of this JOURNAL their laws concerning marriage, children and divorce are of peculiar interest. Many of the suggestions made by advanced sexologists years ago, and which were considered impossible dreams, have been enacted into statutes and are now the law of the land.

Of course the Russian Republic recognizes civil marriage only. Church marriage may be performed, but it is a private affair, while civil marriage is obligatory. Persons who wish to contract marriage have simply to declare their intention orally or in writing to the department of registration of marriages and birth at the City Hall. The only requirements for marriage are that the man be above eighteen and the woman above sixteen.

Marriage is forbidden (1) between relatives in the direct line, full and half-brothers and sisters, and consanguinity is also recognized between a child born out of wedlock and his descendants on one side and relatives on the other; (2) between married persons and (3) between the insane.

When contracting marriage the parties are allowed to decide freely whether they will henceforth be called by the surname of the husband or the wife or by a combined surname.

Children born out of wedlock are on an equality with those born in wedlock with regard to the rights and duties of parents towards children and likewise of children towards parents.

The persons who make a declaration and give a signed statement to that effect are registered as father and mother of the child.

In case the father of a child born out of wedlock does not make such a declaration, the mother of the child or the guardian or the child itself has the right to prove fatherhood by legal means.

ABOUT DIVORCE

As to divorce, all that is necessary is for both parties or even for one party to declare the desire to have the marriage annulled and it is annulled. If the desire for divorce is of mutual consent, the declaration may be filed directly with the department of registration of marriages in which the record of that marriage is kept; the department then makes an entry of the annulment of marriage in the record, and issues a certificate to that effect.

In case the parties are agreed on the matter, the judge, simultaneously with the decision of annulment of the marriage, determines with which of the parents the minor children begotten of the marriage shall live, and which of the parents must bear the expense of maintenance and education of the children, and to what extent and also whether and to what extent the husband is obliged to furnish food and maintenance to his divorced wife.

But if no understanding between husband and wife has been reached, then the participation of the husband in furnishing his divorced wife with food and maintenance when she has no means of her own or has insufficient means and is unable to work, as well as the question with whom the children are to live, are decided by a regular civil suit in the local court, irrespective of the amount of the suit. The judge, having rendered the decision annulling the marriage, determines temporarily, until the settlement of the dispute, the fate of the children, and also rules on the question of the temporary maintenance of the children and the wife, if she is in need of it.

The operation of this law extends to all citizens of the Russian Republic irrespective of their adherence to this or that religious cult. It would be interesting to know what percentage of married men and women made a rush for the Registration Office to hand in their petitions for divorce.

For The American Journal of Urology and Sexology

MISOGYNY, OR THE HATRED OF WOMAN

Antagonism towards the female sex has played a great role throughout history alongside the admiration and love of woman. The two opposing tendencies have interplayed everywhere and have sometimes commingled in the same person, abject love and tenderness alternating with contempt and aloofness.

It is a mistake to hold that misogyny, as the antagonism to woman has been called, characterizes only the homosexual males. It is a character trait more extensive than formal homosexuality. For that reason it is not very well possible to outline a category of women-haters, as a sort of fourth sex. Most men share this mood at one time or another. In the life of some men misogyny plays quite an important role without affecting always the sexual relations of such men. Misogyny, therefore, must be looked upon as a character trait, more or less characteristic of the lives of some men, but in no real sense constituting a new category. V. Hoffmann's novel, for instance, *Das vierte Geschlecht*, in which he applies this name to non-homosexual misogynists, is an attempt at character delineation which can be accepted only with considerable reserve. Strictly speaking, there is no such thing as a fourth sex. Women-haters are made up of all categories of men, from the typically homosexual, to men who experience no difficulty about their sexual adaptations to the female. As a character trait misogyny is of considerable interest to psychology; a thorough understanding of it should prove of the highest value as an aid to the understanding of the psychic factors involved in our

sexual evolution. Unfortunately, no satisfactory study of misogyny has as yet been undertaken by any competent authority. A vast array of facts extending over all periods of history and distributed among the most varied races on earth awaits the attention of the investigator who would undertake a thoroughgoing analysis of misogyny. We are as rich in historical facts pertaining to this peculiarity as the theories explaining it are scant and unsatisfactory. Future labors will have to furnish us the proper understanding of misogyny; in the light of our present current theories it remains a baffling problem.

HISTORICAL ASPECT OF MISOGYNY . .

Historically it is easy to trace misogyny to the remotest antiquity. One of the curious facts of history is that the Greeks, in spite of their appreciation of beauty and of many of the womanly qualities, *manifested a marked tendency to disparage womanhood*. Such writers as Hesiod, Simonides and above all Euripides in his tragedies, showed themselves strong misogynists. The 'Cyclops', the 'Hecuba', the 'Ion', the 'Hypolitus', abound in strongly abusive references to women. The following passage in the 'Hypolitus' is well known and typical of a widespread undercurrent of feeling:

"Wherefore, O Jove, beneath the solar beams
That evil, woman, didst thou cause to dwell?
For if it was thy will the human race
Should multiply, this ought not by such means
To be effected; better in thy fane
Each votary, on presenting brass or steel,
Or massive ingots of resplendent gold,
Proportioned to his offering, might from thee
Obtain a race of sons, and under roofs
Which genuine freedom visits, unannoyed
By women, live. . . ."

In its sentiments this passage from Euripides resembles much of the spirit which actuates the attitude towards women of many of today.

An incidental remark found in one of the fragments of the writing of Euripides furnishes an interesting glimpse into the motives which even in those ages inspired this unreasonable hatred of women. "The most invincible of all things is a woman," declares Euripides. Unfortunately the greater portion of the manuscript in which this sentiment is expressed has been lost, so that the complete confession of a typical misogynist of antiquity, which would have been very edifying, is not obtainable. But considering the spirit of antagonism and its expression which is not unlike the modern outbursts of the same character we are justified in concluding that the motives of

modern and ancient misogyny are alike and the observations on either aspect of misogyny apply equally to the other. Bloch maintains that "this Hellenic misogyny was closely connected with the love of boys as a popular custom." It would be erroneous, however, to maintain that there was any causal relationship between the two; nor does Bloch point to any such relationship.

MISOGYNY DURING THE MIDDLE AGES

Christianity is looked upon as the true source of modern misogyny and it is believed that the custom of viewing womanhood as essentially an evil has developed with the growth of the christian religion. It is true that christianity has long and persistently emphasized the evil, devilish, extremely sinful nature of woman and this doctrine became at one time one of the cornerstones of true christian conduct. When we recall that among the Romans during the pre-christian period, the woman held a high and lofty place, that among the barbarian Germanic tribes, too, women were held in high esteem, before these tribes became christianised, we must recognise the truth of the assertion that the spread of christianity resulted in an increase of misogyny, an accentuation of the antagonism against women and womanhood, assuming, at times, tremendous proportions; but it would be unfair to hold christianity responsible directly for this spread of misogyny. Rather, certain luminaries in the new religion, for unconscious reasons of an intimately personal order, gave a strong misogynistic interpretation to certain scriptural passages and raised the hatred and contempt of woman to the dignity and import of a religious doctrine. The readiness with which this doctrine spread among the converts to christianity and with which it undermined the honor and respect in which womanhood had been held previously is due to the peculiar social conditions of the medieval times.

True, certain christian fathers went so far in their contempt for womanhood as to deny to woman the possession of a soul and this belief also was widely accepted during the medieval period; but the same animosity was shown against women much earlier in a number of places. Simonides, for instance, maintained in all seriousness that women were derived from various animals. In ancient times the Chinese held that women had no justification for existence and that they were beings without a soul. The Shi King declares: "Enough for her to avoid evil. For what can a woman do that is good"! Abundant references of the same general character are to be found in the Indian literature.

MODERN MISOGYNY

In so far as it is still influenced by christianity modern misogyny may be considered a medieval inheritance. But between medieval and

modern misogyny there are some important differences. In the middle ages, misogyny was associated with piety, with the exercise of particular christian virtues; it implied not merely a theoretical conviction but a rule of conduct; it led to the practice of self-denial, to mortification of the flesh, to the denial of the senses, in a word, to asceticism. Modern misogyny is no longer characterised by the exercise of special virtues; it is not defended on the same basis as of old; it is not a matter of faith, nor of conviction: modern misogyny is an emotional attitude, an intellectual rebellion against woman and it has this in common with the older misogyny: both are the product of intimately personal reactions to sex. In other words, whatever the social setting and the religious or intellectual justification may appear to be, misogyny represents the outward expression of certain experiences and thwarted personal cravings, the study of which fall within the province of the psychologist. In the case of a Weininger, a Strindberg, a Benedikt Friedlaender with his tirades against priestcraft and christianity in general, a Schopenhauer or a Stecheti, this is plainly evident to the most casual observer. Strindberg's "Confessions of a Fool" offer abundant evidence of the intimate connection between his personal experiences and disillusionment and his extreme misogyny. No one can read Weininger's "Sex and Character" without recognizing the personal motive, deep, intimate, largely unconscious, underlying the whole trend of his powerful mood. Schopenhauer's peculiar relations with his mother, his personal attitude towards the women with whom he came into contact, throw an important light on the source and nature of his misogyny. It is no wonder therefore that he should have fallen into close agreement with that peculiar hater of women, Marquis de Sade. In fact their characterisation of the physical appearance of woman as repulsive contains many verbal similarities.

In his celebrated essay on women Schopenhauer speaks of them as "the stunted, narrow shouldered, wide hipped and short legged sex," and into each adjective it is apparent from the context that he means to inject scorn and disgust. Only a man whose intellect is temporarily clouded by the racial urge for reproduction, he declares, could possibly declare 'beautiful' such an ill-shaped creature.

The same repugnance for the physical constitution of woman was expressed by de Sade in almost identical terms (Vide Bloch, Recent researches regarding the Marquis de Sade, p. 433). In his "Juliette," de Sade not only expresses disgust but gives vent to a long tirade against the mental and physical characteristics of woman (Vol. III, p. 187, 188, 189). Concerning the bodily appearance of woman, he exclaims in disgust: "Take the clothes off one of these beautiful

idols of yours! Is it these two short and crooked legs which have thus turned your head!"

Every bitter sentiment against women which the older generations have perpetrated we find reiterated in modern times. The history of medieval misogyny, an account of which may be found in J. Michelet's "The Witch," contains nothing more fanatical than the modern call of Sarmiento, who in his "Aline et Valcour" admonishes men to abandon completely intercourse with "this debased, false and noxious sex" and to annihilate women as unworthy to occupy the earth.

In recent years an attempt has been made to give this feeling of antagonism towards women a scientific sanction; a few writers have endeavored to deduct from physiological and psychological considerations that women are permanently inferior and incapacitated by reason of their mental and physical limitations from enjoying the equality of man. Preeminent among these writers stands P. J. Moebius, a neurologist of good repute. Unfortunately his deductions in his work entitled "The Physiological Weak-mindedness of Woman" are not only hypothetical but extremely superficial, loose and can hardly reflect credit on the author whose reputation is otherwise well established.

Two other works are worthy of mention in this connection: Heinrich Schurz in his "Age Categories and Associations of Men" displays throughout a misogynistic attitude which has influenced greatly his results; Eduard von Meyer, in his interesting work entitled "The Vital laws of Civilisation" has also been influenced by an attitude prejudicial to womanhood. Eduard von Meyer advocates a renewed emphasis on our civilisation as a masculine product by a deepening of the spiritual relationship between men. Women are not accorded any particular place in the progress towards higher civilisation.

"The Renaissance of Eros Uranios," a compendious work by Benedikt Friedlaender is surcharged with this message; it represents a call to mankind to relinquish effeminating influences and to rebuild civilisation on the basis of a masculine standard of ethics.

This call was taken up in Germany by a band of homosexuals, who under the leadership of Adolf Brand, editor of "Der Eigene," a homosexual periodical, and Edwin Bab, author of "The Woman's Movement and the Love of Friends," (Berlin, 1904), proceeded to the organization of a movement for "the emancipation of men" and the assertion of masculine principles of culture.

In Germany this movement has created the impression among many observers that misogyny is essentially a result of homosexuality. Of course, any one actually acquainted with the situation can readily

observe that misogyny is much more widespread and that inversion furnishes only a portion of its representatives. Neither Weininger nor Schopenhauer was homosexual. They do not openly advocate free homosexual relationships even though they look with disgust upon relations between the two sexes and advocate the restriction of such relations as much as possible. Friedlaender, von Meyer, Eduard Bab and others have gone further than that; they maintain frankly that "physiological friendship" (B. Friedlaender) between men must be emphasized and cultivated to counteract the degrading influence of womanhood.

For The American Journal of Urology and Sexology

GONORRHEA BUCCALIS

Gonorrhea of the Mouth, of the Tonsils; Gonorrheal Stomatitis,
Blenorrhœa Oralis

By DR. F. R. BRONSON

ALL talk of the greater or lesser prevalence of sexual perversions at the present time as compared with former periods is devoid of any scientific value whatever, because there is no basis of comparison. We know that perversions, the grossest as well as the most refined, existed in Egypt, in Greece, in Rome, and in the Middle Ages. But as to extent of their prevalence we are and always shall be in the dark, because no statistics on that subject are or ever will be available.

But we do know that sexual perversions exist and in some localities and in some strata of society are very widespread. Cunnilingus and fellatio are particularly common. With many men and women this has become the habitual and sole method of sexual gratification. This being the case, those who indulge habitually in those perversions, or more scientifically speaking, those abnormal or unusual methods of sexual relations, should be grateful to nature for her "wisdom" in making the epithelium of the mucous membrane of the mouth and the tonsils so resistant to the gonococcus of Neisser. Were this not the case, the treatment of gonorrheal stomatitis would be a daily event in the office of the general practitioner as well as in the office of the venereal specialist, and not as now an exceptional occurrence. And a search of the medical literature of the subject would yield the reports of thousands of cases instead of a dozen or so as now.

Cases reported prior to 1879, *i.e.*, prior to the discovery of the gonococcus, will always remain in the doubtful category, because the demonstration of the gonococcus is absolutely necessary for the scientific diagnosis: gonorrhœa. A hot swollen mouth, spongy gums, bad odor, painful deglutition, are probable but not absolute signs of

gonorrhœal stomatitis. Nevertheless the description tallies so exactly with the cases which we know to be unquestionably gonorrhœal, that they may safely be considered as such.

The earliest case of gonorrhœa of the mouth reported in literature that the writer is familiar with is the one referred to in 1851 by Hölder.

Dr. Hermann Hölder in his "Lehrbuch der Venerischen Krankheiten" mentions a case of gonorrhœa of the buccal cavity, described by Petrasie, of Kiel. The patient was a young man who had contracted gonorrhœal urethritis from a prostitute. At the same time that he contracted the urethritis he also exposed his mouth, putting it "in a favorable condition" for infection. The following day he felt pain in his lips and gums. The fourth day the mucous membrane of the mouth was intensely red, the movements of the mouth painful, the gums loosened, bleeding easily and retracted from the teeth, and the secretions of the buccal cavity were increased. The affection was cured at the end of eight days. The treatment consisted in gargles of alum. The rapid supervention of symptoms—the day following exposure—rather tends to make the case doubtful; still given a susceptible mucous membrane, and a virulent infection of the woman, and symptoms may make their appearance within a few hours.

Dr. C. W. Cutler (N. Y. M. J., Nov. 10, 1888), reports the following case: On July 18, 1888, a female, unmarried, aged 21, presented herself for treatment. Her history was as follows: Ten days previously, while under the influence of liquor, she had yielded to the unnatural desires of a sailor and practised fellatio with him. The next morning her mouth felt raw and dry, and the saliva had a horrible taste. On the second day little sores made their appearance about the lips, and the condition of the mouth remained the same. On the third day the gums and tongue became swollen and painful, and on the fifth day the whole inside of the mouth was so intensely inflamed that she was unable to eat, and a whitish fluid, mixed with blood, having a nasty odor and taste, was secreted. This continued until the pain and inability to eat compelled her to seek medical advice. Examination showed the following condition: Lips cracked, covered with herpes in all stages of development; mucous membrane of lips and cheeks thickened, reddened, denuded of epithelium in places, and in small areas, covered with false membrane, which was easily detached, leaving an excoriated surface. Gums swollen, retracted from the teeth, bleeding readily upon pressure. Tongue swollen, very tender to touch. Surface red and glazed in appearance, with small superficial ulcers, secreting a thick yellowish pus. Soft palate and anterior pillars of fauces presented an inflamed

appearance. Breath extremely offensive. The secretion of the mouth consisted principally of pus cells and epithelium, with presence of large numbers of bacteria. The false membrane contained micro-organisms resembling the gonococci.

The sailor admitted that he had been suffering from a severe attack of gonorrhoea, and, not wishing to infect the girl, had entreated her to comply with his unnatural demands.

The symptoms were greatly relieved by the local application of glycerin and bismuth subnitrate, together with a mouth-wash of chlorate of potassium. The patient disappeared from under observation before the cure was complete.

Dr. Geo. J. C. Larsen (St. Louis, M. & S. J., September, 1896) has recorded the following two cases: On June 20, 1896, Maude and Emma, aged 25, white, single, prostitutes, came to the writer's office complaining of extremely painful deglutition and raw patches, dry and constant hot feeling in mouth. Examination revealed the following condition: Herpetic eruption about mouth; gums greatly swollen and receding from teeth, bleed upon slight pressure; abundant mucous patches covered with a gray slightly yellow pseudo-membrane. Confronting them with the absolute statement that they were accustomed to practice sapphism, they finally both admitted it as a fact; one having practised it more than a year and the second one evidently being a pupil of the first.

Treatment consisted of thorough application of bichloride 1-1000 solution to parts affected, together with frequently washing out of mouth (every two hours) with bichloride solution 1-3000. After ten days a few mucous patches still remained, to which application of camphor and phenol was made, and in twenty days complete recovery had taken place.

Dr. Georges Petit (*L'Independence Médicale*, 1899, V. p. 394) cites a case of gonorrhoeal stomatitis (from A. Jesionek: *Deutsches Archiv f. Klin. Med.*, August, 1899) in a male, aged 20, who was admitted for gonorrhoeal urethritis and ophthalmia of the same nature. Twelve days after admission he presented symptoms of a mercurial stomatitis, in spite of the fact that no mercury had been given to him. His tongue was the seat of a painful tumefaction, and the whole mucous membrane of his cheeks and the gums were covered with small grayish spots and slight ulcerations; his breath was repulsively fetid; the lips were swollen and covered with grayish spots and crusty excoriations. The bacteriologic examination of the secretion revealed the presence of gonococci.

The following is Dr. Georges Petit's own case (*L'Independence Médicale*, Paris, 1899, V. p. 394): The subject was a man of 30 years, who presented himself with an inflammation of his buccal

cavity. Examination showed an erythematous—squamous stomatitis. The tongue and the mucous membrane of the whole mouth was swollen, inflamed and covered with superficial ulcerations. Swallowing was impossible. The breath very fetid. Temperature: 38°. Pulse: 100. There were no renal symptoms. The urine was normal. The submaxillary glands were swollen and painful. The patient confessed that he had indulged in buccal coitus and demanded an examination of his partner. The woman had a slight discharge from the uterus and a anteflexion of this organ but, besides this, the examination of her genitals did not permit the conclusion that she had gonorrhoea, for the classic signs, such as pain during micturition, urethral discharge, adenopathy, etc., were absent. A bacteriologic examination was decided upon. In the scrapings taken from the tongue the gonococcus of Neisser was easily found. But, in spite of repeated researches, no trace of the gonococcus could be discovered in the utero-vaginal discharge.

How to explain this case? One could not consider the woman as the cause of the stomatitis the gonorrhoeal nature of which had been proved clinically as well as bacteriologically. On the other hand, there was no reason for suspecting the truthfulness of the patient, who affirmed that he had had no similar connections, or connections of any kind, for about a month. He stated that six days after the coitus ab ore the present symptoms had commenced. Further investigation revealed the fact that the woman in question had gonorrhoea six years ago, and the man ten years ago. The woman's gonorrhoea had been very slight, while the patient's gonorrhoea had been complicated with a suppurative bubo and epididymitis; the discharge had lasted seven months and then he had a monoarticular arthritis of such a rebellious nature that he was obliged to quit military service. The writer suggests that the stomatitis may have been the result of the recurrence of a general gonorrhoeal infection.

Prof. P. Colombini (*La Riforma Medica*, Palermo, 1900, II. p. 135) reports the following case: A prostitute, aged 42, presented herself and asked to be cured of an affection in her mouth which caused her great anguish and which was getting worse from day to day. She was hardly able to eat, she stated, and the introduction of sour or hot food into her mouth gave her frightful pains. Chewing was very painful and almost impossible.

The trouble had started with a feeling of dryness and heat in the mouth; by and by a purulent secretion and abundant salivation had developed. She also complained of a horribly offensive stench coming out of her mouth, of general depression, weakness and prostration. Being taken to task, the woman frankly confessed that she was in the habit of indulging in the practice of fellatio. But she

did not believe that this was the cause of her trouble as she never experienced any disagreeable results from this abnormal habit. She never cleansed her mouth and never used any prophylactic measure either before or after it. Her health had always been excellent until a few days ago when her present trouble started.

Inspection of the buccal cavity showed the usual symptoms of a severe stomatitis. Examination of the secretions showed the presence of the gonococcus of Neisser.

Treatment was instituted at once: Once a day a solution of silver nitrate 0.50:100 applied by means of cotton tampons to the mucous membrane, and a mouth wash of potassium permanganate 1:1000 to be repeated often during the day.

At the end of the eighth day a complete cure was effected.

Dr. Juergens (Berl. Klin. Wochenschrift, 1904) has recorded the case of a male who recently had had a gonorrhoeal urethritis from which developed, upon the gums and inside the cheeks, a severe diffuse inflammation. It was characterized by a dirty gray deposit which could be easily removed and which had a pronounced tendency to bleed. It took seven weeks to bring about a cure. Bacteriological examination showed spirochetæ and fusiform bacilli and a diplococcus on culture, which had all the biological properties of the gonococcus.

Dr. S. M. Heyman (N. Y. M. J., Jan. 26, 1907) has recorded the case of a girl, aged 18, who was complaining of "terrible pain and burning in the mouth and cheeks." After much questioning, she admitted to practising buccal as well as natural coitus. She avoided meals, as she feared the intense pain caused by swallowing either liquid or solid food. The mouth felt parched; there was foul-smelling expectoration which contained traces of blood. Constant nausea was felt. Uvula, soft palate and cheeks were covered with a milky white membrane with occasional bleeding spots. The membrane was non-adherent, and on removal showed a red inflamed surface resembling the scarlatinal blush. The tongue was red, swollen, and painful, the patient being unable to protrude it completely. The gums were spongy, markedly retracted from the teeth and bled freely on handling. The pseudo-membrane consisted of mucous epithelial and pus cells, within and around which were groups of staphylococci and diplococci, the latter having all the characteristics of the gonococcus. Genital gonorrhoea was absent.

The treatment was as follows: Calomel 10 grains at bedtime; while locally were made applications of silver nitrate, commencing with 1:250 and increasing to 1:50 daily, with gradual amelioration of symptoms from the start; and total disappearance of exudation on the fifth day. From the fifth to the tenth day the patient was given

gargles of boric acid, saturated solution, and alum 1:100; after which time she was discharged as cured.

Dr. A. Hébert (*La Normandie Médicale*, 1907, p. 284) reports the following: March 20, a man, aged 27, presented himself with an abundant urethral discharge full of gonococci, and all the symptoms of a fresh gonorrhoea. A year before the writer had treated and cured the patient of a chronic prostatitis, which had been very painful and the sequel of an old gonorrhoea which had caused a condition of an alarming sexual neurasthenia. He had never had any other diseases. On March 21, being troubled with his right eye, he saw another practitioner who diagnosed a serous iritis and prescribed treatment.

On April 4, the patient came back to the writer. The urethral discharge had considerably diminished, and the iritis was healing kindly, but he complained of violent neuralgic pains at the left side and of an uncomfortable feeling in his whole mouth. He said these symptoms had manifested themselves before his first visit on March 20, but he had not paid much attention to them, thinking it was nothing but an ordinary toothache.

Examination revealed the following condition:

The mucous membranes of the cheeks, on a level with the dental arches, were swollen, but most of the lesions were located on a level with the gums, the free margin of which formed a dark red pad, covered with a greenish pus at the base of the teeth. The teeth were healthy excepting the lower molars at the left. On a level with the molars the gums were swollen and spongy, and, after cleansing, one noticed superficial exulcerations. In the gingivo-buccal groove, purulent flakes were floating in an abundant saliva.

On the left tonsil there was a glistening whitish green patch, the puriform surface of which was easily removed. The breath was disagreeable, but not fetid. No pain, but a rather unpleasant feeling on swallowing. The submaxillary glands were slightly enlarged but not painful on pressure. The writer thought it was a case of buccal gonorrhoea and entertained no doubts as to the etiology. He asked the patient to send his partner. Treatment was instituted. It consisted of mouth washes and gargles, twenty times per day, of potassium permanganate 1:4000. A microscopic examination of the purulent flakes revealed the presence of numerous gonococci.

The patient's partner, though apparently in good health, had a cervicitis with a muco-purulent discharge; in a "goutte militaire" from the uterus the gonococcus with numerous other microbes was found. On April 11, the condition of the patient's mouth had markedly improved. On August 30, the date of his last visit, he was declared cured.

Dr. Henri Malherbe (*Gaz. Méd. d. Nantes.*, Oct. 14, 1911) reports the following severe case: A male, aged 38, with an unfavorable family and personal history, alcoholic and morphinist, presented himself for examination, being affected with a stomatitis of a severity seldom seen. He was hardly able to talk, suffered intolerable pains and his breath was frightfully fetid. He had been in this condition for the last ten days, the trouble having started fifteen days ago. There was at first a sore throat, painful gums, two superficial erosions on the tongue. He consulted a physician who treated him for aphthous stomatitis without giving him any relief. Then the patient came to consult Dr. Malherbe who had treated the man before. Examination made by the aid of a strong electric light, showed the following condition: The whole mucous membrane of the buccal cavity was of a wine-red color and as smooth as if varnished; on everting the lips numerous small irregular superficial ulcerations were seen covered with a creamy yellowish pus. The gums were swollen and loose. The mucous membrane of the cheeks was covered with ulcerations resembling those of the lips. The lesions extended as far as the tonsils. Swallowing was exceedingly painful. The tongue was red, dry, baked and with an ulceration on the tip. To alleviate the patient's sufferings, which were terrible, some analgesics were given. The following day the condition was worse.

Examination of the pus taken from the mouth showed the presence of diplococci resembling the gonococcus. Being well acquainted with the dissipated habits of the patient and having had, some years ago, a similar case under treatment, which unfortunately, was not recorded, the writer had his suspicions as to the etiology of the trouble. Importuned with questions, the patient made finally the following confession: For the last two or three months he had regular relations with a girl aged 18. One night, after a "celebration," he had indulged in cunnilingus. A short time afterwards the symptoms of stomatitis made their appearance. For the last six months he had been troubled with an old gonorrhoea. He had infected his legitimate wife who came to the writer to be treated for vaginitis and an acute endometritis. At the same time the patient brought his sweetheart to the writer's office. The girl had an acute vaginitis and salpingitis. When he took up with her she was in good health. He infected her and in the virgin soil the germs acquired a renewed virulence. She then infected his mouth. Rigorous treatment was instituted. Three times a day the buccal cavity was irrigated with permanganate of potassium 1:4000; morning and night the ulcerations of the mouth were painted with a solution of chromic acid. In five days the stomatitis was cured.

Dr. H. J. Farbach (N. Y. M. J., Oct. 10, 1914) has recorded the following case of gonorrheal stomatitis, one of the few recorded in this country. A girl of good general appearance, aged 21, single, not employed, living at home, had first noticed, about a week before, a burning sensation in mouth and throat. Later attempts to swallow anything caused a great deal of pain. For the past two days she had incessant desire to expectorate.

Objectively she presented the symptoms of mercurial salivation although she stated that she had taken no tablets nor internal medication of any sort for months and had had no injections.

Her breath was very foul and expectoration frequent but not copious. The sublingual anterior cervical glands were enlarged and tender. The tongue was swollen and covered with granular patches that bled easily. Pus was oozing from the tongue and from the region of the tonsils.

She was told she should consult a throat man as her trouble seemed to be of tonsillar or pharyngeal origin. Her hesitating manner of answering questions and her refusal to consult another man led to a closer questioning that elicited the confession of the practice of fellatio with her sweetheart.

Microscopical examination showed typical intracellular gram negative diplococci. Later cultures proved the organism to be the gonococcus.

The alternate use of organic silver preparations and mild astringents followed later, when the acute symptoms had subsided, by local applications of silver nitrate and subcutaneous injections of autogenous vaccine, readily controlled and cleared up the condition.

The source of infection was proved later when the sweetheart came under the author's observation with a gonorrheal prostatitis.

That the mouth may harbor gonococci without developing any symptoms of gonorrhea, the following case reported by Dr. Cazenave De La Roche (Journal de Medicine De Paris, 1886, X. p. 894) which goes back to the year 1868, seems to demonstrate. At that time the writer treated a young lady who was suffering with consumption. Her husband, a vigorous young man, in order to spare his sick wife, appeased his sex hunger in the embraces of public women. One day he had *coitus ab ore*. A few days afterwards he presented all the symptoms of a regular gonorrheal urethritis. Having made a full confession to the writer, the latter went to see the girl who had infected his client. The most scrupulous examination of the girl's buccal cavity and throat failed to detect any traces of a gonorrhea or of any infection whatever. Her genital organs were in perfect health and nowhere signs of syphilis or gonorrhea.

The writer came to the conclusion that the girl's mouth contained

gonococci from *coitus ab ore* just preceding the connection with his client. The latter's gonorrhoea ran the usual course and terminated after the usual treatment had been employed.

Horand's case (Lyon Medical, 1885, quoted by Jesionek: Deutsches Archiv f. Klin. Med. 1898) is of similar character and of corroborative interest.

A medical student went to a brothel and had relations per os only, avoiding any other kind of coition. The following day his orificium urethrae was itching, and a typical urethritis developed, the secretions of which contained numerous gonococci. Examination of the girl revealed the fact that her genitals as well as the mucous membrane of her mouth were perfectly healthy. Horand makes the same suggestion, namely, that prior to her intercourse with the patient the girl had relations per os with a man who was suffering with gonorrhoea and deposited the gonococci in the mouth of the girl who again, on her part, transferred the gonococci into the buccal cavity of the medical student, without herself developing any inflammatory symptoms. Just as the vagina often serves merely as a transferring depot for the gonococci, so does the mouth.

Can one develop gonorrhoeal stomatitis through systemic infection? According to Dr. Octave Ménard—yes. Dr. Ménard (Annales de Dermatologie et de Syphilographie, 1889, X. p. 679-688) has recorded four cases of ulcero-membranous stomatitis in four males suffering with gonorrhoeal urethritis. In these four cases, resembling one another, the affection of the buccal cavity made its appearance during the course of the treatment and was promptly cured by cauterization with nitrate of silver. The author expresses the opinion that the stomatitis was the result of a systemic gonorrhoeal infection.

One of the cases may be referred to in some detail:

Towards the middle of August, 1885, an otherwise healthy and strong man, aged 45, presented himself, stating that about two and a half months ago he had contracted gonorrhoea. His whole treatment had consisted in the drinking of milk and linseed tea. When seen by the writer, the discharge was nearly dried up. For the last three days the man had been obliged to stay in bed on account of headache and general malaise. His entire trunk and upper extremities presented an eruption resembling scarlatina, for which treatment was instituted, consisting of rest in bed, diet, and quinine.

August 22d, his right testicle was inflamed and swollen and he had a severe fever and oliguria. Quinine sulphate, 1 gram, was given, and to the testicle mercurial ointment and belladonna was applied. The fever diminished by and by, and after ten days the orchitis had disappeared. Fifteen days after the appearance of the

orchitis the man came back complaining of thirst, heat in the mouth and fever. The mucous membrane of the mouth was red; on the gums and mucous membrane of the cheek of the left side there were small elevated red spots. Gargles and quinine sulphate were prescribed.

The following day the patient's breath was fetid; there was abundant salivation; the submaxillary glands were swollen. It was a clear case of ulcero-membranous stomatitis. The fever had nearly disappeared. The use of the quinine was discontinued and gargles of chlorate of potassium were prescribed. At the same time, finely powdered chlorate of potassium was applied to the ulcerations. During the next eight days no improvement could be noted; on the contrary, fresh ulcerations formed, so that in the end the whole left side of the buccal cavity was ulcerated and covered with false membranes. The inefficacy of the chlorate of potassium being recognized, a large cauterization by means of silver was made which, repeated twice, led to a prompt cicatrization.

The patient was seen several times during the two following years and always enjoyed the best of health.

Gleaned For The American Journal of Urology and Sexology.

LOVE, SEXUALITY, AND SEXUAL ETHICS

By PROF. A. NYSTROM

WE NEED JOY IN LIFE

Man needs joy and pleasure. Is that wrong? On the contrary, without enjoyment and gratification of all just desires, life is too gloomy and often almost unendurable through unavoidable difficulties and disharmonies. One should not forget, that sexual feelings are fully consistent with a noble mind, with diligence and industry, and that they, by no means, should be looked upon as strangling "the better man." They are in fact only necessary expressions of health and a normal organization.

TRUE VS. SEXUAL LOVE

Not everyone is capable of love; there must be a heart filled with the supreme fire of love, and a capacity of total unselfishness, a desire to work for and sacrifice for the beloved one, and this is not always given to man. To love is a great art, a great merit. It demands as a fundamental necessity a peculiar mental disposition, able to grasp and keep within its scope at the same time the higher spiritual element of devotion and altruism and the natural sensualism. The strength of true love can, if circumstances so demand, suppress sexual desires—it then prefers deprivation to indulgence. Thus "true love" is characterized by "higher" sympathy than the solely sexual, and presupposes intimate knowledge and respect for

enjoy everything beautiful, pleasant and agreeable that life offers us, instead of looking upon earth as a vale of tears?

It happens, oftener than is generally known, that a sexual union with a solely carnal beginning, develops into a real and true love of the personality itself, when the two partners have learned to know each other intimately. Sensualism does not exclude idealism.

One finds that under Leo X a priest could still have intercourse with a nun, a cousin or other woman, and receive absolution on the payment of 69 francs, according to the rate of the papal concilium for "sins of the flesh."

For The American Journal of Urology and Sexology.

PHALLIC SYMBOLISM

By THE REV. A. E. WHATHAM

Section VI continued

(b)

THE SUN

Perhaps no phallic symbol, in its various forms, has been so misunderstood as the sun, as we shall now attempt to show in further divisions of this sub-section. Erman tells us that "There is a variant of the Heliopolitan tradition which is also worthy of notice, Here the god is said to have first appeared as the Benben stone in the house of the Phoenix" (ib, p. 27).

Now unless we are very much mistaken here is another striking evidence of the mistakes made by great scholars owing to the neglect of phallic study. The Phoenix could not have been viewed as the Benben stone, nor does any statement that it was so viewed appear anywhere in Egyptian annals. The very reference quoted by Erman (Pyr. Chap. 377-N. 663), states merely that the Phoenix made its first appearance sitting *on* the Benben stone (cf Breasted—The Morse Lectures, p. 70). If this representation of Breasted is correct, then an important sub-question to answer is—What relation did this stone bear to the Phoenix? To a student of phallicism the answer is simple, since it is contained in the shape of this stone, which is that of a small pyramid, and, consequently, significant of the birthplace of the sun as anthropomorphically conceived to have been born of the goddess Nut, that is to say, from her matrix symbolized by the triangle, significant of the female triangular pudendum, which brings us to consider here the sun and the triangle, as it so frequently appears on ancient female figurines and drawings.

THE FEMALE TRIANGULAR PUDENDUM

The goddess Nut is shown anthropomorphically stretching over

the earth and giving birth to the sun (Maspero—*The Dawn of Civilization*, p. 86; Budge—*GE*, Vol. 2, p. 101). She is also shown in a similar position without the sun, but with her triangular pudendum well marked (Breasted—*History of Egypt*, p. 55; cf. Budge—*ib*, p. 103). It seems to have been forgotten by Egyptologists that the Babylonian-Assyrian hieroglyph, the triangle, was the ideogram for woman or female, and also the female pudendum (Delitsch *Entstehung des altes Schriftsystems*, p. 16; Thureau Dangin—*Recherches sur l'Origine de l'Ecriture Cunéiforme*, p. 53; Barton—*Babylonian Writing*, Pt. I, pp. 124, 175).

In our *Sign of the Mother-goddess* (*Amer. J. of Psychol. & Educa.*, July 1911), we have fully shown that the triangle, as significant of the pudendum, was the sign of the Egyptian mother-goddess, of the mother goddess of the Babylonian-Assyrians, and also of the mother-goddess of the other branches of the Semitic peoples, the Canaanites, the Carthaginians and the Cypriotes. We are not surprised, therefore, that the Phoenix, a symbol of the sun, should, according to one tradition, have been first seen resting on the apex of the Benben stone, for this stone was a miniature of a pyramid which was merely a structure of four triangles. The earliest drawing of a pyramid (*Obelisk-Ency. Brit.*, XIth, ed.), shows a sun at its apex, which evidences the fact that the triangle had other associations besides that of the female pudendum, being also significant of the triangle formed by the rays of the sun, and of the zodiacal light seen in the form of a triangle in the heavens. But as so signifying, the triangle in these two last cases is based on the thought of the female pudendum, for it represented the sun's birthplace.

Returning to the sun, there should be no necessity to prove that here we have as used in ritual and ornament a phallic symbol so plain that it needs no proof to this end, and yet, even with those who concede this fact, there are so many cases where the sun appears as a phallic symbol unknown even to the general student of comparative religion, that it becomes essential to go into this matter thoroughly.

The Egyptian sun-god, Ra, is called, "Lord of the beams of light," while he is also called, "lord of the phallus" (Budge—*GE*, Vol. 2, pp. 19, 68). The expression, "beams of light," refers, of course, to the rays of the sun, and it is easy to show that a sun-ray was regarded as significant of the phallus of Ra, in fact, that a sun ray and a phallus were considered as equivalent symbols. Says Cox,—*"The emblems employed in the worship of Vishnu represent, therefore, the sun and the earth, the linga denoting the former in its active lifegiving power, the Yoni typifying the earth as the recipient of his fertilizing heat"* (*Introduction to the Mythology and Folklore*, p. 143). It was the same in Semitic regions where Baal was the husband of the land he

fertilized, and he fertilized it, or energised it when as Baal, the sun-god, he impregnated it with his sun-ray-phallus (W. R. Smith—RS, pp. 104, 108; Fraser-Adonis, p.).

There is the important problem that is not yet settled as to whether Baal originally was a sun-god or a water-god, a god of streams and underground waters, as distinguished from a sky-god, or a god of rain. We cannot stop to settle this question, but would merely point out that the worship of the Babylonian sun-god, Shamash is very ancient (Barton—S, p. 212f), and he is regarded as a water-god as well as a sun-god in that he sends rains on the earth, and also streams. On many Babylonian-Assyrian steles may be seen pictorially represented Shamash sending forth these streams (Ward-Seal Cylinders of Western Asia), which to us seem to evidence that the sun-character of Baal, of whom Shamash is but another form (Jastrow-ib, pp. 176, 540; cf. 118), is as old as his character of an agricultural deity. Be all this as it may, the point we have here to determine is as to whether an Egyptian obelisk, which is a shaft of stone somewhat larger at the base than at the top and is capped by a pyramidion, has any significance apart from its pyramidion.

Breasted asserts that the shaft of the obelisk is without significance apart from its pyramidion top, which is the essential part of the structure (ib, pp. 15,70). We do not, however, accept this conclusion, simply because we know definitely that it is erroneous. Erman regards the entire obelisk as "the dwelling of the god" (ib, p. 43), and there is abundant evidence direct and indirect to support this conclusion.

Wilkinson reproduces what he terms "a breastplate," showing the figures of Ra and Ma seated at either side of an obelisk and holding towards it the symbol of life, the ankh (ib, Vol. 3, p. 183). Inman was quick to recognize that here we have a pictorial representation of the statement of the deceased in the Book of the Dead,—"The phallus of Osiris Ani, triumphant is the phallus of Osiris." (Budge—BD, p. 182). It is a pectoral plate drawn on the breast of the mummy, or it is a reproduction of the end of the mummy case (cf. Wilkinson, ib, p. 489—illustration), but in both cases, which ever it really was, it represents the seated deities infusing life into the phallus of the deceased represented as an obelisk. We know that the phallus, that is to say, an image or symbol of the phallus, was consecrated to Osiris (Budge—GE, Vol. 2, p. 193); we have seen that Ra is called "lord of the sun-beams; we have seen the sun-beam holding the ankh and also the serpent to faces of men and women in token of phallic or reproductive life, and we now see an obelisk on funeral ritual used as signifying the resurrection of the phallus of the deceased—all of which is evidence enough to disprove the statement of

Breasted that the shaft apart from its pyramidion is without significance. The fact is, that the obelisk complete in its shaft and pyramidal top definitely symbolised the phallus, at least, came eventually to so symbolize.

THE BABYLONIAN TRIANGLE —CAPPED STAFF

At this point we may consider a triangle-capped staff frequently seen on Babylonian-Assyrian seals, and which in our *Sign of the Mother-Goddess*, we claimed to represent a shaft crowned with the symbol significant of the triangular pudendum of the mother-goddess Ishtar (pp. 259, 280). This was not original with us, since, although we more fully worked out the connection, Ohnefalsch-Richter had previously claimed the same thing (Kypros-Text, p. 146). In his "Seal Cylinders," however, Ward claims that this triangle-capped staff is always the symbol of Marduk's spear, although, he concedes doubtfully, its origin may have been "a triangular-pointed flame on the top of a column." That some of these triangle-capped shafts or posts did actually represent Marduk's spear we readily concede, but there are others, such as are shown by Ward in figs. 591, 644, 742, 746, and 750, which cannot possibly represent anything but a sun-triangle, to these we add a similar staff from Ohnefalsch-Richter, p. 77, fig. 1. These shafts undoubtedly correspond to the Egyptian obelisks, the tops of both having their origin in the sun-triangle taken either from a triangle made by its rays or as seen in the zodiacal light.

We shall have more to say on the obelisk when we come to consider the pillars of the sun under a special section, but we feel that we have now put forward ample evidence in support of the assertion that the sun is a phallic emblem, a statement we shall further confirm when treating the disc-symbol as a necklace pendant.

(c)

THE ANKH

In the Amer. J. of Psychol. & Educa. July 1909, p. 38, etc. we discussed "The Origin and Significance of the Egyptian Ankh," concluding that this Egyptian symbol of life was nothing more than a conventionalised form of the loin-girdle in which it had its origin. In view of the evidence of the evolution of this Egyptian symbol of life, the conclusion mentioned seemed not only logical, but actually the only conclusion to which it was possible to come. The evidence showed, or at least seemed to show, that the ankh, and here we shall use the words of Prof. Petrie in a letter written to us in Nov. 1905, "appears to be the men's girdle worn around the waist with ends hanging down." Prof. Petrie did not, however, say anything concerning the origin of the acceptance of this symbol as significant of life. This we suggested in our said article, where we showed an Egyptian fisher-

man wearing a loin-girdle tied in a bow in front with ends hanging down. We had simply to transfer the life of the phallus, only partially covered by this bow, to the girdle in order to see at once that in this thought transference lay the origin of the ankh as a symbol of life. This conclusion was confirmed first by the fact that in the evolution of the conventionalized ankh it is first met with as having two separate unconnected hanging ends, its side pieces being also separated by a line indicative of their once having been the two side pieces of a bow. Next, the Buckle Amulet, exactly like the loin girdle with its bow knot, is associated with Isis, which evidently is the reason why Budge, in the *Guide* to the Third and Fourth Egyptian Rooms of the British Museum (p. 210), calls it, "the Buckle of the girdle of Isis" (cf. BD, p. 522). Why, however, Budge so calls this ankh we are at a loss to tell, for nowhere is Isis shown wearing such a buckle. In the Book of the Dead it seems to have been definitely called a "Buckle," Budge translating the text,— "The Chapter of a Buckle of Carnelian," and Davis (BD),—"A Chapter of the Cornelian—Ta (Buckle)" (p. 179).

Now this "Buckle" is an exact illustration of a loop or girdle tied in the shape of a bow, and is, says Dr. S. Birch, in a note to Wilkinson (Vol. 3, p. 68; cf. 445; Budge—GE, Vol. I, p. 506), the emblem of "the goddesses Isis and Nephthys." In another note he explains this bow-tied girdle as, "A tie called *ta*, sense unknown." From this it certainly seems that there is no necessity to translate *ta*-buckle. Wilkinson says that it "resembles a knot or clasp of a belt worn by the gods and kings." That it resembles a tie, that is, the tie or knot of the loin-girdle is definitely seen in the loin girdle as worn by the fisherman reproduced by us in our article on the *Ankh*, and taken from Layard's *monuments* (cf. Petrie-Medium, p. 33; F. LI. Griffith-Benihassan, IV; Hieroglyphs, p. 60). This girdle and bow tie as seen in the vignette of the BD (chap. CLVI), is further seen as significant of the tie of the girdle of Chnoumis, Seker, Ra, and many other gods, as given by Wilkinson (ib. pp. 3, 45). At the base of the throne of Seker, as this god sits upon it, is seen the *ta*, the *tat*, and the jackal-staff (Budge—GE, Vol. I, p. 506), and it is very clear that this ankh, simply as a loop crowning a capital T, represents the ankh carried in the hand of Seker, and with it representing also the tie on his girdle, which again represents the *ta* in Chap. CLVI, of the BD, as this is further seen on the panel of the funeral hearse or on a coffin (cf. girdle ties on Set and Horus-W, ib, plate LXI).

From all the evidence now produced it would seem as though we had correctly given the origin of the ankh, and no more need be said about it, but A. H. Gardiner, comes forward in 1916, with the infer-

ence that the word *ankh* (nh-anch, or ankh), signifies "sandal-string," "goat," and "ear." He then tells us that the Egyptian symbol, popularly known as the "crux ansata," is, as held by Battiscombe Gunn, although denied by G. Daressy, "the strings or straps of the sandal." In proof of this he adopts the explanation given by Gunn, that two anchs are usually shown next to one pair or mere of sandals, and that in a particular case there is an inscription over two ankhs which reads, "the two 'nh, on the ground under his feet." From this he concludes, still quoting Gunn, "it at least shows that the 'nh, was part of, or belonged in some way to, the sandals (Life and Death—ERE, Vol. VIII, p. 20f).

Now we are not surprised that Daressy rejected Gunn's explanation of this loophandled cross, but we are indeed very much surprised that Gardiner accepted it, for, on the face of it, it is clearly erroneous.

First, there is nothing whatever in favor of Gardiner's view of the matter to be derived from the fact that a pair of sandals is often placed next to a pair of ankh symbols, since we often see a pair of tats placed next to a pair of ta symbols on the panels of hearses (Wilkinson—ib, pl. LXVI, p. 445; pl. LXVIII), the symbols in each case being separate and independent. Second, we know that the ta symbol, which is a loop fastened with a bow tie, is the same as the symbol of life, the loop-crowned T, because in many places it appears in this form with the tat. This second point is confirmed by the fact that the ta symbol as shown in the Book of the Dead, is emblematic of Isis, and yet whenever she appears carrying the ankh it is always the plain loop-crowned T. Ohnefalsch-Richter reproduces a bas-relief from Thebes showing Isis and Nephthys winged and kneeling (ib, pl. 138). Both goddesses carry the plain ankh in each hand, but in one hand, the handle is long like a staff, round which a serpent is coiled. Now the god, Seb, is shown with an ankh in each hand, and an ankh on each arm, all plain ankhs, the sole difference being that the handle on the ankh on the right arm is long like a staff, resembling the staff-handles of the ankhs carried by Isis and Nephthys. Moreover, Seb's long handled ankh has the tet's horizontal lines drawn on the handle, a fact which further confirms the conclusion that the ta symbol and the simple ankh symbol are one and the same, for both forms of this symbol, the one that appears as a mere circle and a capital T, and the one with a loop, bow, and hanging ends, appear equally in association with the tet, the emblem of Osiris. This brings us to the third point, which is that in funeral processions and on coffins we see an offering of clothes made to the deceased, clothes represented by a narrow single hand loin-girdle. This narrow band resembles the fisherman's girdle which needs but the bow tie with its hanging ends and the girdle is

complete as worn, the simple ankh shown on coffins together with one or more sandals being the band as ready for wear conventionalized.

We come now to our fourth and last point, which is, that the sandal strap or string is very seldom a "double cord" or string, such as is described in the BMG (p. 4), as "fastened in the sandals at a point near the joining of the first and second toes, and passed round the ankles. "Unusually it is a loop which goes round the ankle held by one strap fastened to it which goes over the instep and between the first and second toes, the loop being held in place by a strap which fastened at one side of it passes under the heel to the other side of the loop where it is fastened.

Of the ankhs shown on coffins as being by the side of one or more sandals, we are told,—“It is difficult to make the representations harmonize in detail, but remembering that the sign is a very old one, that the modes of binding the sandal to the foot vary greatly, and that possibly the sign depicts the straps not as actually worn but laid out in such a way as to exhibit them to the best advantage we shall hardly doubt that the objects shown on the Middle Kingdom coffins and called 'nh, are a spare pair of sandal-straps.’

Now Prof. Gardiner may perhaps have been induced to agree with Gunn that we "shall hardly doubt," etc., but as for ourselves we very much doubt the accuracy of Gunn's conclusion. On the contrary, we are absolutely certain, in view of the evidence here produced that Gunn is entirely in error in *his* view of the matter, and that our original view in our article named has, with this fresh evidence, been amply confirmed, our view as no other does showing plainly why the ankh symbolized life.

(d)

THE HAWK

In the 'Index' to Renouf's "Religion of Ancient Egypt," we read, "Hawk, the name of the sun, p. 246," and this is what the hawk, or the figure of a hawk, symbolized to the ancient Egyptian, viz, the sun. Thus it is that the sun-god, Ra, is represented with the head of a hawk upon which is placed the sun encircled by a serpent (British Museum Guide, ib, p. 129).

We have now come to the end of our discussion of the significance of the serpent, the Sun, the Ankh and the Hawk as these figures appear on the top of an obelisk and are reproduced in Sir J. Gardner Wilkinson's "Manners and Customs of the Egyptians" (Vol. III, p. 5), and we have seen that all four are merely varying forms of the symbolic thought, embodied in the sun in its life-giving energising power of reproduction. In simple language these four figures were in the thought of the ancient Egyptian phallic symbols.

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ABORTION HISTORICALLY AND ETHNOLOGICALLY
CONSIDERED

To those good people who are under the impression that all or most evils are of recent date, the following notes dealing with the abortion evil should prove of interest. They may act as an eye opener in showing that there was hardly a time in history, hardly a country, a nation or a tribe, in which abortion to a greater or lesser extent did not flourish, with or against the permission of the priests, with or against the permission of the ruling classes.

I.

ATTITUDE OF ANCIENT PEOPLE

Nothing is more characteristic of primitive people than the disregard which they manifested for human lives under certain circumstances. The struggle for existence, as a rule, was hard, survival a matter of strict selection, and in this process the chances were few for the weak and physically ill-prepared to survive. Frequent epidemics decimated the population, thinning out the settlements and reducing the tribal organizations to small forces which could not and often did not endeavor to take care of its cripples, its weaker women and children; to do otherwise in the face of the very strenuous conditions imposed by their primitive mode of living, would have amounted to the adoption of a suicidal policy. Since they were unable to take care of all their living members, the early races showed great indifference towards the unborn infants.

II.

ABORTION IN GREECE

The references to abortion in the literature of Ancient Greece are scant, but the practice was not only known, it appears to have been quite widespread. . .

What is more, the attitude towards the practice of abortion was one of tolerance, apparently unmixed with any moral scruples, such as characterize our modern attitude. Socrates, for instance, relates, in a matter of fact manner that "you can still the pains of childbirth or decrease them by means of remedies and incantations; also deliver the woman in the throes of childbirth or facilitate abortion of the fetus whenever the mother decides to have it done."

Aristotle advised the performance of abortion under certain conditions. "If the mother conceives beyond the number of children desired, she must have abortion carried out before the unborn infant is animated; it would be a crime to attempt to destroy it after the infant has received the breath of life." Socrates repeats this statement in words which distinctly imply that the laws of Greece

admitted the practice of abortion: "If unintentional conception takes place during marriage, abortion must be performed before the fetus becomes endowed with the gift of life; that which is in accordance with the spirit of the law in such cases, is no longer so if the fetus is alive." Aetius quotes a complete list of instruments for abortion in the possession of a courtesan, which shows that all mechanical aids have been known since antiquity.

The practice of abortion appears to have had only one legal restriction in Greece—it had to be confined to the period preceding viability of the fetus. But Hippocrates, the father of medicine, and the arbiter of medical thought for many centuries, attempted to introduce a stricter discipline among his disciples; by his famous oath he adjures abortion, as is indicated by the following objurati^on: "I will give no aid to abortion to any person, if I am requested, nor will I take the initiative to suggest such a thing; similarly I will refuse to give an abortive pessary to any woman."

That the practice of abortion must have been fairly widespread in the time of Hippocrates is further shown by his warning allusions to its dangers for the woman. Comparing the woman's ordeal with ordinary childbirth, he writes: "The dangers are greater for the woman who aborts because abortions are more serious than ordinary labor. It is hardly possible to bring about the expulsion of the fetus, without violence either by a purgative, by a potion, a drug, a pessary or by some other means. But all violence is dangerous because it creates the risk of ulceration or inflammation of the womb."

Nevertheless Hippocrates himself gives the formula of an abortifacient as follows: "Galbanum, size of an olive; macerate in oil of cedar and apply. It will cause abortion and will chase whatever fails to run off in time." Hippocrates also describes the aid he rendered once to a woman who feared pregnancy. "She had heard," says Hippocrates, "what women say among themselves, namely, that when a woman conceives, the seed does not run out but remains within. One day she felt that the seed did not run out; she complained to her mistress and word reached me about it. Informed of this I asked her to jump. She jumped seven times when the seed fell to the ground with a thump. The woman was astonished when she saw what happened"—(De Generatione, Bk. IV).

At Athens abortion was forbidden by law but the proscription against it seems to have been disregarded. The practice of abortion was popular and widespread so that the law remained largely a dead letter. A special form of accusation was prescribed by law against women who committed abortion by means of potions or drinks.

The means employed for abortion were divided by Soranus in two categories: The oloxia or preventives; and the *quopia*, or abortifacients proper, consisting of acids for the destruction of the products of conception.

III.

ABORTION IN ROME

In Rome abortion presents the history of a clandestine practice gradually spreading until it invades all classes of society and becomes so common that all attempts at caution or secrecy are thrown aside. After a time the upper classes set the fashion openly and abortion became an ordinary incident of life. References to it became common not only in the private life of the Romans, but on the market places and upon the stage. Plautus (in 2nd scene, 1st act of his *Truculentus*) gives a dialogue in which abortion is the theme of conversation openly, without the least attempt at circumlocution.

Astaphia. I tremble every time I hear of childbirth! Come now, you are really at fault not to see more of your dear Phronesia. Come, I say, do see her. But wait, she'll be here soon, for she has been at the baths.

Dinarcus. What is all this you are telling me? She has not been pregnant at all, how can she have had a childbirth? I have never noticed that her belly was large.

Astaphia. She kept her condition to herself, fearing that you would kill the child.

Latin writers refer frequently to abortion, although mostly in derogatory terms. Juvenal made this practice the subject of some of his satiric utterances. Contrasting the poor woman and the idle rich he writes: "They (the poor) at least undergo the dangers of childbirth and the burdens of child-rearing; poverty forces them to it. But among our matrons reclining lazily on their golden couches, the duties of motherhood are hardly known; so powerful are the concoctions and the art of this mercenary whose business it is to turn sterile a fecund breast, to bring death to the child in the loins of those who conceive." (Satire IV, verse 543).

In another satire, Juvenal makes this sharp and bitter reference to the practice: "Julia dropped from her flanks, so rich in abortions, numerous little lambs which through their resemblance, testified against their uncle." (Satire II., verse 32.)

The Julia to which he refers is the daughter of Titus, a niece and concubine of Domitian; she died, according to Setonius, as the result of an abortion.

In speaking of his mother Seneca writes: "You have never blushed because of your fecundity, as if it were a reproach, to your

age; you have never covered up your pregnancy as something unpleasant; you have never destroyed in your loins your fruit ripe with life.

The causes of abortion among Roman women were as numerous and varied as the causes of the same practice to-day. With the poorer classes, the causes, like to-day, were largely economic: The overburdened families viewed with extreme displeasure and distress a new addition to their circle and had recourse, frequently, to artificial termination of pregnancy. The women of wealthier classes had "social" reasons for deciding to avoid the obligations of motherhood, exactly as the wealthy women of to-day. They led a busy life entertaining, keeping in the limelight for their own gratification as well as for the sake of their husband's official position, and they looked upon pregnancy and its attendant cares as a fatal disability to be avoided at all costs.

The peculiar legal status of children under the Roman law was also responsible for the spread of abortion. Children were undesired by women because men had absolute legal control over them and could deny paternity, if they chose. Such denial by Romans was not infrequent even in the case of children born of their own wives, so that, in the case of large families, fearing a denial of paternity by their husbands, Roman mothers would have recourse to abortion. This complete power of the *pater familias* over his children gave rise to the curious ceremony of *sublation*: at birth the father took the infant in the palms of his hands and lifted him; this simple act made the mother very happy, as it was a sort of acknowledgment of paternity by her husband. Avoidance of this *sublation* ceremony or its omission signified displeasure and usually foreshadowed disavowal.

Women travelling or otherwise engaged in the pursuit of personal pleasure were eager to be relieved of the consequences of sexual intercourse and contributed largely to the increase of abortions. But married and single women found it relatively easy in Rome to get rid of the fruit of illicit sex relations.

As women were considered old at 25 or 30 many matrons endeavored to retain the freshness of youth by avoiding the marks of childbirth.

The dangers of abortion were recognized by the lay Roman writers. On this subject, Ovid, in one of his poems (*Ars Amandi*, Bk. II, Eleg. xiii) writes: "Such cruelty is never seen in the lionesses of wild Armenia; the lioness would never dare abort her cub. It has remained for the tender daughters of man to do that, but not without risk, for in attempting to destroy the infant in her womb, the mother often forfeits her own life."

A similar thought is expressed by Ovid in more specific terms elsewhere; speaking of one of his courtesans, whom he calls Corinna, he states that she nearly lost her life after an abortion. (Love, Bk. I. Eleg. xiii.)

Who practiced abortion in Rome?

Certain women inhabiting the malodorous parts of the city where corruption and moral depravity attracted people from every place, had the reputation of performing abortions. These women were ostensibly fortune tellers and practiced various quasi-magical arts; They were called *sagae*; but it was no secret to any one, including the officials of the city of Rome, that the *sagae* derived their greater income from the practice of abortion. Women of the higher classes did not have to call on the *sagae*. In their own social rank they could always find a practitioner of the art of healing. But more often these women relied for help on their own nursemaids. It was the custom for a woman of rank to retain as her maid the woman who nursed her in infancy, and brought her up during childhood.

This older, more experienced woman was of plebeian rank, practically a slave, but the nearest person to whom the society butterfly could appeal for help in time of distress with assurance that her secrets would not be betrayed. The nursemaid usually knew how to brew the concoction which should relieve her mistress of the unwelcome burden within her womb.

A passage in Ovid throws an interesting side light on this custom (Heroides, letter X) "Already the burden rounded out my incestuous loins and my limbs were weighted down by the unwelcome growth which I endeavored to hide. What herbs and concoctions my faithful nurse brought me! How she tried to reach with a murderous hand and tear out of my body this unwelcome burden that was growing!"

The provisions of the law were directed specifically against producing abortion by means of drinks. Little is known about the mechanical means for interrupting pregnancy, although that such means were employed in Rome is fairly certain. Possibly the abortifacient concoctions were the earliest, and at one time perhaps the most widespread means employed, hence the interdiction of their use by law. Ovid mentions a special instrument for the production of abortion which he calls *embryosphactes*. No description of this instrument is found in the medical literature of the period. It has been suggested that this may be merely a high sounding name for the abortion pessary mentioned by Hippocrates.

In Rome abortion was punishable by exile into the Provinces. In a

case where the motive for the abortion was cupidity, the charge of murder was made and the woman was condemned to death. Cicero who had personal knowledge of the case in his comments upon it states: "The sentence was not unjust for this woman had destroyed the hope of a father, the memory of a name, the support of a race, the heir of the family and a citizen who belonged to the state." (*Oratio Pro Cluentio XI, 31.*) The unfortunate woman was prevailed upon by her husband's heirs to do away with the expected child and direct heir through an early abortion.

The state, according to Roman law, had a share of interest in the child from the moment it was conceived in the woman's body. It could invoke this principle to inflict punishment against those guilty of abortion; to commit abortion was to rob the state of a future citizen and of a soldier, in the case of males. But in spite of that, prosecutions were rare and the practice grew very rapidly to the proportion of a universal evil. In a community where abortions were committed high and low, where even some of the women surrounding the Imperial throne were notoriously guilty of this offence, public opinion did not sympathize with any attempts to enforce the law against abortion.

Thus matters drifted from bad to worse until the advent of Christianity. With the infusion of the Christian spirit through the Roman empire, public opinion assumed a stricter adherence to the principle that abortion was wrong and the law became also more vigorous. Under Emperors Adrian and Constantine the law also became more strict. Finally the Theodocian code placed abortion in the category of criminal offenses alongside of homicide and made it punishable with death.

IV.

ABORTION AMONG JEWS

Abortion seems to have been unknown among the Jews. The legal prescriptions were very minutely drawn and every crime was accurately delineated for the guidance of the Jewish people, yet criminal abortion is not even mentioned as among the contingencies which may require punishment.

Only accidental abortion is considered by the Old Testament. It is ordained that he who by the use of violence causes a woman to abort should pay a fine to be determined by her husband or by a jury. If the woman dies as a result of injuries received her assailant is punishable with death.

The passage in the Old Testament describing the punishment that must be applied in cases of injuries leading to abortion has given rise to considerable controversy during the middle ages.

Much of this controversy was due to the fact that the Vulgate and the Septuagint versions differ very materially on this point. The endless struggle to which this passage has given rise appears senseless when the two versions are read side by side.

The Vulgate version reads: "Si rixati fuerint duo viri, et percusserint mulierem pregnantem et abortivum quidem fecerint, sed ipsa vixerit, subjacebunt damno quantum maritus mulieris expetaverit et arbitri judicaverint. Sin autom mors ejus fuerit subsecuta, reddet animam pro anima."

The Septuagint version is briefer. It reads as follows: "Si litigabunt duo viri et percusserint mulierem pregnantem et exierit infans ejus *numdum formatus*, detrimentum patientur, quantum indixerit vir mulieris et datit cum postulatione."

Ancient Jews considered large families a mark of special favor on the part of Jehovah and took pride in leaving behind them a large number of heirs to their name who should mourn their departure. Thus nearly every social and religious tradition of this race was opposed to the principle of abortion. It is not surprising, therefore, that the practice found no support among the Jews.

This cannot be said to hold true of the modern Jews except, perhaps, of the more orthodox members of the race. The modernized Jews everywhere have acquired the same habits as those of the people among whom they are living.

V.

THE MIDDLE AGES

Among the barbaric races which occupied Gaul and modern Germany abortion was considered a misdemeanor punishable by a fine.

The Visigoths provided a punishment of 250 soldi for the abortion of a formed infant; the abortion of an unformed fetus was punishable with a fine of one hundred soldi.

The Franks provided a fine of one hundred soldi in all cases, except where the mother lost her life; in such cases the fine imposed was 700 soldi.

The Germanic law was milder in its provisions. It imposed a fine of only 12 soldi if the fetus was aborted before its sex could be determined; if the fetus was a female the fine remained the same; but for the abortion of a male fetus, the fine was doubled.

In Spain the Visigothic law prevailed for some time. The evolution of the law was towards greater severity. Finally it was decreed that a pregnant woman who knowingly takes potions with the intention of aborting, or who intentionally subjects her abdomen to violence calculated to free her of the product of conception

prematurely, or who takes any other means of avoiding full term delivery is guilty of murder and punishable with death. If the fetus was not yet viable the punishment was five years in exile. Punishment was also provided by the Spanish law for accomplices which equalled in severity that provided for the guilty mother.

The old English law provided that if a stranger struck a pregnant woman in such a way as to cause her to abort he was to be quartered and hung until dead. A similar provision was made by the law in the Spanish peninsula.

The Carolinian law of France, published by Charles V in 1553, prescribed death as a common murderer for any one procuring an abortion, and death by drowning for the guilty mother. But a distinction was made between abortions at advanced stages and abortions before viability; in the latter instances the punishment was left arbitrarily in the hands of the judicial bodies.

At the beginning of the middle ages the theologians, who were the arbiters of thought, were immersed in a deep controversy concerning the meaning and responsibility of abortion. One party, headed by Tertulian, and St. Augustine, held that abortion is a crime only if the fetus is formed. This was the septuagint version and also the theory of Aristotle, which prevailed during the ancient times. A crime can take place only after the fetus becomes endowed with life. This was arbitrarily fixed as occurring between the fortieth and the ninetieth day after conception.

Another party, headed by St. Basil, held that the artificial interference with conception is a crime, no matter when it takes place and irrespective of the viability of the infant or fetus. The struggle between the two parties was very intense; it ended in victory for the Basilic view which became the standpoint of the Church. The older view was particularly opprobrious to most of the Christian theologians because many of the pagan writers had preconized it. The controversy represented in a large measure a struggle between scholasticism and dogmatism. Victory for the latter standpoint in theology was definitely assured at the Council of Elvira where it was decreed to exclude forever from participation in the holy sacrament those women who were guilty of premeditated abortion.

The Elvira Council was held in the year 304. Another Council nine years later, modified this decree and changed the punishment to suspension from the benefits of sacrament for a period of ten years. Subsequently, another Council softened the punishment down to seven years suspension (Council of Lerida, 534). In the seventh century the strictest rigor against abortion again prevailed and at the Council which was held at Constantinople in 692, abor-

tion was placed in the same category as murder, with death as punishment.

This position of the Church was enforced by two papal bulls during the sixteenth century.

VI.

ABORTION AMONG THE PEOPLES OF THE ORIENT

Persia. The laws of the Medes and the ancient Persians against abortion were very strict. They forbade specifically the unmarried mother to attempt to get rid of her burden and placed upon her lover the burden of her sustenance and care until the birth of the child. The man must not say to her: "Go and find some old woman who will deliver thee"! If he does and she obeys and some woman helps her smother the life of the unborn, all three are considered equally guilty and punished.

The laws of Persia are equally severe in modern times. They are particularly so in the case of unmarried mothers. In fact, extramarital pregnancy in itself is considered a most serious offence and is punishable with death. (?)

Religious scruples forbid the maintenance of sexual relations during the period of gestation. But the Persians are also sensuous people and fearing that their husbands may seek intercourse with other women, many jealous wives have recourse to abortion, in spite of the severe penalties whereby the law attempts to prevent the commission of this crime. Bleeding, sulphate of copper and rupture of the membrane with a long needle are some of the methods used by the women of Persia.

India. Certain social conditions and marriage customs in India are responsible for the maintenance and spread of abortion in spite of the religious and ethical scruples which the inhabitants formally maintain against it. The enforced celibacy of many adult woman increases the temptation of extramarital gratification. The large number of girl widows, due to the prearranged marriages of children creates a large body of women condemned to perpetual celibacy and some of them succumb to sexual temptations with the result that they must seek abortive measures as a means of hiding the fruit of their illicit love. The unmarried women and the widows who are tempted bring upon themselves the worst condemnation and become veritable outcasts.

[*To be concluded in the March issue*]

KLEPTOMANIA; ITS CAUSES AND TREATMENT

By JOHN D. QUACKENBOS, M. D.

Kleptomania or an irresistible propensity to pilfer, is a true moral disease, a perfect illustration of an ungovernable morbid im-

pulse, and so may be defined as pathological stealing. It argues a state of mind in which the patient is periodically impelled, often against his will, to thieve. Kleptomaniacs purloin on the spur of the moment, without necessity, without a discoverable object except the pleasure of the deed, usually without apprehension of an infraction of the law of right, and without remorse. They act in obedience to an instinct as imperative as that of the common weasel, which has been known literally to dodge the blows of a human assailant in its efforts to fasten on the throat of a fowl. An interesting case of kleptomania is recorded in which the sufferer in possession of an indulgence to pilfer on condition that he returned all stolen articles to their owners, found a satisfactory outlet for his repressed instinct by stealing the watch of the officiating priest at mass and returning it after the sacrament.

A thief steals deliberately with malice aforethought, driven by necessity or perverted taste, with a knowledge of the value of the articles appropriated and with a definite intent to use them or dispose of them by sale. A kleptomaniac steals in obedience to a blind impulse over which he has no control, or to an insistent voice which harkens not to the conflicting protest of honest principle or the warning cry of danger to reputation. Property appropriated by kleptomaniacs is usually undisposed of, often thrown or given away, sometimes left exposed to view with no thought of consequences. A young lady whom the writer treated for this mania, entered on one occasion the room of a guest at the hotel where she was staying, pocketed the jewelry in sight and appeared at dinner the same evening ablaze in the stolen diamonds, without the slightest conception of the enormity of the act. The girl was amply provided with means to gratify her every wish, and so was not prompted by ordinary motives.

A thief is a criminal; a kleptomaniac is a moral invalid, a sick person helplessly forced to take the belongings of others, and is thereby irresponsible. The distinction is recognized in English courts; but in this country moral insanity is considered sane enough to punish rather than unfortunate to treat, and yet kleptomania, especially if encountered in youth, is curable beyond peradventure.

The cause of this form of insanity is to be sought in atavism, or reversion to ancestral characteristics—the transmission of a predatory instinct from remote forbears, thru many intervening generations, to be revived from past centuries, in an inexplicable manner as an earmark of plundering proclivities that were once normally human, when man reaped their neighbors' crops, when the key kept not the castle, when might was the law of property by land and sea, and cunning and warfare were the way to its possession.*

*In the Editor's opinion this explanation of Kleptomania is too fantastic to deserve serious consideration.

Such inbred tendency to larceny is manifested in the present decade to an unbridled degree in the wholesale thefts of the megalomaniac of Potsdam, who, in obedience to an inexpugnable passion for conquest, aims, thru the infliction of barbarities beyond the ken of man or devil, to steal the very world.

Kleptomania is distinctly hereditary, as is unscrupulous or purposeless lying, which generally accompanies it. A young patient of the writer's, who inherited the mania, was the son of a gentleman whose house was full of trifles and ornaments purloined from friends, and whose children by three wives were all thieves.

Statistics indicate that about seventy-five per cent of kleptomaniacs are women. They will often admit that they are doing wrong, but declare that they can not help it, that at the actual moment of theft they are dazed and are not conscious of what they are doing. Pseudo-maniacs, or pathological liars, make similar explanations.

Kleptomania is occasionally a fugitive expression of lowered nerve tone. There has recently come under my observation an extraordinary instance of pathological shoplifting due to this cause. An estimable young woman, a church member of unblemished character, in consequence of a severe injury to her brain from a heavy window falling on the back of her head, developed in the course of three months, serious concussion symptoms which gradually gave place to a condition of profound neurasthenia. While nervously out of balance, this patient observed one day, in a department store at a popular resort, a professional shoplifter purloining a piece of silk underwear, and was immediately seized with an uncontrollable desire to do likewise. Despite an inward warning voice which said to her, "Ruby, you can not do this; you have been brought up differently; what would your dead father and mother say if they saw their spiritually trained daughter a common thief?" she was constrained to listen to another voice that said, "You must take it—" ignoring the first that insisted, "You can't—" and appropriate a pair of silk stockings. But forced by an accusing conscience, the next morning she returned to the store and slipped back on the bargain counter the hose she had taken the previous day; yet, as before, enthralled by the clutch of some mysterious fascination, she was impelled to filch a second time, and these tactics of appropriating and returning articles were repeated daily for several weeks, until the victim of contending impulses, over which she had no control and for which she was in no way accountable, fell into the hands of the officers of the law. Her significant first words, as she was placed under arrest, told the story of her mental anguish. "Oh! I am so glad, for now I shall no longer be forced

to break the eighth commandment." Medical testimony as to her neurasthenic condition secured her release. This young woman was no more responsible than is a girl for having an hysterical convulsion.

Either consciously or subconsciously, the kleptomaniac recognizes the falsity of her conceptions and struggles against them, but fails to overcome their influence on her feelings and actions. We do not always recognize the pressure of subconscious irresistible impulses that may have driven the unfortunate subject against the convictions and contentions of a most importunate will, to what the law recognizes is crime, nor dream of the bootless struggles that ended in surrender and heartbreak. But the student of criminal psychology, realizing that, whereas crime implies purposed intention to break the moral law, large numbers of the criminal classes are mental defectives, makes allowance for any intellectual feebleness that permits its commission, and adjudges erratic violators of the rights of their fellow-men as proper subjects for psychic treatment, rather than for punishment by penalty.

In the case of many young kleptomaniacs, there figures, as a cause of their disorder, an element of maternal domination. From childhood the mother has suggested to the daughter, by constantly expressed fears that she might fall, and by endless precautions to prevent such a contingency, the very acts that lure her to destruction. By such an attitude the frail one is brought to believe that she is a hopeless thief. It is taken for granted that she is going to steal at every opportunity, and so a remotely inherited and easily corrected propensity to practice petty theft is developed into a fixed conduct tendency that might find expression in a criminal career.

The rational treatment of this form of insanity involves intelligent home coöperation that abjures distrustful guardianship during an interval when mental suggestions are offered periodically by a medical psychologist to the endormed patient, impelling her to energize the maximum of her spiritual powers of control in a persistent effort to become normally honest and frank. To this end, integrity is pictured to the sleeper as a moral obligation, hatred of theft engendered, the nature regenerated, and happiness imaged as the natural outcome of living a straightforward life. In the experience of the author, kleptomaniacs are recoverable through such psychic treatment.—*Alienist and Neurologist.*

Abstracts and Gleanings

BIRTH RITES AMONG PRIMITIVE PEOPLES

Although the actual act of childbirth does not cause women in a primitive state of culture severe pain, the advent of a new human being is considered a matter of great importance; and, in consequence, numerous rites or customs surround the occasion. No doubt, many ceremonies originally were simply the result of natural care for mother and child, but it was the mysterious nature of the process of reproduction that caused them to be viewed with such great reverence and awe as objects of unusual sacredness. From the attainment of puberty, women are hedged round with innumerable tabus at every menstruation, pregnancy and parturition. So sacred, and therefore, so dangerous is she at these times, that it is sometimes necessary for her husband to separate from her during pregnancy, lest he should come under her mystic influence.

However, the absence of the husband at birth is by no means a universal custom. The Yarvinga of Queensland allow the man to be present, while in the Andaman Islands he is expected to render active assistance. In the birth rites of the Pueblo Indians of New Mexico the husband is present but apparently does not take any part in the proceedings—possibly a survival from matrilineal society, where the father would be of little or no importance. The presence of the wife's mother lends support to this view.

The child, like the parents, is unclean, and therefore lustrations are performed. The Mantras of the Malay Peninsula have made the bathing of the mother after childbirth into a ceremonial ordinance. It is among the indigenes of India where the naming of the child comes in connection with the purification of the mother and both ceremonies are performed on the same day. Among the Aztecs the midwife washes the infant with the prayer, "May this water purify and whiten thy heart: may it wash away all that is evil."

The lustration took definite form in the Mediterranean religions and passed from the idea of washing away of defilement to that of spiritual new birth.

Great importance is attached to the placenta and umbilical cord and numerous rites surround the disposal of these. In Australia the navel cord is usually allowed to fall off, and is then wrapped up in fur-string and tied round the neck of the child to keep it quiet. In the Binbinga tribe the navel string is cut off with a stone knife, and, with the afterbirth, placed in a hole in the ground.

The Queensland natives hold that part of the child remains in the placenta, and it is therefore buried in the sand, and twigs are stuck in the ground to mark the spot. The Javanese believe that the souls of their forefathers are housed in crocodiles. The women take the placenta, surrounded with fruits, flowers, and lamps, to the river, and offer it as a gift to the souls of their forefathers in the crocodiles.—From E. O. James' "*Primitive Ritual and Belief.*"

DRUNKENNESS

Everywhere and in all ages has man been inventing stimulants and narcotics to supply the want of vitality of which he is so painfully aware . . . Was every vine on earth destroyed tomorrow, and every vegetable, also, from which alcohol is now distilled, man would discover something else wherewith to satisfy the insatiate craving . . . It is said by some that drunkenness is on the increase. I have no trusty proof of it, but I can believe it possible, for every cause of drunkenness seems on the increase: overwork of body and mind, circumstances which depress health . . . The craving for drink and narcotics, especially that engendered in our great cities, is not a disease, but a symptom of disease, of a far deeper disease than any which drunkenness can produce, namely of the growing degeneracy of a population striving in vain, by stimulants and narcotics, to fight against these slow poisons with which our greedy barbarism—mis-called civilization—has surrounded them from the cradle to the grave.—Charles Kingsley: "*Health and Education.*"

PUNISHMENT AND REFORMATION

Crime is not always a simple affair of yielding to an evil impulse, or a vicious passion, which might be checked were ordinary control exercised; it is clearly sometimes the result of an actual neurosis which has close relations of nature and descent to other neuroses; and this neurosis is the physical result of physiological laws of production and evolution. The criminal psychosis which is the mental side of the neurosis, is for the most part an intractable malady, punishment being of no avail to produce a permanent reformation. A true reformation would be a re-forming of the individual nature; and how can that which has been forming thru generations be re-formed within the period of a single life? Can the Ethiopian change his skin, or the leopard his spots?—Dr. Henry Maudsley, in an address to the Psychological Section of the Brit. Med. Assn., Aug. 7, 1872.

GENIUS AND TALENT

Genius differs from talent in its capability of finding what is new. Talent is great only in so far as it imitates and modifies existing mod-

els; it lacks productive force. Genius travels its own roads; it manifests itself not in reproduction, but in the generation and the development of new thoughts . . .

The traits of genius usually develop at the expense of other capabilities, so that the productive capacity in one direction towers far above the average, while the capability in other respects remains far behind the ordinary. The plus on the one hand is offset by a minus on the other. This disproportion frequently is so marked that it borders on the pathological and leads us to suspect a relationship between genius and insanity. At any rate, geniuses of entirely normal mind—that is, those having extraordinary capability in one field without any corresponding defect in another—are exceptional

Genius always is innate—frequently a heritage from far distant ancestors. It is not always transmitted to direct descendants. For generations it may remain latent, and then manifest itself unexpectedly, after doing so under completely unpropitious external conditions.—G. W. Jacoby: "*Suggestion and Psychotherapy.*"

RETRIBUTIVE JUSTICE

Much confusion arises from the erroneous conception that there is such a thing as retributive justice; that if a person has committed a certain fault, justice demands that he should suffer a certain punishment. This implies that a certain amount of wrongdoing can be balanced by a certain amount of pain, an idea which, when examined, is seen to be preposterous. It is impossible that the stealing of five pounds can be balanced by so many months spent in prison any more than three years could turn the scale against two tons. The quantities are unlike in kind, and no comparison between them is possible. We hear people talk as if a murderer ought, in the nature of things, to be executed. He must give up his own life in compensation for the life he took. If he could, by the loss of his own life, put back the life in the dead man, there might be something in the notion; or if he could restore to the community by his death a life in place of that he has taken away, the absurdity might not be so great. But in all ideas of "retributive justice" there is involved a radical fallacy . . . We shall never emerge into a region of clear thought on the subject until we cease to regard punishment as retrospective and treat it wholly as prospective.—A Sutherland: "*The Origin and Growth of Moral Ideas.*"

PSYCHIC CONVULSIONS

The following case, which was observed by Dr. George W. Jacoby, (*Suggestion and Psychotherapy*), shows the influence of suggestion in a neuropathic individual after an accident. The patient, a

girl of 22, was thrown from a bicycle and fell on her left side, striking on her shoulder and the left side of her head. Dazed, but not unconscious, she arose, and thinking she had dislocated her arm, walked to the office of a nearby physician. He, believing her to have been seriously injured, sent her to a hospital where she was placed in a surgical ward. Careful examination failed to reveal any symptoms of organic trouble, but she was allowed to remain so she could recuperate from her emotional shock caused by the accident. On the fifth day of her stay, a woman suffering from a brain injury was placed in the adjoining bed. During the night this woman had a convulsion beginning in the left arm, and that formed the topic of conversation between one of the internes and a nurse. Our patient, the girl, heard this conversation, and the same evening began complaining of renewed pains in her left arm. These pains grew in intensity, the arm began to shake, and in an hour she had a generalized convulsion. On several subsequent days she had similar convulsions, which bore all the characteristics of major hysteria. Examination showed a loss of sensation of the skin of the mucous membrane of the entire left side. The girl was removed from the ward, isolated, and treated as a case of hysteria, special pains being taken to explain to her the psychic genesis of her trouble. In a fortnight she was discharged as cured.

THE MAN WITH THE MASSIVE JAW

Large jaws have been observed in murderers, and this massive mandibular development has been regarded as an index of a conformation disposed to brutality. L. Manouvrier ("*Genese Normale du Crime*") contends that the large jaw is merely a masculine characteristic, and the masculine conformation is favorable to crimes of violence much more than the feminine.

Very vigorous men are ordinarily endowed with square, very solid jaws; they are men for attack or defence, who may be very useful to society or very harmful, as the case may be. They may be given to acting vigorously and brutally, but inclined to crime they are not, any more than the men with small jaws, whose mildness is often the effect of muscular weakness, and who, the little given to striking and breaking down doors, nevertheless know how to be brutal and violent in their own way.

THE STATUS OF WOMAN IN ENGLAND

All through the middle ages, down to a little more than a century ago, men convicted of felony could be saved from the gallows if they could plead "benefit of clergy," that is, if they could read and write;

but no such humane fiction stood between the woman and the severity of the law. She went to her doom, if convicted, whether she could read or not (*Blackstone I.* 445). For women was reserved the punishment of being burned alive, and this was the fate of every woman convicted of treason against the King, or of petty treason against the husband. We are told by A. Sutherland ("*The Origin and Growth of the Moral Instinct*") that on the last occasion when a woman was burned in England (1790), the circumstances showed how deeply altered was the sentiment of the people. For tho the sheriff who refused to do his duty and carry out the sentence of the court was liable to prosecution and a heavy fine, not a sheriff in England could be found so callous as to superintend the burning of a woman. Then Sir Benjamin Hammet, the Home Secretary, introduced a bill for the abolition of this "savage remains of Norman policy," and the burning of women was swept from the statute book without a dissentient vote.

A couple of centuries ago it was customary enough to flog thru the streets women stripped to the waist and tied to the back of a cart. Only in 1821 was this brutal spectacle abolished.

Up to the beginning of the eighteenth century a husband could legally place over his wife's head a "scold's bridle," which gagged her mouth, and he could keep it there for days together. Or, if he preferred, he could take his scolding wife where the ducking stool was ready, and, with a scurrilous crowd to help him, could plunge her repeatedly under water.

Even today there are many women who have to endure the coarseness and bad treatment of their husbands, but would not hesitate to leave them if their economic dependence and the law did not prevent. Th. Holmes ("*Pictures and Problems from the London Police Courts*") says in this connection: "A good many of these fellows seem to think they have a perfect right to thrash or kick their wives and are completely astonished when a magistrate ventures to hold a different opinion. I well remember a big, hulking fellow, with a leg-of-mutton fist, being charged with assaulting a policeman. After all evidence had been given, the magistrate inquired whether the prisoner had been previously charged. 'Yes, your worship, he was here two months ago, charged with assaulting a female.' As the prisoner declared this was false, and indignantly denied that he had assaulted a female, the gaoler brought in his book and proved the conviction. The prisoner then looked up in astonishment and said: 'Oh, why, it was only my own wife!' Only their own wives; but how these wives suffer! Is there any misery equal to theirs, any slavery to compare with theirs? I have seen thousands of them, and their existence is our shame and degradation."

FALSE ACCUSATIONS OF ABORTION

Sex is woman's strongest weapon. She uses it as a weapon of defence and offence. She uses it to attract and to repel, to reward, and to punish. When intent upon punishment, she is utterly without scruples, and there is no vileness, no falsehood, at which she will draw the line. In previous issues of *The American Journal of Urology and Sexology* we have published a number of cases of false accusations of rape. False accusations of abortions are in the very nature of the case less frequent, but they are more frequent than the general public would be inclined to believe. Of course the greatest sufferers in this respect are physicians, and many a physician when unjustly accused of an attempt at an abortion, or of criminal abortion, will rather put up hush money than run the risk of a public scandal. For the accused knows only too well that in this world of ours the stupid, vicious adage, "Where there is smoke there must be some fire," finds credence every where, and that even if acquitted his reputation would be tarnished forever.

The following case was published in *The Critic and Guide* some ten years ago:

The suggestion has often been made before, and it may be made again, that the greatest danger the doctor has to guard against is, not bad weather or contagious disease, but designing women. A story is told in a contemporary of a reputable physician in Detroit who was called to visit a patient whom he had never seen before. He found her in a boarding house, complaining of symptoms of a hard cold, for which he prescribed. He heard nothing more of her until he saw in a newspaper that he was accused by this woman of procuring an abortion on her. She was a janitress, and was found by another physician suffering from sepsis, due to a blundering attempt to procure an abortion. She charged the first physician with being the guilty party. The prosecuting attorney and stenographer took what was supposed to be her ante-mortem statement. Fortunately, she got well. The physician was charged with the crime, and the trial was held. On cross-examination she broke down, and admitted that she had lied to shield herself, as she thought she would be sent to prison if she did not accuse someone. Suppose she had died! Physicians cannot be too careful, not merely in their own offices, but in rooms to which they are called. The sword may fall upon them at any time, under conditions where it would be the least suspected.

In another instance the victim of the accusation was a dentist. And it came out that he was perfectly innocent, but just because he *repelled* the approaches of the woman she became furious and brought the accusation against him. There is no fury like a woman scorned.

In some cases the circumstantial evidence may be so strong

against a physician that only an accident or a peculiar combination of circumstances may prove his innocence. In one case a physician was accused of having produced an abortion on a woman whom he had attended professionally a number of times both at her home and in his office. He was known to be fond of her. The woman declared that the doctor had produced an abortion on her in order to hide the fact that he had committed rape upon her a few weeks previously. The woman was subjected to a thoro neurological and medical examination, which proved that she was a typical hysteric. Her personal history showed that at various times she brought accusations against different people, which were afterwards proved to be false. The physicians' reports and the woman's history made the authorities suspicious, and they refused to proceed with the case unless the woman could bring forth some corroborative evidence; this she could not do, and the case was dropped.

Taylor reports the following case: A young woman entered Guy's Hospital and accused a policeman, who, according to her declaration, forced her to have intercourse, and, finding that she became pregnant, administered internal remedies to bring about an abortion. The remedies having failed, he resorted to physical manipulations. The medico-legal examination took place about two and a half months after the alleged crime had been committed. Dr. Lever, who made the examination, found no evidence and he also declared that nothing indicated the woman to have ever been pregnant. The suspicions, once aroused, led to a searching inquiry which proved that the alleged crime had never been committed.

In his treatise on Legal Medicine, Legrand de Saulle (2nd ed., 1886, p. 263; quot. by Lutaud, *Manuel de médecine legale*, 1893, p. 110) relates a similar case, the details of which had been given him by Dr. Delanglard, the examining physician. In this case, too, the defendant was the alleged seducer of the woman, who appeared as the complainant. There were two witnesses, neighbors and friends of the woman, who testified that they witnessed the alleged abortion and helped take the woman to the hospital. The evidence seemed strong and the testimony of the witnesses particularly detailed; they described the woman's symptoms at the time, lumbar and uterine pains, her convulsions, cries; they stated that during her labor pains, the woman repeatedly covered the guilty man's name with imprecations. Suspicions concerning the genuineness of her claim arose first when the woman pretended that the man induced her abortion by forcing her to take ordinary mercury, such as is used in thermometer tubes. Further inquiry led to the arrest of the three witnesses. The accusing woman made a full confession.

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BOY—BUT NEVER MAN

By "RALPH WERTHER—JENNIE JUNE"

(Author of Autobiography of an Androgyne)

In the eighties of the nineteenth century, in a large New England mill-town, school is out, and the sidewalks are thronged with children. Half a dozen boys around the age of ten are leading along as a captive a school fellow of their own age, although a head shorter. They keep pulling his hair—just hard enough to scare and not really hurt him. Whenever he reaches up a hand to lay hold of theirs, they slap it smartly. Tears are streaming down the captive's cheeks.

"Tattle-tale!" "Sissie!" "Mollie Coddle!" are among the opprobrious names with which his captors are overwhelming him. "If you were a big strong fellow like us, we would give you a good thrashing. But we wouldn't do it to such a little sawed-off."

The captive happened to be a goody-goody, one of those over-conscientious boys who himself never transgressed, who had no patience with those who did, and who only that afternoon had felt it his duty to tell the teacher on some boys guilty of serious mischief. The fundamental reason for his treachery was that he was psychically female.

"Here, you!" exclaims one captor, as he snatches the girl-boy's books. "Carry your books in your hand like a boy! With your arm hanging straight down, like this. Don't be carrying them squeezed between your fore-arm and belly. Hereafter, Miss Nancy, only girls are to be allowed to carry their books that way."

Arrived at a corner where the boys must separate, they set the girl-boy free, but not until after slapping him on the back several times—merely hard enough to frighten him. He started off on a run, one of the manly boys after him and shouting out threats. Shrieking for help, the girl-boy ran upon the porch of the nearest house and gave the doorbell several hysterical jerks—which put an end to his pursuit.

"Werther is a queer Dick," one of the manly boys remarks to another as they walk homeward together. "Did you ever hear what

he used to do? Any Essex Street boy can tell you. They have all seen it with their own eyes. But now he is ashamed of himself, and won't come across. One night Tom Green and I tried him, but he turned his back and walked away without saying a word."

"I have wondered at seeing him seat himself on the boys' laps right in school, and even bury his face under their coats. It is queer how he plays with the girls, and sometimes even exchanges clothing with them. I only wish they would admit me into their homes and their secrets as they do him."

"Did you ever run your hand up his arm? His skin is softer than velvet. And his calves are as shapely as a girl's."

"The queer Dick ought to have been born a girl. He isn't any sort of a boy, and will never make a man. He drives a nail and does almost everything just like a girl. When he sharpens a pencil, you would think he had chewed it off with his teeth."

"Did you ever notice how he acts in the Crystal Palace? He never sits down, and when he stands, there is little or nothing. I don't believe he carries anything as big as a pencil. If a fellow happens to come up beside him, he right away departs, all blushes."

"While we boys are on the ball field, he sticks home with his dolls. I have to laugh when I remember how, even two years ago, I used to see him proudly pushing a doll carriage ahead of him."

"I had to laugh the other day when I passed his house as he was seated on the porch knitting."

"I have known him to go out of his way around a block rather than pass a couple of us playing "Catch." It is because he is afraid the ball might roll near him and he would have to pick it up and give it his weak girl-like throw. * * * *

One afternoon the girl-boy is absorbed in completing a dress for one of his dolls. A grown-up sister happens to pass, and angrily exclaims: "Don't you know you are too old to be playing with dolls? You might as well wear petticoats! Why don't you get out on the ball field with the other boys? I do hate an effeminate boy!"

Immediately encountering her mother in the next room, the daughter remarks: "What are we going to do with Ralph? I am ashamed of his playing with dolls and the girls all the time. I am afraid he is not normal."

"Not normal!" the girl-boy repeats to himself, having overheard his sister. "I not normal? What does that mean?" Suddenly overwhelmed with melancholia, he drops his sewing. "It must refer to my queer desires for the school boys. How could my sister know about them? I am ashamed ever to look her in the face again. She must have learned of my bad habits up to the age of seven. None of the other children did what I then so often did—the nastiest thing

any one can imagine [fellatio]! I am so ashamed that I feel like killing myself! And why do all the children say I am more girl than boy?"

But by bedtime, the girl-boy had entirely recovered from his chagrin. For two hours before he could fall asleep, he—as every night—thought only of the best-looking boys of his acquaintance, and of his own age, and of associating with them dressed as a girl. He imagined all sorts of flirtations. He would imagine breaking into their houses after they had gone to bed, and attaining the desire the satisfaction of which, subsequently to the age of seven, his shame had denied him. He would imagine a dozen of them standing behind a long seven-foot screen, with apertures, and his going from one to another. He would imagine himself walking on a lonely road, and meeting a handsome stranger boy, who would force him to the act he had renounced three years before. He would imagine rough, dare-devil boys kidnapping him, and holding him prisoner in an abandoned cabin in the depths of the woods for the purpose of utilizing his infantile appetency. He would imagine himself to be a beautiful girl skating in the rink, and having a score of boys frolicking with him. He would imagine falling down (as if by accident) so that the half-dozen skating immediately behind became piled in a heap, himself undermost.

But he never had any inclination toward onanism. Though knowing the difference between male and female anatomy, he did not until later—about his fourteenth year, since he never associated with boys except in the schoolroom—know its function. He knew what transpired between some boys and girls, but did not know that anything ever resulted.

The fact that he was a boy—or rather that his body was that of a boy, because psychically he was thoroughly a girl—occasioned him an immense amount of regret and chagrin, and continued to do so down to the age of thirty. He was doomed to be a girl who must pass her earthly existence in a male body. How dreadful for a young woman to have a slight growth of hair on lip or cheeks! Only one stigma of the male! How much more dreadful for a young woman to possess almost all the male anatomy, as was the fate of Ralph Werther! How bitterly he for many years bewailed that fate! * * * *

The girl-boy has grown to "manhood," graduated from a university, and after an unusually checkered career—largely incognito—his middle forties find him a highly specialized clerk in a large New York office. While his associates feel kindly toward him because of his unusually suave disposition and his rare conscientiousness—which,

being innate, he could not help—they realize that he is an eccentric individual.

"How much Werther is like a woman!" one of the men in the office one day remarked to another. "I would set him down as one-third man, one-third woman, and one-third infant. He surely belongs to neither the male nor the female sex, but to a third, as yet unrecognized, sex."

"His hands are as soft and hairless as those of a girl. When he rolls up his sleeves, it is to display the arms of a woman. And I never saw the hair on any other man's head so fine and silky! And his breasts are certainly beauts!"

"And how like a woman he is in his reactions of disgust at repulsive objects! And how he blushes like a woman!"

"But did you ever catch his sobbing in the office? The boss called him down one day. When Werther got back to his desk, he wept bitterly. Masculine tears are something to be marvelled at."

"His voice, though hoarse, has a feminine timbre. At the same time it possesses the firmness, forcefulness, and carrying power of a child's voice. Have you noticed how it often breaks and changes, sometimes in the middle of a sentence? From being masculine, it suddenly changes timbre and becomes decidedly feminine, passing over from a bass to a treble. And his voice is so sentimental, gushing, bland, and caressing. It is the kind of voice a dying woman would like to be addressed in."

"That reminds me. I have never seen him even look at one of the fair sex. I once asked him why he never married, and he replied that he was not yet old enough!"

"Although something of a scholar, and with a mind better than the average run, he is really nothing but a child nearly half a century old. He has never ceased to be a baby mentally."

"I like to watch him as he works, because of his childlike way of doing things and his childlike grimaces. His face wears expressions not ordinarily seen in an adult. For example, when teased, a sort of pleased childlike pride at being the object of attention. That is why the men are continually teasing him, because it is just like teasing a girl or a child."

"He still possesses the real childlike naiveté. Moreover, he possesses childlike features to harmonize with his decidedly childlike manner. He is certainly 'The boy who never grew to be a man.' At forty-five, he would pass for thirty. I never met any one else so abnormal in respect to the discrepancy between apparent and actual age. I have tried to get out of him the recipe for perennial youth."

The conversation is brought to an end by the approach of Ralph Werther himself. As he passes, he unexpectedly and without any

preceding explanation whispers low to the still unmarried of the two young men, who also happens to be particularly blessed in the matter of good looks and virile psyche: "Did you know I am a woman?"

The young man is dumbfounded. But Ralph Werther proceeds in his way as he emits a girlish giggle.

For The American Journal of Urology and Sexology

FALSE ACCUSATIONS OF RAPE*

BY DR. F. R. BRONSON

Of the following cases, the first one is taken from Tidy, the others from Thoinot.

I.

This is one of the numerous cases in which the parents, by stupid questions and their acts of punishment force the child to make accusations against an innocent man.

A girl, aged thirteen, stated that ten days previously, a cabman had forcibly violated her in his cab. The child was rather under the average size, weak, thin and cachectic. She appeared somewhat weak-minded. There were no signs of puberty. The clitoris was large. The pudenda, buttocks, and thighs were excoriated and stained with ordure and discharge. The hymen was present, but exhibited a slight laceration on the left side. The discharge was first noticed and soreness complained of by the child ten days before, but it was only after her parents had asked her all sorts of questions and threatened to beat her that she accused the cabman. She pointed out a man known to her parents who drove a white horse, as the person who had violated her. It was, however, clearly proved that the man was miles away from the place at the time the alleged rape was committed, and he was, of course, acquitted.

II.

Here is a remarkable case of a cruelly vicious accusation and an attempt at blackmail or revenge.

One day in the month of September, a man lying on the grass near the bridge of Neuilly, saw coming toward him a little girl in rags, who asked him for a cent. The man reached in his pocket and said to the child, "Sorry, little one, but I've only got some cakes; here, take them."

The child went away with the man's cakes in her hands, but she was scarcely 100 meters away when a woman cried to a laborer who was working near the bridge: "Have that man arrested; he

*See also the author's articles on rape in the November and December issues.

has just been mishandling that little girl." The laborer, thinking that the woman spoke the truth, did as she requested. The man was arrested, taken to Mazas, and several days later condemned to three months' imprisonment for indecent assault. Now, this unfortunate man was innocent, and here is what actually took place:

A woman, named R., who had a grudge against him, nobody knew why, took the little girl, V. H., and said to her: "You see that man lying on the grass? Well, go and ask him for a cent and I will give you seven when you come back." And when the child came back the woman whispered softly in her ear: "You are to say that the man made you lie down beside him." The little girl had repeated the statement to the police and later in court, and on the ground of her deposition the giver of the cakes was condemned. However, the victim was a married man, and he protested his innocence so energetically that his wife undertook a little investigation of her own account. She sought out the parents of the child and imparted to them her doubts and distress. The mother, who was a very respectable woman, confessed that her child had given her a great deal of trouble, and that she and her husband had decided to put her in a house of correction. She even admitted that on the day of the trial she had wished to address a request for that purpose to the president of the tribunal, but that the woman R. had prevented her by saying: "So you don't want this man condemned."

The mother took the child aside and begged her to tell the whole truth. Then the little one related the scene at the bridge. She said that she lied to please the woman R. and to get the seven cents. The man had said nothing improper to her; furthermore, when she reached home, she had confided the whole affair to her brother, who had promised her that he would not tell their parents. They immediately called the little boy, who confirmed the tardy confession of his sister.

III.

The following case, horrible as it is, is not so rare as it may seem to the public. Some women are horribly sadistic blackmailers.

A young girl, about eight years of age, was admitted to the wards in charge of Dr. Fournier. She was said to have been the victim of a criminal assault. The guilty person, they said, was a man of a certain age, rich and of irreproachable antecedents up to that time. He was imprisoned in spite of his formal denials.

Fournier examined the child and found on her lesions of great severity. She was bathed in pus of a green, creamy gonorrheal appearance. The labia majora enormously swollen. The acute vulvitis, however, yielded very rapidly to the action of the simplest treatment, and in the course of fourteen days the little invalid was completely

recovered. Yet the etiological element remained. Fournier's suspicions were aroused. The child, in the story she told of the assault, seemed rather to be repeating a lesson learned by heart, than relating a fact as she would have told it from her own knowledge if given up to the simple inspiration of her small intelligence. She always reproduced the story in the same terms, with the same inflection of the voice, etc., in a word, just like children who repeat a story.

Fournier's suspicions grew. Besides, the honor of a man was at stake. But how solve the mystery? By some nice things to eat, some pieces of money, the confidence and friendship of the little patient was gained. A doll that would close its eyes decided Fournier's triumph. Conquered by this irresistible munificence, the child ended in relating "that she had never been touched by a *gentleman*, but that her mother on three occasions had rubbed her parts with a *blacking brush*, strongly forbidding her to say anything about it."

Fournier sent for the mother, imparted to her his discovery, adding that if she did not withdraw her charge with the least possible delay, he should be obliged to give a formal account of the story of "the blacking brush" to the judge. The woman turned pale and went away. Seven days later Fournier learned that the procedure had been suspended.

IV.

A little girl of nine years suddenly exhibited symptoms of vulvar inflammation, with a yellowish, purulent discharge. The mother was disturbed and asked her anxiously. The girl said nothing at first, and then, after several days, ended by declaring that she had been "touched" by a man of the neighborhood, who had occasion to call frequently at the house. A complaint was immediately laid before the police and the man was arrested despite his indignant protests. The investigation began. Pressed with questions and frightened by the paraphernalia of the court, the child ended by admitting that she had never been touched by any man, but that it was one of her little companions who indulged almost daily in certain manoeuvres on her, which she reciprocated. "It was she who did me the harm," she added, "but she told me to be sure to say that it was not she but Mr. X., since if they knew it was she they would punish her and wouldn't let us play together any more."

V.

A shirt merchant was called before the judge on a charge of indecent assault on a child of ten years. He protested his innocence and proved an alibi. The deposition of the child was there, clear and precise; she repeated it in all its details and the parents confirmed her statements. The magistrate, moved by the attitude of the merchant,

stopped the proceedings. But the merchant took up the investigation of his own account. He wished to know why the child had accused him, and here is what he learned:

The child had played truant from school. She came home later than usual. On her arrival her anxious mother asked where she had been. The child stammered. The mother pressed her with questions. The child replied "Yes" to everything she was asked. It occurred to the mother that her girl might have been the victim of an indecent assault. She proceeded to question the child in that direction and really prepared her answer, so that when the father came home, it was she who, in the child's presence, related the story as she had invented it herself. The child remembered it, learned it by heart, let herself be taken to the police, and when they asked her if she knew the house where the gentleman had taken her, she named the house of the merchant and so the story was complete up to the day when it was possible to reconstruct the escapade and reduce to nothing a fable whose consequences might have been so grave.

As we stated before, the mothers are, in most cases, responsible for the rape accusations. Deliberately or ignorantly they lead the child to repeat a story which they themselves put into its head.

DAUGHTER ACCUSES HER OWN FATHER OF RAPE—FATHER ACQUITTED

A girl, thirteen years of age, but looking much older, daughter of a mason, brought the accusation against her father of having "once, two years ago," come into the bed in which she slept with a younger sister, and violated her. Upon inquiry why a strong girl like her had not cried out and striven to defend herself, she declared that her father had with one hand pressed the pillow on her mouth, and with the other held both of hers. She said also that she did not quite awaken when her father came into bed beside her, but only after, when it was too late. She declared that next day she had some hemorrhage, which lasted eight days, that she passed blood on going to stool, and so forth. The managers of the institution in which she then was gave the most unfavorable testimony against her, by which it was clearly ascertained that she had already been guilty of theft, that she had showed great dexterity in lying, that she was given to gadding about, and had even already had intercourse with men.

The accused father utterly denied any kind of criminal assault upon his daughter. The expert said he would never forget the horror excited by her confrontation with him, in which he alleged revenge to be the motive of her accusation, whilst she, with the most disgusting details, cast her accusation in his face. The unhappy father was acquitted.—DR. J. L. CASPER.

MAN SENTENCED ON TESTIMONY OF GIRL EXTORTED BY THREATS

In December, 1857, Amos Greenwood, aged 22, was tried at Liverpool for the murder of Mary Johnson, ten years of age. One night the prisoner and deceased occupied the same bed in a room with other members of the family with which they resided, and then and there it was charged that the crime had been committed. The other inmates of the room heard no noise, and the girl made no complaint of suffering for three entire days, when her genitals were found to be sore and her thighs excoriated. On the fourth day she was seen by a surgeon, who pronounced her affection vaginitis. Becoming rapidly worse, her friends urged her to confess a criminal cause for her ailment, but she protested that she had nothing to divulge, until, being threatened unless she did so she should be left to die, she declared that 'her bedfellow had been upon her, and hurt her very much.' Mercury was then administered to her by an unlicensed practitioner, when sloughing and mortification set in and proceeded with great rapidity. A surgeon next saw the patient, and discontinued the use of mercury. The mortification extended, however, to the other private parts, and the child died thirteen days after the alleged attempted intercourse, and ten days from the first discovery that she was diseased.

Greenwood was then arrested, and found to have venereal warts on his penis, and syphilitic sores beneath the prepuce. He was tried, convicted of manslaughter, and sentenced to penal servitude for life.

The only direct testimony implicating the prisoner was that of the girl, from whom it was extorted by threats, after she had repeatedly denied that he had had anything to do with her.

The writer suggests that the person really guilty of the child's death was the unlicensed practitioner, who gave her mercury without judgment, immediately after which the fatal symptoms began to be developed.—Cited by Wharton and Stille: *Medical Jurisprudence*.

ACCUSATION OF ATTEMPTED RAPE

In 1885, Dr. Jerome Walker (*Arch. Pediat.*, 1886), examined a girl, aged six. There was no evidence of an assault; hymen was intact. There was no unusual redness, no abrasions, no bruises or enlarged vessels. Her story was that a young man, an Italian, living near where she lived, sent her to the store for some eggs, giving her a penny; that when she brought them to his room, he locked the door, unbuttoned her drawers, and "put his dickey into hers;" but it didn't hurt her any. The mother stated that her child was out of sight for ten or fifteen minutes only, and that when she rescued the child from the Italian's room, the child was not wet about the privates, nor was the clothing soiled.

The case went to the Police Court, but there being no corroborative evidence to sustain the charge of even indecent assault, the man was discharged.

In this case the child's story arrested the man, and if there had happened to be the slightest sign of any injury to the privates even as the result of catarrhal inflammation, the man would have been sentenced.

POLICEMAN WRONGLY ACCUSED OF RAPE

Dr. Jerome Walker (*Arch. Pediat.*, 1886), reports the following case:

Girl aged fourteen years. A little excoriation on the inside of the thighs near the vulva, probably from an irritating mucus from privates or from ordinary chafing. The vaginal opening was not large enough to admit the tip of little finger without causing pain. The attempt caused slight bleeding. The whole condition of the parts indicated recovery from catarrhal inflammation or injury. The girl was a fair specimen of the children of low parentage who have spent years in a public orphan asylum. She seemed to have fair intelligence. Her story was that about three weeks ago the policeman, with whom she was living as servant, came into her room at midnight after she had, but a short time previous, let him into the house after his tour of duty, and that he then got into bed with her, put a handkerchief into her mouth, and then did something to her, entering her and causing pain. When she attempted to cry out, he ordered her to keep still, for if she told on him "he would get fifteen years." After he was through, she said she was all wet and sticky. In the morning she found blood on her and had some pain for two days when she walked.

This case was not tried as there was no physical evidence of rape having been attempted. The statement of a girl of fourteen years who had lived in public institutions, and as a menial in various families, and had been cast about here and there, and was mainly conversant with low talk and vulgar actions, was also taken into account. Then, too, if the man had entered her as she said he had, causing her to bleed, the hymen and adjacent parts would probably not have been in as good a condition as they were found to be. The man could not be tried for indecent assault even, for there was no evidence of it, other than the girl's statement.

IMAGINARY INDECENT ASSAULTS

Dr. Motet (*Annales d'hygiène and de Médecine légale*, 1897), has recorded several cases where we find children formulating the most varied accusations all in good faith. Among these varied cases there is one that deals with false indecent assaults. The complaints

of a child detained in the house of correction caused much alarm. He told how someone in the house, whom he definitely named, had entered his cell during the night, had turned him over in bed, and had committed obscene acts upon him. He had seen this person and he showed the place in the cell where his black garments had appeared. The next night he was on his guard; restless, he slept badly, waking up suddenly now and then; the performance was repeated, and the next day he made the accusation, and gave the details in all precision. The explanation was not difficult to find. The child was afflicted with oxyuris and, consequently, with excessive itching around the arms, while the erythematous intertrigo had been caused by repeated rubbing and his sleep had been disturbed.

The passing of the night watchman on his rounds and the light from his lantern shining through the grating above the cell door was enough to half awaken him. The cone of shadows outside the projected light was mistaken by the child for black garments. The sensation of itching about the arms became transformed into manipulations, and in his young imagination that the life in common in the workshop had already perverted, a story built up in part of nocturnal terrors and in part of recollections of obscene conversations had been related with every appearance of sincere conviction.—Cited by L. Thoinot: "Medicolegal Aspects of Moral Offenses."

THE CASE OF DR. BRADLEY

At the November assizes, 1884, Dr. David Bradley, formerly practicing at Brimington, Derbyshire, was convicted of having attempted to commit rape upon Eliza Svetmore, the wife of a collier. The indictment included the more serious offence, but the jury found the prisoner guilty on the minor charge only. The prosecutrix, who admitted she had been the subject of epileptic fits since she was eleven years of age, and that her father had been confined in a lunatic asylum, deposed as follows: She went to the surgery of the prisoner for some medicine, and whilst there he had carnal knowledge of her against her will, both whilst she was on two chairs, and again on the floor. She further stated that she resisted with all her might and that she cried out, "Oh, doctor, don't!" The latter assertion was corroborated by the housekeeper of the accused. After the alleged assault the prosecutrix went immediately to the house of a neighbor and complained of the assault. When Dr. Bradley was taxed with the offense, he said the prosecutrix had had a fit. The Lord Chief Justice who tried the case, remarked, when charging the grand jury, that "the woman's statement was curious," but he seemed to have been impressed with the calm and unbiased manner with which the Switmore woman gave her evidence at the trial, and this was a great deal in her favor.

The writer (*Lancet*, I. 1885), suggests that persons of neurotic taint and epileptics are liable to misinterpret their sensations in the direction of one of the most prominent for the time being. To a great number of observers the evidence seemed to be perfectly consistent with the innocence of the convict, and it was maintained that had the court been aided with independent expert testimony Dr. Bradley would not have been condemned to two years' imprisonment with hard labor.

TWO INNOCENT MEN ACCUSED BY HYSTERICAL GIRL

Légrand du Saulle ("*Les hystériques*"), relates the following case: In a little parish in Vendée (France) there was living a girl whom everyone believed to be paralyzed and blind. This girl claimed one day to have been the victim of a hideous assault. Seven men came in, seized her and introduced some burning objects into her genital organs. She fainted. On coming to herself she accused two individuals. Assistance was given to her, and on placing her on a chamber a metallic sound was heard; they picked up a piece of iron. Then they examined the pretended victim and found thirteen pieces of rusty iron, oblong in form, in the vaginal cavity and the other in the rectum. Several days afterward they found two knife blades eight or nine centimeters long, and a coil of iron wire.

The two individuals accused were brought to trial. The young girl was taken to the hospital; on arrival she declared she had not been to stool for sixteen months, but that she had vomited fecal matter every two or three days. During two or three months, in fact, the patient did not go to the closet. But one day they discovered that two handkerchiefs had been soiled with fecal matter; that the patient had cakes of stercoraceous matter in her armpits, and, finally, that she had ripped her mattress for a length of ten to twelve centimeters and that she had deposited there a large part of her dejections.

Further, a careful examination showed no tear either of the vagina or the rectum. The foreign bodies undoubtedly had been introduced successively and by the victim herself. The first two experts appointed had believed in the assault; Dr. Merland, as counter-expert, undertook to overthrow the opinion expressed by the first physicians and to show that it was a case of hysterical feigning.

The defendants were acquitted by the police and again by the court, after appeal to the public ministry.—Cited by Dr. L. Thoinot: "Medicolegal Aspects of Moral Offenses."

FALSE ACCUSATION OF RAPE BY A HYSTERICAL WOMAN

The following singular case occurred in France: Marie, aged 28, was seen to fall down, apparently in a faint, near the house of her

uncle, the district schoolmaster, at the entrance of a field adjoining the public road. Her hands were found fastened by a cord, her handkerchief was tied over her mouth, her hood was drawn over the upper part of her face, and fastened by pins in front of the eyes, leaving, however, a sufficient interval for the use of sight; her clothes were soiled with mud at the lower part only, and her camisole was laced. She did not apparently regain consciousness for several hours; she then related, with circumstantial detail, that she had been assaulted by four young men who had endeavored, though unsuccessfully, to violate her person. A medical examination being ordered, a vast number of superficial linear incisions were found, made apparently with the point of a knife or scissors; there were no contusions or marks of recent violence on the genital organs or their vicinity. Her clothes were not torn or crushed and in her pocket a pen knife and scissors were found, on the points of which there were slight traces of blood. The girl, at last, after much hesitation, confessed that she had not been the victim of any assault, but that in a paroxysm of hysteria, without any reason to account for the strange idea which took possession of her mind, she had herself inflicted these wounds with scissors on the parts of the body which she had been able to reach. The legal proceedings were consequently stopped.—From *Gaz. des Hôp.*, Oct. 30, 1853. Quoted by Wharton & Stille: *Medical Jurisprudence*.

For The American Journal of Urology and Sexology

ABORTION HISTORICALLY AND ETHNOLOGICALLY CONSIDERED

[*Concluded from February issue*]

ABORTION IN CHINA

The number of abortions in China is very large every year as there are no active measures taken to stop the practice. In all cities, large and small, druggists distribute broadcast announcements declaring that they are selling "sure and safe" means for bringing about difficult or suppressed menstruation, which is but a slightly veiled way of referring to abortifacients. There are laws against the indiscriminate sale of toxic drugs for criminal purposes, but these laws are not invoked against abortion. It is not uncommon to see public announcements of aphrodisiacs and alongside with them advertisements under such headings as: "means for decreasing the size of the abdomen in women," remedies to bring about delayed menstruation; etc. which are clearly meant to suggest abortifacients.

The following is a specimen of a Chinese announcement as

reproduced by Dr. Matignon (*Infanticide et Avortement en Chine, Ann. d'hyg. et de Med. legale, 1899, vol. XLII, p. 465*).

SUPPRESSION OF REPRODUCTION

PILLS THAT PROTECT LIFE

Usually childbirth is a serious matter; either the child comes too soon or it comes too slow; in either case the mother's life is endangered.

Those who want to avoid having a child should come to this drug-store, and obtain from us our sterilising pills; a box of them costs eight siaos. (About fifty cents). I guarantee that no fecundation will take place for years.

Numerous experiences have given satisfactory results.

Call at the Tony-Tohou-Tany drug store, established in the Tsien Mine quarter at the extreme North of the War Minister's street, on the right.

Advertisements of this character are planted in the public eye everywhere without the least restriction. No attempt is made by the authorities to curb the spread of this evil.

Another Chinese announcement reproduced by Matignon (*Superstition, crime et misère en Chine, 1900, p. 184*) uses frankly the term abortion:

FEOU- NEIN-TANY (name of drug store)

The best house in Peking for the transformation of the fetus into blood; no other drug store like it.

Abortion Free!

If the abortion does not succeed we don't accept a single penny.

We keep our word!

When the officials in a district where an abortion has been committed are stirred to action it is usually for the purpose of bringing to justice in connection with it some one guilty of rape or of adultery, a crime for which the Chinese law is very severe prescribing death as punishment. Abortion, in such cases, is looked upon as an important corroborative evidence that one of the other of the graver crimes has been committed. But if the product of abortion is the result of a legal marriage and there is no question in the husband's mind of his paternity, in other words, no suspicion of adultery, the woman goes unpunished and the machinery of the law is not invoked. Thus the habit has grown for women to abort on the slightest pretext; it is not uncommon for a Chinese woman to interrupt her pregnancy if it should interfere with an intended journey or some other pleasurable prospect, of a trivid order.

The practice of abortion rests largely in the hands of midwives, as elsewhere, and druggists. Many drug stores have on display in

their windows, under glass covers, the macerated remains of abortion and other evidences of skill in ridding the pregnant woman of unwanted children.

The Chinese practitioners of abortion resort usually to mechanical means. The use of instruments is sometimes enforced by the application of irritant substances. These are usually applied to the uterine neck but sometimes they are introduced into the uterus and cause serious inflammations.

Drinks and other abortifacient drugs are rarely used by the mouth as the Chinese have little confidence in their efficacy except as adjuvants.

ABORTION IN JAPAN

In Japan abortion is not regulated by law; there are no restrictions against abortion. Any pregnant woman who thinks she cannot meet adequately the exigencies imposed by the birth of a new child may safely have recourse to abortion. This has therefore become a widespread practice. Among the higher classes of society abortion is considered a disgraceful act and it is therefore practiced clandestinely. Among the lower classes the practice is more open. There are no statistics available concerning the frequency of abortion but according to the testimony of observers, the percentage of abortions relative to the total number of pregnancies is very large.

The practice of abortion rests largely in the hands of the midwives; some of the midwives in every community acquire quite a reputation as experts in this kind of work. Unlike their Chinese neighbors these abortionists do not despise medicinal means; but the most commonly used method is mechanical: the roots of *Achyranthes aspera* (a plant of the order of Chinopodes), after a preliminary cooking in musk, are introduced between the uterine wall and the fetal membranes, the midwives using their fingers as guides. These roots grow a foot or longer in size and are sufficiently stiff to answer the purpose. They are allowed to stay in place until they are expelled with the fetus. Sometimes sticks of bamboo are used instead, or even long vegetable spines which are allowed to remain in place for two or three days.

In the island of Formosa there prevails a curious custom. The women are not allowed to give birth to children before they are thirty years of age. Undoubtedly this custom has arisen on account of the scarcity of the food supply and as a means of checking the growth of population. It is therefore common practice for women who become pregnant before that age to resort to abortion at an early stage. The practitioners of this art belong to a species of female priesthood. The method they employ is very primitive: they stretch the pregnant woman on the ground; then they pounce upon her and strike her

abdomen until they accomplish their aim. If they do not succeed at first, the procedure is repeated.

ABORTION AMONG SOME PRIMITIVE TRIBES

Among many of the primitive races the practice of abortion is not looked upon as a particular offence in many tribes. All means for the premature termination of pregnancy are well known to the women of those races and they are in universal use. Undoubtedly abortion is an important factor in preventing the increase of population among the lesser civilized people. Some of the tribes substitute for abortion a more cruel practice. They allow pregnancy to run its course but do away with the undesirable children at birth.

Among certain tribes of Western Africa a curious custom prevails which causes every infant to run the gauntlet of possible premature delivery and also endangers frequently the life of the mother. At about the third month the pregnant woman is given a certain abortifacient and is also subjected to certain mechanical manipulations. This is done with the idea that if the fetus withstands these efforts at expelling him from the mother's body prematurely it proves that it is quite safe enough and strong enough to come to full term and prove a desirable child. Should the fetus be expelled as the result of the abdominal massage or the abortifacient medicaments taken by the mother, it only proves to them that the fetus was not strong enough to live to full term; or that it would have died soon after birth. The belief was strong among certain races that by this method the insufficiently vitalised infants were weeded out and only the strong allowed to survive. The medicaments used in this drastic test of selective fitness are administered first by mouth and rectum; then introduced into the vagina and finally applied against the uterine neck; the local applications are repeated until the blood flow is produced. Several plants are in use for this purpose. These procedures are painful and not without danger; they often cause death of the mother.

ABORTION AMONG ARABS

Arab women are forbidden by law to end their pregnancies prematurely. Accomplices are punished with a fine amounting to one tenth of the sum imposed on those who jeopardize the mother's life by the use of means which prove fatal. This holds true in cases where the fetus was not yet fully formed. Where the fetus was viable, whether delivered dead or alive, the punishment may be death. These rigors of the law apply to all forms of abortion irrespective of circumstances.

In spite of the law punishing the practice severely, abortion is widespread among the Arab women. Polygamy is an important contributory cause. The pregnant women fear that others in the harem

may be preferred by their master and that their own physical charm and beauty will be marred through the ordeal of childbirth. This sentiment of jealousy prompts them often to terminate their pregnancy before it causes any important visible changes in their physical appearance. Methods and means of terminating pregnancy are among the things traditionally carried over from generation to generation among the women of the harems.

Another factor that contributes largely to the practice of abortion is the insecurity of the married state, the ease with which the woman may be divorced. Her husband may repudiate her on the slightest pretext and she is left without any recourse and without any means of support. The infant born after severing marriage relations is supported by its father only up to the time of complete separation.

When an Arab woman has no confidence in the abortifacient remedies about which she has learned among the older women of her class she can engage the services of a professional. Abortions are practiced usually by certain old women who are looked upon as a sort of sorceresses. They employ various concoctions and drinks the composition of which is unknown to their victims and in addition have recourse to violent manipulations of the abdomen. Sometimes the pregnant woman is stretched on the ground and heavy stones are rolled back and forth over her abdomen. The practice leads often to serious complications and may cause the poor woman's death.

ABORTION IN TURKEY

In Turkey the law does not concern itself at all with the practice of abortion. Interference with pregnancy has become a settled custom on the part of unwilling mothers. Not only does the government recognize the custom, but in times past it has had recourse to it for its own purpose. Thus in 1875, the mother of the Sultan Abdul Aziz, upon hearing of certain illicit sexual relations at the Palace, decreed that all women at the Palace who were pregnant at the time must submit to abortion. The decree also provided that in all cases where the attempts at abortion failed, the umbilical cord should not be tied at the birth of the child so as to insure its death. This decree was based on an old statute of the Empire. (Plon, *Zur Geschichte der Frucht-Abtreibung*, Leipzig, 1883, p. 21-23).

In the Capital of Turkey abortion is a common, everyday occurrence. Women from various other parts come to Constantinople to get rid of their pregnancies. According to Prado over 3,000 criminal abortions were committed in less than one year. Visitors in the Capital of Turkey, as well as in the smaller towns, may notice the fetuses of different ages preserved in alcohol and exposed to view in the windows of drug stores. These and other suggestive displays are meant

to attract those who may require the services of an abortionist. The scale of prices paid for the service is low. The practices are very primitive for the most part, and frequently the mothers endanger their life when they place themselves in the hands of these abortifacient pharmacists. The midwives and other old women who ply the trade are even more dangerous. A common practice is the introduction of the roots of tobacco into the uterus, or of the fibrous portions of the leaves. The resulting inflammation is expected to cause the expulsion of the fetus, but the practice is not without its serious dangers for the mother. Severe metritis and infections of various order may set in, leading to protracted invalidism and death.

ABORTION IN FRANCE

In France no distinction was made between viable and non-viable fetus. Those guilty of abortion were condemned to death, irrespective of the stage at which the pregnancy was interrupted. This law was formulated by Henry II, in 1556, and fortified by royal decrees in the fifteenth, sixteenth and seventeenth centuries by Henry III (1586), Louis XIV (February 25, 1707), and Louis XV (May 16, 1731, and April 27, 1735), respectively.

The humanitarian wave which swept over the whole of France during the latter part of the eighteenth century and which found expression in the philosophers of that period endeavored to soften the rigors of law against abortion by abolition of the death punishment.

While the provisions of the law were extremely severe they were often tempered by an extreme tolerance towards the offenders so that, until the revolution, extreme severity of prosecution and comparative neglect of the law succeeded one another repeatedly. The following instance will illustrate the state of affairs:

Until the year 1711 the Province of Lorraine enforced no law against abortion or infanticide so that these practices became very common and a great public nuisance. Finally Duke Leopold was prevailed upon to issue an edict not only against abortions, but also against secret deliveries in terms of unusual severity.

Unmarried mothers and pregnant widows were required to appear before certain officials and make known their state of pregnancy by means of a duly signed affidavit in the presence of witnesses. At the time of delivery they were required to obtain a midwife and to notify certain designated officials whose duty it then was to appear on the scene and to demand of the mother to give under oath the name of the man responsible for the child. The law provided specifically that these women "soient tenues de déclarer par serment dans le détroit et les douleurs de l'enfantement, celui qui aura été l'auteur de leur grossesse."

If a girl or widow in keeping with what that law calls a "false sense of shame", failed to register her pregnancy in advance and became delivered of her child in secret, she incurred the risk of being punished for the murder of the infant with the highest penalty—death, because in such cases the law refused to recognize the possibility of still-birth but provided that every infant who does not live after delivery should be considered a victim at the hands of its own mother either by suffocation or otherwise.

The parents of a pregnant unmarried girl were made responsible, jointly with her, for the successful termination of the pregnancy and for the preliminary report to the authorities.

Not only were successfully carried out abortions punished by death, but all attempts at abortion were also severely dealt with, although punishment was left to the discretion of the officers of the law.

Women who abandoned their infants were to be given a public whipping, and branded with a red hot iron on the shoulder. The same punishment applied to any accomplices in the act of abandonment, male or female. The penalty, for both mother and accomplices was death, in case the exposed infant lost its life.

In spite of the very severe provisions of this law conditions in the Lorraine region failed to improve very materially, so that the Court took special measures to bring the provisions of the law to the attention of the inhabitants; the local tribunals were requested to post the law in a conspicuous place; the priests and vicars were ordered to announce its provisions on a Sunday, every year, during parochial mass and thus bring the law to the attention of every parishioner.

The law of Henry II, which prevailed until the revolution, was changed in 1791 when the mother was relieved not only of the charge of murder and the punishment with death, but was declared absolutely free of any guilt, the burden of responsibility being shifted entirely upon the shoulders of the professional accomplices.

ABORTION IN GERMANY

In Germany abortion is a crime for which the code provides a penalty of five to twenty years of hard labor. This penalty applies to the principal and to the accessory or accomplice alike. If the pregnant woman loses her life as the result of the attempted abortion her accomplice is punished with hard labor for life. But the law also provides that these penalties can be imposed only where the commission of the crime has been proven beyond all doubt. An accusation resting on circumstantial evidence, no matter how strong such evidence may be, has no standing in Court. Thus, it is not enough that an abortion has been attempted. If that is all the evidence, the case cannot be maintained in Court. The completion of the evidence re-

quires that the product should be recovered so that experts may testify definitely that the product was a fetus deprived of life through abortive interference.

In practice abortions usually occur several days after the incriminating dilation of the cervix uteri. The products of the abortion are promptly removed and destroyed so that this important link in the chain of evidence as required by law can hardly ever be recovered. The result is that many cases are not brought to trial. Caspar declares: "In my long practice I have seen a large number of induced abortions; I have never seen a case tried even where the circumstances of the commission of the crime were obvious . . . I have seen a father whose guilt was pointed out by all the circumstances, freed for the sole reason that it could not be stated positively whether the product of the premature delivery was actually a fetus or only a mole. This is an argument which always servise the defence, whenever, as is usually the case, the product of the abortion cannot be recovered." (Quot. by Briand and Chaude, *Manuel Complét de Médecine Légale*, 10th Ed., vol. I, p. 214).

It is perhaps not very surprising therefore to find that the statistics of the German Empire show a steady increase in the post abortive complications which are treated at hospitals and dispensaries.

ABORTION IN AUSTRIA-HUNGARY

In the Austro-Hungarian Empire abortion is declared a criminal offence. The penal code provides six months to a year of jail for an unsuccessful attempt at abortion; for a completed abortion the penalty is five years of jail. The same penalty applies to accomplices. If the accomplice is a physician, the law, like that of Germany, does not consider the professional standing of the defendant an aggravating circumstance. In fact, the occupation or social rank of the accomplice is not taken into consideration, except if he be the man responsible for the pregnancy; a father guilty of securing an abortion is subject to particular severity.

ABORTION IN ITALY. In Italy the practice is forbidden by law but is nevertheless widespread. There are a number of "private" obstetrical sanatoria in different parts of the country where abortion is practiced regularly. Collections of fetuses preserved in glass jars with alcohol are kept in some places as means of advertising the business. (Maschka, *Med. Leg.*, vol. III, p. 268).

IN SWEDEN the practice of abortion is in the hands of a number of women who make a regular profession of it. Observers declare that the number of abortions committed annually is very large, although definite figures are not obtainable and that the practice is increasing not only in the cities but in the smaller settlements as well.

In THE BALKANS abortion is practiced extensively. Every little community has its wise old women to whom the younger women in distress come for advice and from whom information may be obtained concerning means for preventing full term delivery. The practice of obstetrics is still largely in the hands of midwives who are also, for the most part, ready to undertake abortions. These midwives are ignorant, self-taught women, whose means for inducing abortions are very dangerous to the mother. Complications and unfortunate sequelae are frequent.

ABORTION IN THE UNITED STATES

The tolerance of public opinion and the laxity of the law in the United States towards the practice of abortion which prevailed until recently has been a source of great wonder and amazement to the civilized nations of Europe. European writers have frequently commented upon it. The medical profession of this country has agitated the need of strict measures against those who make a business of abortions, with the result that in the last few years a change has been observed in the enforcement of the law against abortionists and their abettors. These changes are relatively so recent that those European students who have acquired their notions of conditions in this country from an observation of a few years past would be much surprised at the new state of affairs.

Writing in 1879, Gaillard Thomas declares: "On my table I have now one of the most popular and best edited journals of New York which circulates in the best society and finds its way into the hands of young girls and women all over the country. In its columns may be found a series of advertisements emanating from individuals notoriously known as engaged in the business of procuring abortions."

According to the New York Medical Record (vol. XLIII, p. 691) the number of criminal abortions, in New York alone, is 80,000 yearly. It would be impossible to estimate the number for the whole country.

Vigorous prosecution has driven professional abortionists to cover. They no longer flaunt their practices as brazenly as before. Newspaper editors throughout the country refuse to accept any longer the advertisements of such persons. In the past such advertisements constituted a universal nuisance and it helped greatly to maintain the evil. The practice of abortion has become more dangerous than before, and the risks incurred by those guilty correspondingly greater. Nevertheless, on account of the difficulty of obtaining birth control information, abortion is still more prevalent in the United States than in any other country in the world. The Editor's conservative estimate is that one million abortions are committed yearly in the United States.

THE ROLE OF MASTURBATION IN COMPULSION
NEUROSES

By GUSTAV F. BOEHME, JR., M. D.

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Masturbation has been the butt for years of the physician and pseudo-psychologist. To it are attributed a myriad of psychiatric and neurologic conditions, and as a rule the effect of this accentuation of its role in disease upon the patient, usually of a psychopathic type, has been markedly deleterious. Better would it be by far for the practitioner to remember that it is *per se a symptom*, not a cause, and thus avoid traumatizing an already weakened neuropsychic make-up. This thought is not a new one with the writer, but the report of the following cases may well demonstrate the detrimental effect of the accentuation of the masturbatory element in an individual's life.

CASE I.

A man, 48 years old, seen at the New York Neurological Institute. Complains of a marked nervousness; of insomnia, vague fear and an inability to do his work when supervised. Especially, however, he has a dread of "Eyes." As he said, "You can beat me, call me names, do anything you please, but don't mention the word eyes to me." He reads in the life of Lincoln of "Sympathetic eyes," in the papers Pershing's eyes are described as "Shrewd eyes," a woman's eyes are described as "melting," "liquid," "soulful" eyes, and he suffers the tortures of Hades, mentally. He asks, "Can eyes tell so much, they are only so small a part of the body, and yet they betray so much?" They tell you about the soul. How can that be possible?"

He married four years ago, hoping that well regulated married life would relieve him of his dread, but the contrary has been the result. When about to undertake sexual intercourse with his wife he sees her eyes, and the old fear, the same old dread comes over him and he cannot consummate the act. Always "Eyes" pursue him.

Physically he is a well nourished man, with a worried countenance, lively in expression. When he talks of eyes he widens his palpebral fissures, and points to his eyes from time to time. His neurological examination is negative for any organic defects. His Wassermann is negative.

A psychiatric examination reveals no evidences of insanity. He is well oriented; he has no hallucinations or delusions. His only psychic abnormality is the dread of "eyes." He realizes thoroughly the ridiculousness of his ideas and wants to be cured, if possible.

He comes from Vienna, and is of good family. As a boy of twelve he was sent to boarding school. Here he was taught masturbation by a much older boy. They practiced upon each other, and besides masturbatory methods, attempted other forms of sexual practices. This they continued until he was twenty-two. He never considered the acts in any way reprehensible. At this time he was taken ill and treated by a physician and he was told of the horrors of his acts, of the possible insanity that might result from his malpractices. He recovered from his illness, but gradually there crept into his mind the thought of the social sins he had committed. Little by little there developed the dread of "Eyes," the thought that he has haunted him from this time.

It was difficult at first to correlate definitely the dread of "Eyes" with his earlier practices, but one day he blurted out (what the examiner had already surmised), that people had told him that the practice of self-abuse was betrayed by the eyes; he had read that masturbators had rings under the eyes. He had tried to dismiss the thought, yet subconsciously the dread of eyes exposing him was ever with him.

Psychotherapeutic measures are being tried upon him. Possibly there may still be some youthful trauma back of his neurosis, time alone with careful questioning can clear the final difficulty.

CASE II.

A girl, 13 years old, seen at the New York Neurological Institute, accompanied by her mother. Walks into the clinic with her head bowed down, hands clasped, with her legs widely separated, so that her gait is peculiarly waddling. Her complaints, described by her mother, are that she continually states that she has committed a great sin, or else she asks whether she has been very bad. She cries a great deal to herself and in the past two months has assumed the peculiar attitude described.

In appearance she is very frail. Her physical examination reveals no essential abnormalities. Her neurological examination shows increased deep reflexes generally and a slight stereotypy in her movements. There is no katonnia.

Psychiatric examination reveals no abnormalities except a constant reiteration of the fact that she has sinned. There is no separation of personality. She is bright in school, and very docile and obedient.

Her postural condition is readily straightened out upon command. She immediately falls back into the condition previously described.

She has had all the ordinary diseases of childhood without any apparent sequelae. She began to menstruate four months ago.

One year ago she began her masturbatory habits. She used the pillow in the bed and "leg rubbing" as a means of exciting the orgasm. Two months ago, shortly before the onset of her present trouble, she went to confession. She was questioned as to her sexual habits, and admitted, without any feeling of shame, her actions. She was informed that these actions were a terrible sin, that she was committing a sin against God; as she says, "It must have been a terrible sin, I was given so many prayers to say." Shortly after began her eternal lament, "I have committed a sin," and the development of her peculiar posture.

On further questioning the posture was explained as follows: She walked with her head hanging, her body bowed, and her hands clasped, all representing, subconsciously, an attitude of penitence. She held her feet widely apart so that she could not possibly sin again.

The ultimate diagnosis in this child's case must be withheld because of the age, the somewhat "Egyptian" attitude when sitting down, the lack of interest in anything but her sin, may well indicate a beginning dementia praecox. But this much is clear, that the psychic trauma occasioned by being told that masturbation is a terrible sin, in this instance acted as the excitant of a neurosis (or possible psychosis) in a neuropathic child.

These cases are reported because of their interesting relationship to the problem of masturbation as an etiologic factor, and as an example of how cautiously an examiner should approach this question in eliciting the history of a patient, or giving subsequent advice.

As a rule masturbation is a physiologic event in the life of an adolescent, either wittingly or unwittingly. The normal individual soon finds himself or herself out of the woods of early sexual experiences. The individual who continues the act is neuropathic, the potential victim of neuroses or psychoses. Therefore, if he is to be cured of his habits, he must be approached with an appreciation of his dynamic unbalance. During the last year, at the Educational Clinic at the College of the City of New York and at its branches, I have had occasion to work side by side with men who take account primarily of the physical condition of the truants in the schools of New York City. The majority have been men with an unusual appreciation of the mental needs of these delinquents and have cooperated in an attempt to meet their difficulties with sympathy. On the other hand, in a number of instances the examiner has brutally ferretted out masturbatory habits in the manner of a third degree inquisitor. One expressed himself to me that the only way to drive these "dirty habits out of the children was by "giving them Hell"

(I quote this purposely as indicating the dangerous attitude that can be assumed toward these children). On a number of occasions I have received slips marked, "Hysteria, due to masturbation," "Epilepsy, due to masturbation." Would that some of these examiners might be led to realize the true relationship, the presence of a symptom instead of a cause. We are in an age of dynamic medicine; biologic, psychologic, endocrine, physiologic forces are our problems as related to pathogenesis, and the smallest forces must be approached with respect. Certainly a psychic trauma is not the least of these.—
INTERSTATE MEDICAL JOURNAL.

The title of the above paper should really be "The Rôle of Misinformation about, or Wrong Handling of, Masturbation in Compulsion Neuroses." For as is seen, it is not the masturbation that caused the trouble, but the false information in one case and the tactless handling in the other, that were the principal causes. The two cases here reported are only two of thousands and thousands of wrecks that are caused by our false ideas about this practically physiological process. As we stated many times before, for one case of injury caused by masturbation, there are at least ten caused by the vicious and lurid attitude of teachers, parents, ministers, etc., towards it. If all the cases that were injured by wrong information about masturbation were written up, the result would be a many-volumed work.—W. J. R.

ESTHESIOMANIA

A STUDY OF SOME QUEER FOLK OF NEW YORK'S LATIN QUARTER
I. L. NASCHER, M. D.

Esthesiomania is a form of insanity marked by perverted moral feeling and by purposeless eccentricities. (Gould.) Though quite prevalent little has been written about it, many textbooks omitting it altogether.

Almost every person has some peculiarity or trick of behavior or speech, some views, theories or ideals which are rejected by the great mass of thinking individuals. It is this peculiarity in behavior, speech or thought that stamps upon the person the special characteristics of his personality. The strong personality possesses some obvious peculiarity which distinguishes him from other persons; the weak personality has none. The peculiarity may exist in any of his mental faculties, reason, judgment or imagination, or it may be in the volitional or emotional sphere, or it may be some trick of behavior, inherent or acquired and retained through habit, or it may

be some peculiarity in his appearance. This peculiarity in imagination makes the artist, the poet, the novelist, the composer. In reason it makes the thinker, the philosopher, the scientist. In the volitional sphere it makes the leader and master of men, the successful head of concerns and governments. Normal emotions of like nature differ so greatly in different individuals that peculiarities in the emotional sphere pass unnoticed unless they are greatly exaggerated, depressed or perverted and the associated agitation is unnatural. When this occurs the individual is said to suffer from emotional insanity. The peculiarities in behavior vary from the barely appreciable trick in action, dress or speech to the most pronounced deviation from the normal or conventional.

It is not possible to say at just what point the deviation from the normal becomes a manifestation of insanity, and it is not often possible to determine if it is due to an aberrant moral sense, a delusion, a purposeful object which has a rational basis, or it is merely the retention through choice of an obsolete custom. In a close study of a number of the erratic, unconventional class called bohemians, in the Latin quarter of New York City, I found many men and women presenting marked peculiarities and eccentricities, departures from the customs, styles or ethics of the day, yet they possessed an idealistic sense of morality. Others possessed an inherent sense of justice but they cannot adapt themselves to the restrictions upon behavior imposed by society. Some deliberately adopt eccentricities in a spirit of bravado, others in a spirit of egotism to attract attention and secure notoriety, some for a commercial or mercenary purpose. It was possible in some cases to determine an aberrant, perverted moral feeling and trace from this the obvious eccentricities.

I have not however been able to satisfy myself that some of the so-called "broad minded views" held by bohemians of "the village," as this section of the city is called locally, are indications of perverted morals; or that their eccentricities and deviations from the conventional are always signs of mental or moral aberration. We must remember that what is considered moral in one place or at one time may be considered unmoral in another place or at another time, that the styles, customs and ethics of one community or in one stratum of society will be looked upon as queer and abnormal in another community or in another stratum of society. Moreover our code of morals are often determined by temporary public policy, caprice or fashion, and the ever-changing legal statutes often make acts moral or unmoral without regard to the fundamental sense of justice. It is hardly necessary to dilate upon this factor in the determination of morality and immorality as a moment's reflection will make it clear. As for the eccentricities met with in the village, some will be found

upon investigation to be perfectly rational modifications of customs which impose restraints or restrictions. Thus we look upon the wearing of sandals by some of the villagers as an eccentricity, yet the sandal is a far more healthful footgear than the high-heeled, narrow-pointed shoe. The hair "bobbed" is more sanitary than the hair worn long and twisted on top of the head. Smocks, blouses, low, broad-toed shoes, dispensing with corsets, wearing overalls or Chinese garments, etc., are comfortable, sanitary and save time and labor. The men stick more closely to the conventional in dress, speech and behavior, but are tolerant of the eccentricities of the women and do not object to appear in public with them however conspicuous their eccentricities may be.

I found the study of esthesiomania an interesting diversion from geriatrics but I found it necessary, in order to study it in its natural habitat, to live in the village as a village bohemian, as one of the class among whom it was most prevalent. One must live the life to understand it.

Many of the so-called bohemians are merely shamboes, sham bohemians, who imitate and exaggerate the eccentricities of well known characters to attract attention to themselves. They are egotists, extravagant in their eccentricities, loud in talk, radical in their expressed views but shallow and weak when pinned down to discussion. They are readily swayed by argument or threat, are not inherently vicious or immoral, but, like the high-grade moron, they lack a sense of responsibility and obligation to society. They are studiously negligent in their appearance, talk art, music, literature apparently erudite to the uninformed but banal to the person familiar with the subject. They fit up their rooms in a bizarre fashion and make a display of them as they do of themselves to secure notoriety. Their whole life is a sham.

It is hardly necessary to speak of those who deliberately affect eccentricities in dress and surroundings for commercial purposes, to attract visitors to their shops. Most of them lead at home quiet, regular, conventional lives. Others affect eccentricities in dress and conduct in a spirit of bravado, women especially adopting them to show that they are "emancipated" and can do anything a man can do.

Greenwich village has received an unenviable reputation through its exploitation for commercial purposes, by a few tradespeople who play upon the morbid curiosity of sightseers. The bohemian community is not on exhibition, it does not lend itself for exhibition purposes and the real bohemians quickly desert resorts that encourage the patronage of slummers and sightseers. What these visitors really see are places especially fitted up to satisfy their curiosity, while the persons there, whom the slummers look upon as village freaks, are,

almost all, sightseers like themselves. Some of the resorts frequented by the villagers are curiously fitted up and decorated and their owners present various peculiarities, but each has its own regular clientele, and they make no efforts to attract sightseers. In a tearoom which I visited frequently there is a motley collection of chairs, benches, round tables and long tables, candles and lamps furnish the illumination at night, the walls are covered with crayon drawings and there is a general appearance of disorder, startling to the person who is accustomed to the order and neatness of the home or fashionable shop. But after the first shock, this very disorder arouses a sense of freedom in conduct or rather a sense of release from the restraints of conventional society and one becomes quickly imbued with a feeling of complete relaxation. The owner, who is a tactful, charming hostess, is also a keen judge of human nature, and by her ingenuous unconventionality she arouses the admiration of the most straightlaced women and the interest of men generally. Her particular abominations are the freaks, slummers and "spooners." Being the wife of an artist, many artists visit her place but her patrons by day are mostly young women who come there for a cup of coffee, a smoke and a chat. In the evening there are, at present, many soldiers and sailors, including many officers, but most of the regular frequenters are men who come here for relaxation from serious work, and who prefer to drink coffee and smoke in the company of congenial persons of both sexes than to spend the evenings in the saloon or club.

In another tearoom there is a similar incongruity in decoration and furnishings, the place is dark and there is a darker, low-ceilinged back room, with a couple of benches and tables. Many of the regular patrons belong to the freak class and the sightseer is usually repelled by the aspect of the place as soon as he opens the door. In another popular village resort there are long tables and benches, low benches and small children's chairs. There are numerous ornaments painted in bizarre styles on the mantle and a few paintings on the walls. This place attracts mainly writers, political radicals, and some musicians. It is one of the few street-level resorts which does not make efforts to attract sightseers. There are two large hotel restaurants and cafes which the villagers patronize when they have the means and which the sightseers occasionally visit; but the most popular restaurant, an Italian place frequented by the poorer and the more eccentric of the village bohemians, is rarely visited by strangers.

The bohemians of the village form a close community, but there are many residents and frequenters who have bohemian tendencies yet live fairly regular lives. Many men and women, eminent in their vocations, frequent or maintain rooms in the village, for the indulgence of petty vices or to secure complete relaxation from their serious

work, and to feel a sense of freedom from the restrictions of conventional social life. Especially noticeable among women is the large number of nurses and social workers. It may be that the occasional desire for this sort of diversion is the reaction following the prolonged forced restrictions imposed by society. Having become accustomed to these restrictions from childhood, we do not recognize them as restrictions, yet there is occasionally a revulsion of feeling, a desire for the elemental freedom from all restraint and this desire is gratified by leading an unconventional life, if for only a few hours. Those who follow these temporary impulses are not real bohemians. The class I wish to describe in this paper are the inherently erratic and unconventional and their eccentricities are permanent characteristics.

The true bohemians do not advertise the fact that they are bohemians, nor do they deliberately violate the dictates of society. They ignore them as though unconscious of any social restrictions. They do not pose nor do they affect eccentricities to attract attention to themselves; neither will they lay aside their peculiarities if these peculiarities make them conspicuous. Their temperament, vocations and irregular habits are closely interrelated. Temperamentally emotional and imaginative they seek vocations where these qualities can be brought into play and they become artists, writers, musicians, actors or they are engaged in other work which does not demand concentration of the reasoning faculty. Their vocations are such that they are seldom bound by fixed hours, or to a fixed locality, or have a fixed, steady income.

They are therefore irregular in their habits and they can adapt themselves readily to changed circumstances. They lack ambition and if they seek fame at all, it is only as an aid in securing a livelihood or for a momentary gratification. They are usually improvident, unpractical, indolent and lack the sense of responsibility and obligation. Wanderlust, procrastination and a lack of neatness and order are common failings and the pursuit of pleasure is a more important factor in their lives than their future welfare. While most of the men belong to the intellectual class and many are college graduates, and many of the women are college or convent bred, the belief in palmistry, phrenology, clairvoyance, astrology, fortune telling by cards and other methods, is very prevalent and they readily adopt peculiar cults and fads especially such as have something of the mystic or mysterious about them.

The lack of the sense of responsibility and obligation extends to their social relations. There is a spirit of good fellowship not found in conventional society and entirely different from the spirit of friendship. At social gatherings there is no thought of sex differences, women smoking, drinking and often paying their own bills, taking

part in discussions and unabashed if the conversation takes a turn which would exclude them in conventional gatherings. There is no deep or lasting affection in this good fellowship and the "hail fellow, well met" feeling disappears at the parting. There are seldom deep, lasting friendships except in the "pal" relations between couples of opposite sex. In some of these cases there is true platonic love, couples sometimes living together as though they were of the same sex. In other cases marital relations are maintained without civil or religious bonds, in some the relations are frankly those of man and mistress, and sometimes couples live together as pals and occasional sex mates, but each retains absolute independence. I have reason to believe that in some of the "pal" relations, between individuals of the same sex as well as between individuals of opposite sex, the couples are perverts.

There are many married couples but few children, the women apparently lacking the maternal and domestic instincts of their sex. The wives usually retain a certain degree of independence, choose their own friends, follow their own inclinations, work when they are in the mood, and being generally able to earn their own livelihood they leave their husbands, temporarily or permanently, at will. Lacking domesticity, there is rarely a well-regulated home life. I have visited a number of homes in the village and, except where there were children, the couple had only one or two rooms, the one room serving as a workshop or studio, kitchen, dining-room and often as sleeping room. In some homes the couch which took the place of the bed was in a small adjoining room. Some did a little home cooking but most resort to tea rooms and restaurants for their meals. Being improvident as a rule, when they are supplied with funds they eat at expensive restaurants without the slightest thought about the future. The next day they may be without means and they will starve or trust to their borrowing abilities to supply themselves with funds, or depend upon the generosity of a friend for a meal or two. Money thus loaned is rarely repaid but if treated to a meal they will usually select the cheaper dishes on the bill of fare. There are however many mercenary men and women in the village; men who will depend upon their friends for support or who will allow themselves to be supported by women, and women who depend almost entirely upon their persuasive powers for their livelihood. These women will beg or borrow as much as they can get from their friends, through pitiful tales, without the slightest intention to return the gift or loan or give anything for it.

The doctrine of free love, not promiscuous sex relations, but the unrestricted selection of sex mates, is upheld by many of the villagers. I was surprised to find that the strongest supporters of this doctrine

were virtuous unmarried women who had set ideals for their husbands or mates that were unattainable. In their love affairs, men and women, married and unmarried, are fickle, their emotions being intense but rarely deep or lasting. Couples becoming friends, pals and mates without the slightest thought of marriage, sometimes living together without sexual relations, separating upon slight provocation, and often without severing friendly relations. Sometimes couples marry with the sincere purpose to establish a family, but in some cases couples marry after a short acquaintance, to give their sexual relations an air of respectability and they separate when they tire of each other.

Marital infidelity is not judged as harshly as in conventional society nor is sexual fidelity looked upon as the vital bond in their union unless that union is based upon this factor, and infidelity is often condoned. As the women almost without exception can earn their own livelihood separation or divorce is not considered a great hardship, nor does it influence in the slightest degree their status in this stratum of society.

I met several individuals who maintained the closest social relations with two or three mates, an intellectual mate, a spiritual or soul mate and a physical or sex mate, each filling the one role alone in relations to that individual. So complete is the separation of these elements which are normally combined in the love of one's husband or wife, that when the individual marries one of these mates there is lacking the sense of proprietorship which husband and wife usually possess in each other. If intellectual affinity is the basis of such union they allow each other perfect freedom in the other directions and the same holds good if the union is based upon spiritual or physical affinity. The attempt on the part of the husband or wife to monopolize the mate's interest in the other direction is the usual cause for separation, and in most cases the prolonged close association with an intellectual or spiritual mate will arouse sex attraction and give rise to cause for divorce.

I found in the village a number of sex perverts, male and female, including sadists and masochists, and a few inverts, masculine women with female perverts as mates and effeminate men with male perverts as mates.

The laxness of morals is in some inherent, in many it is a gradual development from some petty peccadillo, as the smoking of a cigarette in a spirit of bravado. The sophisticated argument that it takes a strong will to adhere to the conventions of society and a stronger will to break away from them, is alluring to the headstrong man and woman, and the free lance life is attractive to persons who chafe under social restraints and crave the sense of elemental freedom. Some jump in, throwing off all restraint at once, others go gradually

throwing off one restraint after another until they have become thoroughly imbued with the bohemian spirit, with its carelessness, flippancy, lack of the sense of responsibility and obligations, and loose and aberrant morals. There are, however, many who despite their irregular, erratic and free lance habits and their broad-minded views, retain their inherent sense of justice, right and propriety, and to whom the coarse sex relations are repugnant and revolting. There are some villagers who are accustomed to the dress suit and decolette and are welcomed in fashionable circles.

The grosser and more obvious of the eccentricities in dress, behavior, environment and speech are in most cases gradually acquired and unconsciously developed. Beginning with the general custom in the village of using candles instead of gas or electric light, wood fires instead of stove or radiator heat, and couches instead of bedsteads, they next proceed to furnish and decorate their rooms in a bizarre fashion. The shambo has no system in his style of decoration but imitates and exaggerates the style of someone whose example he follows. The artist, musician and writer generally decorate their rooms in a style which proclaim their vocation. Others have some hobby which they exhibit in their decorations, and in some cases the decorations and furnishings are so grotesque and incongruous as to leave no doubt about the state of the individual's mental condition. In a two-room apartment a woman living alone has a large couch in the smaller room completely filling this room, and two couches, two tables, two writing desks, one chair and several footstools in the larger room. Part of the walls are artistically decorated with pictures and figures, while on another part of the wall the wallpaper hangs in shreds.

A man occupying a two-room apartment uses the larger room as his bedroom, the bed occupying the middle of the floor, and so placed that it must be shoved aside whenever the door is opened. In the smaller room are tables, chairs, trunks, cooking utensils, etc., all strewn and scattered about.

A man living alone in a small room has his room so filled with furniture that one is barely able to squeeze into the room and it is necessary to shove the furniture around to go from one side of the room to the other. Most of the furniture is unnecessary. One woman has a different colored curtain in each window, another will have nothing but her couch in a large, light bedroom, while the dressing table, bureau, chairs, rug and washstand, which are usually placed in the bedroom, are kept in the room which serves as a kitchen and dining-room. In some apartments there is a most incongruous collection of furniture, in some the furniture is painted in startling and inharmonious colors, without any regard for color scheme or sense

of beauty. Lack of neatness, order and cleanliness are frequently found but these can be ascribed usually to laziness.

Eccentricities in dress are as marked as eccentricities in interior decorations, but they are not often on public view. One man who has long grey hair, the locks falling over his shoulders, wears a wide-brimmed, high-peaked hat and a rather long coat. These, with his thin, austere face, gives him the appearance of a puritan and his views of life and mode of life correspond with his appearance. Though engaged in clerical work this man is an artist, his room being filled with paintings and other works of art upon which he had spent years of labor. He will not exhibit them or dispose of them, as he says he did this work for his own pleasure and he does not seek notoriety. Here is a case where an exaggerated moral sense is associated with the characteristics of the day when his ideas of morality were normal.

A convent-bred girl has carried her hobby for oriental things to such an extent that she wears a Chinese costume in her home, pencils her eyebrows in such a fashion as to give her eyes an apparent slant, has Chinese decorations in her room, burns Chinese incense and studies Buddhism. Another woman wears a riding habit in her apartment, though she never rode a horse. One woman who claims to be of royal descent has a penchant for purple, has purple furnishings in her home and always wears something purple, even when going to bed. One of the famous village characters never wears a hat, apparently never combs his hair and generally wears an old brown corduroy coat. An elderly man who frequently comes to the village is likewise always bareheaded, wears a light palm beach suit winter and summer, low shoes and no socks.

There are many little eccentricities in action and behavior which while harmless are so noticeable as to attract instant attention.

One woman will not keep in step with a man with whom she is walking and when she finds that her companion is making efforts to keep in step with her she will deliberately get out of step. She says she is afraid that unison in action with a man might detract from her individuality. I have met several men and women who will not shake hands, some who will not return a greeting or bid good-bye. One man will not pass a church if he can avoid it and will cross the street if he must pass one. So firmly is this impressed upon his mind that on one occasion while I was walking with him and kept him engaged in conversation he crossed the street when reaching a church and re-crossed it when we passed the building, yet was apparently unconscious that he had done so until I called his attention to it. He can give no reason for this peculiarity. One woman will not be on friendly terms with a left-handed man but she gives as a reason for this peculiarly a fortune tellers' warning that she would marry a left-

handed man and she would live unhappily with him. A university graduate believes it is unlucky to touch copper and he will not touch anything containing copper.

It is possible to explain some of these eccentricities by habit, the retention of customs which have become obsolete, possibly by the development of ancestral habits or traits. Some of the apparently purposeless eccentricities may be in the nature of sex lures (which are after all merely manifestations of the instinct for race preservation), since their possessors attract persons of the opposite sex having similar peculiarities. I found several such close social relations between mental freaks of the village.

For the purpose of obtaining access to this class and getting material for this paper I took as a room-mate a man who had been twice in asylums on account of his eccentricities. He graduated from one of the largest eastern universities and studied for the ministry but was totally unfitted for this vocation and became a ranchman. He lost his ranch through mismanagement. When I met him he was working in a government plant, doing night work as he preferred to sleep by day, and earning four dollars a day, a boy's pay in that shop. His pay was dissipated in foolish purchases and loss of time. On one occasion he spent two dollars to save fifty cents on a purchase, wasted the greater part of the day and was unfit for work the following night. While with me he saved the molten candles, remolded them, pulling out strands of wool from a good shirt to make wicks. He thereby destroyed the shirt and then used it for a mop. He put his laundry in a bucket to wash it, went downstairs to buy laundry soap and came back a few days later with a cake of fine toilet soap, having in the meantime forgotten about his laundry. This man had no delusions but he lacked judgment, had a poor memory and had no special sex regard for women, treating them as though they were men. Among his friends was a woman who had just been discharged from an insane asylum and who became my neighbor. They spoke of each other in the most extravagant terms, each believing the other was the most wonderful person in the world. Another friend to whom he introduced me was a middle-aged unmarried woman who had founded a peculiar religious cult; another was an elderly widow, who comported herself like a giddy girl, painted and powdered, dressed in youthful fashion and practised the arts that a certain class of young women practice successfully to attract desirable male companions; another, an artist of some fad school, was apparently a drug habitué, and one was a woman known in literary circles who presented a number of petty eccentricities. Of the two male acquaintances that he introduced me to, one was a pervert, the other was so reticent that I could not get an opinion or expression from him beyond the

customary greeting and routine talk about the weather. Every one of these eight persons was a college graduate and each one had some mental abnormality which betrayed itself in some eccentricity.

Before closing this paper I will mention briefly some of the extraordinary views expressed to me by villagers. Several men and women, married and unmarried, have expressed the view that "couples should have sexual congress before marriage. This would eliminate this factor as the man's primary object in matrimony and satisfy the woman's curiosity." One woman believes that "couples should live together for three months without sexual relations to determine their compatibility. If satisfactory, they should live together in complete marital relations for three months more and then decide if the union is to be permanent or not." A married couple say "couples should marry with the understanding that the husband should be the father of the wife's children, but each may have other sex mates." A sadist: "The more you hurt them the closer they cling." He gave a visible demonstration of this; the woman having been spanked came back for more punishment. The view that "prostitution is a perfectly legitimate means of earning a livelihood" is held by many persons in the village, even by some virtuous married women. A married man says "we are all bargain hunters, but most men buy white elephants." In a discussion between a well-known socialist and a village bohemian the latter said: "You are a political radical and try to impose your views upon others. We are social radicals but do not try to make converts. We are satisfied to let everyone live his own life as he may."

In this paper I have dwelt more particularly with persons who live in the poorer sections of the village and frequent the poorer resorts. The habitues are, however, not all poor and it is not unusual to find men and women who are fairly well to do in some of the poorest and queerest resorts, and persons who one day are obliged to dine in the cheapest restaurants, dine the next day in some of the more expensive ones. As I said before the bohemians of the Latin quarter of New York City are an improvident lot and live according to their means at the moment, without a thought of the morrow. They are not all queer, eccentric individuals of loose morals, despite this popular impression of the people of this quarter, which has been deliberately fostered by mercenary shopkeepers to arouse morbid curiosity and attract sightseers as patrons. The so-called bohemians one sees in these shops are either shamboes or attendants who are used as advertisements like the "ballyhoos" in the Coney Island resorts. The bohemians form a close community, though access is not difficult, but there are also in the village a number of close communities or circles of queer folks to which only their own classes are admitted. Queer

fads and cults occasionally sweep through the village like an epidemic and give rise to eccentricities which are sometimes retained long after the fad or cult has disappeared. Occasionally a fad or cult is maintained by a small circle. Some, like the erotic dance fad, the free love cult, the psychoanalysis craze, the hasheesh eating fad, were certainly the outcome of a perverted moral sense and the eccentricities arising therefrom fall within the meaning of esthesiomania. But since the inherent moral sense is modified by the ever-changing dictates of local society and local statutes, it is not possible to fix a standard of morals applicable to all places, times and classes, and it is rarely possible to say with certainty that apparently purposeless eccentricities arising from a deviation from the dictates of society or the statute law is a form of insanity.

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ILLEGITIMACY IN SWEDEN

Gustaf III of Sweden proposed (1778) to lessen the punishment for the single woman, who had a child, for the purpose of preventing child murder. When the same king (1789) proposed to abolish the death penalty for child murder, the Riksdag (house of representatives) opposed it and the clergy in Christian zeal went so far as to petition for annulment even of the mitigation of 1778. Gustaf III expressed himself in his answer against such a relapse into barbarism and uttered these wise words "Experience does not prove that the former punishment, which the clergy wishes restored, lessened the number of child murders, but caused a pregnant single woman to look upon the child as a misfortune and she extinguished an innocent life for her own salvation. What else is then open to do, but by milder punishment induce her to believe that she is a mother, to help both her and her child, when mostly in need of help, to redress from a fault, but not make her unhappy for her whole lifetime and expose her to misery, want and despair, which finally leads to loss of two lives, one innocent, another guilty."

Abstracts and Gleanings

SEXUAL PERVERTS AMONG PRISONERS

There are many sexual perverts to be found outside of penal institutions and hospitals for the insane, writes Dr. Paul E. Bowers. We are only interested with those sexual anomalies so far as this article is concerned, that show a direct relationship to legal crimes which may be classified as rape, incest, sodomy and necrophalia. But it is to be understood that certain other inversions and perversions of the sexual instinct lead to various other crimes. Murder has often been the outcome of sadistic practices.

Not all expressions of homosexuality are to be regarded as evidences of insanity, yet it may be safely said that the majority of sexual perverts are psychopathic individuals.

Sexual perverts of the most disgusting types are found among the psychopaths.

Whether these anomalies of the sexual instinct are always congenital or not has not been settled, and it does seem that inverse and perverse sexual habits may be acquired early in life by the association with vicious and depraved individuals. The sexual perverts are at any rate an exceedingly dangerous and demoralizing class, which should be permanently isolated to prevent their mingling with others.

Sodomy is not an infrequent crime among prisoners. About one per cent of all admissions to this prison (Indiana State Prison) are for this perversion.

A most constant and strict supervision is kept over the prisoners by the prison officials to prevent this practice, and in those prisons where more than one inmate is housed in a cell extreme caution must be exercised.

Approximately two per cent of all admissions to the Indiana State Prison are for incest. But it no doubt occasionally happens that some of the men convicted of incest are innocent, and that blackmail, hysteria and fraud play a part in such convictions.

During the last five years four and eight-tenths per cent of all the prisoners admitted to this institution were convicted of rape.

The average age of men convicted of rape admitted to the Indiana State Prison is forty-four years plus; ninety per cent. of them showed disorders of the nervous system and an increase or decrease of the tendon reflexes and a general condition of arteriosclerosis; seventy-three per cent. of them were married men in whom the habit of frequent intercourse was established; sixty per cent. of the cases of statutory rape were committed by men over fifty years of age.

ADULTERY AND THE NEW MORALITY

W. A. Bonger ("*Criminality and Economic Conditions*"), is a firm believer in correlation between criminality and economic conditions, and thus between sexual crimes and the economic life. He suggests that the social forms of the sexual life (marriage and prostitution) are in the last analysis determined by the mode of production . . .

In our present society the relation between the sexual life and economic conditions is clear. Everyone knows that the sexuality which occupies a very great place in that part of the bourgeoisie which passes its life in idleness and prodigality, is the consequence of this manner of living. On the other hand, the low intellectual condition of the proletariat is the cause of a sexual life much more intense than it would be if the environment permitted a harmonious development of the whole nature.

As the individuals forming the different classes of society do not differ as to their innate characteristics, the causes of the offense must be found in the environment.

Society is not an immovable body, but everything is in motion. Little by little the conception of marriage has been modified in consequence of the social changes that have taken place; there is a growing number of persons who consider the life in common permissible only when both parties desire it without being constrained by the law. The partisans of this opinion disapprove of adultery, but for different reasons from others who consider it as an infraction of an acquired right. This new morality has been formulated as follows: "What is vile about adultery is that it is an assault upon individual property; it is the disloyalty of the act, the trickery and hypocrisy of it." (E. Ferri).

While finding adultery immoral the adherents of this opinion believe that the law has no right to interfere. Even persons who do not share their point of view believe that the penal code should cease to concern itself with this crime. Hence it comes among other things, that the laws are so drawn that prosecutions are very rare. Bonger believes that adultery will disappear from the list of offenses.

 AN ENGLISH VIEW ON THE HANDLING OF PROSTITUTES

In England the policy of the criminal law is to regard the existence of prostitution as being outside the scope of punishment, and it is only when prostitution leads to disorder that it becomes criminal. W. Clarke Hall ("*The State and the Child*"), believes this to be wise and for the simple reason that to leave untouched those who create the demand while punishing those who furnish the supply, is

contrary to all principles of justice, while to make the former also punishable is impossible.

As to girls under nineteen, the author wants them to be brought before the Courts, not because they have committed an offense in being prostitutes, but because they are still "infants" in the eye of the law, and their treatment should be purely reformative and in no sense penal.

While the author believes that the attempt to stamp out prostitution by law is necessarily doomed to failure, he is convinced that a large number of those "young persons" and women who led this life would abandon it if the path of reformation was made easy for them. The author suggests farm colonies where they would be trained in gardening, needlework and other handicrafts. The life in these colonies should be as free and as healthy as possible; the inmates should be regarded, not as degraded outcasts guilty of a sin greater than all other sins, but as citizens of self-governing communities striving to develop their lives on better lines than they have followed in the past.

Such colonies should be open to all to enter, and those who do so voluntarily should be likewise free to depart.

While there is no doubt that vice will continue to exist, and that a large number of girls will deliberately and wulfully lead the life of prostitutes, it is at least possible to ensure that none *need* lead such a life and that her means of escape from it involves no unnecessary hardship or degradation. By these means, tho prostitution must continue, "white slavery" can be made an end of.

The savage punishment meted out by society to the less guilty of the offenders against the moral law only increased the evils against which it is supposed to guard. Frailty is a far less heinous sin than selfishness and injustice. The father who drives his erring daughter from her home is often looked upon as the embodiment of lofty virtue, instead of being considered a cowardly hypocrite. The girl who might have done good to the state by the bringing up of her child, is deliberately driven to prostitution, while the child is left to die of neglect on a baby farm or to become the inmate of an institution supported by charity or the state.

The penalties decreed by nature for female frailty are in themselves sufficient, yet no effort is spared to add to those penalties every insult and injury which malice can effect or imagination suggest.

ALTRUISM, FRIGIDITY AND PROSTITUTION

According to Dr. O. Effertz ("*Neurasthenia Sexualis*"), frigid women of the lower classes are apt to become prostitutes. During the practice of their profession they always keep a cool head, because they are sexually insensitive and can devote their whole energy and

regulate all their actions towards the plunder of the men who fall victims to their wiles. The author was once consulted by a highly placed courtesan, on account of supposed articular rheumatism. When she was informed of the diagnosis of lues, she asked the writer that he should not therefore think less of her. She was better than her occupation; she had never followed it on account of evil passions; she was quite insensitive; she had done it only in order to provide for her aged parents freedom from care and to secure the future of her small child. She also stated that she owed her success to her coldness, for which condition she was extremely thankful. She never gave herself for less than twenty-five dollars. She made a mock of her colleagues—those stupid and wicked girls who frequently, when their heads were fired by champagne, would give themselves for nothing, and would even run after men.

EROTOGRAPHOMANIA

There are numerous men and women who induce their lovers—male or female, as the case may be—prostitutes, masseuses, etc., to write to them letters with a sexually stimulating content; or also, as very frequently occurs, they themselves write such letters containing numerous obscenities. Such correspondence, filled with ardent erotism, seems recently to have made its appearance as a peculiar refinement of sexuality; this has the effect of a kind of psychic onanism . . . There exists, also, a comparatively blameless, more, or less physiological, erotographomania of the time of puberty, in which most passionate letters are written to imaginary lovers, and the still obscene sexual impulse finds a satisfaction in these erotic imaginations.—IWAN BLOCH: "Sexual Life of our Time."

A REMARKABLE INSTANCE OF GYNANDRY

Gynandry is a form of viraginity and has been defined as follows: A victim of gynandry not only has the feelings and desires of a man, but also the skeletal form, features, voice, etc., so that the individual approaches the opposite sex anthropologically, and in more than a psycho-sexual way. Some observers believe that this form of viraginity is sometimes acquired to a certain extent, and that, too, very quickly when a woman is placed in certain surroundings, as is shown in the case of Sarolta, who was born a female in every sense of the word. At a very early age, however, her father, who was a very eccentric nobleman, dressed her in boy's clothing, called her Sándor, and taught her boyish games and sports. She remained under her father's influence till her twelfth year, and then came under the care of her maternal grandmother, in Dresden, by whom she was placed in an institute and made to wear female attire. At thirteen

she had a love relation with an English girl, to whom she represented herself as a boy, and ran away with her. She was finally returned to her mother, who could do nothing with her, and was forced to allow her to resume the name of Sandor and to put on boy's clothes. She accompanied her father on long journeys, always as a young gentleman; she became a roué, frequenting brothels and cafes and often becoming intoxicated. She had many love affairs with women, always skilfully hiding the fact that she herself was a woman. She even carried her masquerade so far as to enter into matrimony with the daughter of a distinguished official and to live with her for some time before the imposition was discovered. The woman whom Sandor married was described as being "a girl of incredible simplicity and innocence."

Notwithstanding Sarolta's passion for those of her own sex, she stated that in her thirteenth year she experienced normal sexual desire.

Her environment, however, being that of a male instead of a female, her psychical weakness, occasioned by degeneration inherited from an eccentric father, turned her into the gulf of viraginity from which she at last emerged, a victim of complete gynandry.—From Dr. James Weir: "The Psychical Correlation of Religious Emotion and Sexual Desire."

CRUELTY IN CHILDREN

Cruelty is common among children; they delight in breaking inanimate objects, tearing things, hitting animals, smashing caterpillars, tramping on anything to kill it. Among the lower classes boys from five to ten years are notoriously cruel.

But murder, no less than anger, vengeance, and cruelty, is found in children. Caligula at thirteen had a slave cast into an oven for a slight offense. Two children, the one thirteen and the other ten years of age, having a spite against a comrade of seven years, met him in an out-of-the-way place, threw him in a deep hole and stoned him to death. A boy in the State of Iowa (11 years of age) went early in the morning into the room where his grandparents were sleeping and shot them both; seeing his grandfather move he finished him with an ax. He told the boys afterwards, "I did it all alone." The occasion of his deed was the refusal to allow him to do something. Another boy of thirteen stabbed his comrade in the heart because he refused to pay a debt he owed him for a game.—From Arthur MacDonald: "Criminology."

A POOR WOMAN

The wife of a poor laboring man had twelve children. She was accused of murdering her youngest child, aged three, by hanging it to a bedstead. She was observed by a neighbor, who lived opposite, to

enter the house with her child, taking it up two or three times and kissing it previous to entering. In about ten minutes after this she came out of the house, and, having locked the door, went straight to the police station and gave herself up, exclaiming, "I am your prisoner." She was asked what for. She replied, "for hanging one of my children."

Her conduct at the police station was described as perfectly calm and composed, with a quiet demeanor, which she also exhibited when on her trial. Evidence was given by people who had known her for thirty years, who stated that she had always been kind and considerate to her children, especially the one in question. She was of a very religious turn of mind, and was accustomed to walk about the streets with a hymn book, occasionally singing hymns. She was considered more or less eccentric, but not insane. At the time of the trial she made the following statement: "I done it, sir: I am guilty enirely through my husband's ill conduct to me. During the last sixteen years I had three children born diseased, and one he killed before it was born. The reason I did it was because I was weary of my life, and had sooner die than live."

The poor woman was acquitted on the ground of insanity.—
L. Forbes Winslow.

PROPHYLAXIS OF CONCEPTION

Dr. John N. Casanova (*"Physiology and Medical Jurisprudence,"* 1865), notes that the possibility of rendering fecundation ineffectual by artificial means is founded in the fact that if an appropriate foreign body is interposed between the sexual organs of the male and those of the female sub coitu, fecundation will not take place, because that body will stand as a bar, or impediment, to the absorption of the aura spermatica emitted against it in the act of copulation, and will interfere with the vital affinity called forth in the contact. Moreover, Casanova continues, there are other means to render conception impossible, some of which are known to have been employed by Indian females in Peru. But it was impossible to discover any of them on account of the secrecy in which they are kept by those who profess and practice that specialty. All that one can say is that they use certain kinds of plants. Certain kinds of plants have accidentally been found to possess the power of causing sterility in mares, who eat them unconsciously and thus become barren; among which is the juicy stock of the *Zea Mais*, when perfectly ripe. Casanova suggests that this vegetable may be one of those used with success among the females of Peru with the object of rendering themselves unproductive of a future being.

Furthrmore, Casanova refers to writers on chalybeate waters

who have observed that the use of these waters and the inhalation of the mineral emanations from the atmosphere and the springs, by healthy and prolific females residing for a long time in the neighborhood of those places, has, in many instances, produced sterility. Casanova has noticed the same phenomena with similar waters among the Indian women, in several localities of South America. This peculiarity of ferrum alone, or of its combinations with other substances in the waters of a much celebrated place called Salvador in Peru, has induced the author to recommend the sojourn in that locality, to excessively prolific women suffering from the effects of too often and repeated parturition, as a prophylactic means of conception, which has proved efficacious in more than one of those unfortunate beings.

Casanova says that to copulate during the period of menstruation is another prophylactic means against conception, as it has been proved, he believes; that no woman can conceive while in that state.

According to Casanova the prophylaxis of conception is a therapeutic measure, a necessary evil justified by the results obtained from it, namely: the restoration of health, and the preservation of life of mothers laboring under certain ailments where parturition would be rendered impossible unless aided by dangerous mechanical means; and in cases where a prolific mother suffers from too repeated pregnancies and when her physical condition requires a total discontinuance of future misfortunes of the kind. The author has advised prophylaxis of conception in such circumstances, with great comfort and safety to the patient, and the possibility of future conception became null.

PATHOLOGICAL RESULTS FROM SEX REPRESSION

The evil results from the contemporary excessive sex repression and regulation are to be witnessed on every hand. Excessive sex repression leads to both the extremes of sexual abnormality, namely, erotophobia and erotomania. The fear of sex which is likely to be aroused by the ideas and beliefs which underly such repression leads to sexual frigidity and various psychiatric diseases, such as hysteria, psychasthenia, certain forms of insanity, etc. . . . On the other hand, excessive sex repression drives many persons to the other extreme. If unusual difficulties are placed in the way of the satisfaction of sexual desires, these desires may become irritated and accentuated to a high degree, and an abnormal interest in sex may be aroused. The gravest manifestations of this erotomania are in the form of rape, abduction, seduction, various sexual perversions, etc. Its milder manifestations are in the forms of pornographic art and literature, undue emphasis upon sex in literature and art, the exaggerated rôle played by sex upon the stage, etc. All of these pathological manifestations are indications of suppressed sexual desires struggling to ex-

press and gratify themselves. Indeed, the somewhat hectic quality of our modern civilization is undoubtedly due in part to excessive sex repression. So that the ascetics, prudes, vice crusaders, and all other persons with prurient minds who are zealously engaged in trying to suppress these manifestations of sex are themselves to blame for them at least in part. The only effective preventive of both erotophobia and erotomania manifestations is a satisfactory sex life for all human beings.—Maurice Parmelee: "Personality and Conduct."

PROJECTION IN A CASE OF HYSTERICAL NEUROSIS

Dr. H. W. Frink ("*Morbid Fears and Compulsions*"), has frequently met with neurotic patients who very much resented being told that their trouble was psychic. In his experience this always means that they do not only have some reason for knowing that the condition is psychic but that they connect it, usually rightly, with something sexual of which they are ashamed. The craving of the neurotic to find some physical cause for his trouble, intestinal indigestion, eye strain, overwork, etc., is really an effort to find some other explanation for the neurosis than the sexual, which he vaguely senses to be its real cause.

The following is a case in point: The writer was consulted by a girl of eighteen suffering with attacks of intense pain in one side of her face. Her family physician and one or two other doctors who had seen her were not quite certain whether these pains were of organic origin (tic douloureux) or psychic, that is to say, hysterical; and she was sent to Dr. Frink to have this question settled. When, after the first examination, the writer intimated to the girl and to her mother that the malady was not organic, the young woman became very angry, and both to the writer and later to her family expressed in no uncertain terms her very great contempt for him in not being able to recognize an out and out organic disease when he saw one. Nevertheless, she returned for treatment, and it was finally established that her extreme emotional reaction against the writer's view as to the nature of her pain was essentially a defense against the projected knowledge that the writer was right, for it appeared that these attacks of pain came on when the young woman was indulging in erotic day dreams, and then only; that she never had them apart from these dreams; that they lasted only as long as she kept on dreaming; and that she could, at any time, stop them by stopping the day dream. Thus she had every reason to know that they were of psychic, rather than of somatic origin. She was a Catholic and she knew that if she were to confess to the priest that she was having such phantasies he would tell her they were wrong and that she must stop them, a thing she was unwilling to do. As a way of evading this, her mind formed

a compromise in the shape of the pains, which served the purpose of a punishment and a penance for the phantasies she regarded as sinful, and thus in her opinion to a certain degree absolved her from the obligation of confessing them and from the sin of not doing so.

What she attacked as a manifestation of the writer's stupidity was really a projection of her own unwilling knowledge that her pains were not organic.

PREGNANT WOMEN WITH INTACT HYMENS

Dr. D. B. There are a number of cases of intact hymens in married and pregnant women on record. The following two cases are cited by Thoinot:

INTACT HYMEN IN A GRAVIDA

Two ladies came to Budin's office. "Doctor," said the elder, "I have brought you my daughter; she has been married fourteen months, and nevertheless she continues to be a virgin. The situation is becoming intolerable."

The examination of the genital organs showed that they were regularly formed, only the vaginal orifice was very narrow and absolutely intact; this orifice was very close to the urethra, and the hymen had the form of a crescent. The introduction of the index finger was, nevertheless, possible, and palpation showed the signs of a pregnancy of about three months. The mother and daughter were greatly surprised; they were ignorant of the possibility, the frequency even,—relatively, of course,—of pregnancy with an unruptured hymen.

INTACT HYMEN IN A PREGNANT PROSTITUTE

A prostitute 21 years old, a syphilitic, came to the lying-in clinic; she was seven months pregnant (her first pregnancy), and the child was dead. The examination of the genital organs showed that the vaginal orifice was intact; the hymen formed a complete circle. She was delivered of a dead, macerated fetus without losing her hymen, and so returned to her occupation as intact as she had entered the clinic.

A REMARKABLE CASE OF PRECOCIOUS PUBERTY

Dr. Mata, in his "*Tratado de Medicina y Cirurgia Legal*," Madrid, 1846, reports a case of precocious puberty which he saw in the Spanish metropolis, of a girl four years of age, who had regular menstruation since she was three years and three months old. She measured at that time four feet in height and her physical organization was in a state of full puberty. Her intellectual faculties were also much more unfolded than those generally observed in children at that age. Her sexual organs were covered with fine hair, and the

tout ensemble formed a "type of anatomical virginity." Her muscular powers were so great that she could raise herself whilst sitting on the ground with heavy weights on her arms, without using her hands. She was born in Andalusia; her name was Maria del Rosario Perez; and she was exhibited for money at Madrid.

PATHOLOGICAL ACCUSATIONS

Lombroso ("*Criminal Man*"), directs attention to a peculiarity chiefly found in hysterical women, namely, the irresistible tendency to lie, which leads them to utter senseless falsehoods just for the pleasure of deceiving and making believe. They sham suicide and sickness or write anonymous letters full of inventions. Many, from motives of spite or vanity, accuse servants of dishonesty, in order to revel in their disgrace and imprisonment. The favorite calumny, however, is always an accusation of indecent behavior, sometimes made against their fathers and brothers, but generally against a priest or medical man. The accusations, in most cases, are so strange and phantastic as to be quite unworthy of belief, but sometimes, unfortunately, they obtain credence. The commonest method adopted for spreading these calumnies is by means of anonymous letters. In one case, a girl of 25, belonging to a distinguished family, pestered a respectable priest with love letters and shortly afterwards accused him of seduction. Another girl, aged 18, informed the attorney for the State that she had frequently been the victim of immoral priests and accused one of her female cousins of complicity. According to her story, while praying at church, a certain Abbot R. took her into the sacristy and entreated her to elope with him to Spain. She refused indignantly, and hoping to soften her, he twice stabbed himself in her presence, whereat she fainted and, on recovering consciousness, found the priest at her feet begging forgiveness. She further accused her cousin of having taken her to a convent, where she was seduced by a priest, the nuns acting as accomplices. A subsequent medical examination proved that no seduction had taken place and that she was suffering from hysteria.

In another case, a girl of 16, the daughter of an Italian general, complained to her father that a certain lieutenant, her neighbor at table, had used indecent language to her. Shortly afterward a shower of anonymous letters troubled the household—declarations of love addressed to the girl's mother, and threats to the daughter. It was discovered that the girl herself was the writer of all these letters.

THE DOUBLE STANDARD OF SEX MORALITY

Correa Moylan Walsh ("*Feminism*"), points to an absurd notion which is becoming widely advocated and accepted as if it were

self evident. This is the demand for the same standard of morality in sexual matters for both sexes. On this subject there has been much loose thought, even on the part of persons not otherwise feminists. For example, Malthus wrote: "That a woman should at present be almost driven from society for an offense which men commit nearly with immunity, seems undoubtedly to be a breach of natural justice." Walsh says this is an error which underlies most of the talk of the sort. The fact is that some women are almost driven from society for committing an act which no man can commit—that of bearing a child without a recognized father; while other women are kept beyond the pale for pursuing a profession (prostitution) which comparatively few men pursue, or for which, when a man pursues it, he is condemned still more fiercely. Walsh points out that men and women can no more perform the same sexual act, than a gun and a ramrod can perform the same act.

Nature having made the difference, rather strange is the notion that it violates "natural justice" for men and women to be treated differently for doing different acts—and committing different offenses. Men and women may perform corresponding actions, and when this is the case, the world is usually less severe on the woman than on the man. A well known literateur was not long ago ruined for engaging in a practice which mutatis mutandis, women are permitted to enjoy with impunity. Habitually women indulge in sensual closeness of intercourse with one another such as is not tolerated between men. Which is it, then, that the egalitarians desire to have altered—that the women shall give up hugging and kissing one another, or the men shall take it up? So again a man who should say he loved another man would be shunned; but nobody thinks anything of it when two women are in love with each other.

It is precisely in sexual matters, which are different in the two sexes, that a natural difference does and must exist in morality. Other matters are common to men and women as human beings, and with reference to them their morality is the same. It is the same crime for a woman as for a man to lie, to cheat, to rob, to murder. Curiously, however, it is in these matters—so perverted are our modern ideas—that a distinction is not infrequently made: the man who murders his wife or sweetheart is hanged; the woman who murders her husband or lover is acquitted.

[At last we have something new and refreshing on this threadbare subject.]

OLD MAIDS' INSANITY

Dr. Bernard Hart, (*"The Psychology of Insanity"*), calls attention to a mental disorder known as "old maids' insanity." For ex-

ample an unmarried lady of considerable age and of blameless reputation, begins to complain of the undesirable attentions to which she is subjected by some male acquaintance. She explains that the man is obviously anxious to marry her, and persistently follows her about. Finally, certain trifling incidents lead her to believe that he is scheming to abduct her by force, and on the strength of this she perhaps writes him an indignant letter, or lodges a complaint with the police. Investigation follows, and it is found that the man is not only entirely innocent of the charges levelled against him, but that he has never expressed the least interest in the lady, and is probably hardly aware of her existence. The lady is certified to be suffering from "delusions of persecution," and is removed to an asylum.

In commenting on cases of this order, Dr. Hart points out that the patient's sex instincts have been allowed no normal outlet, and have finally become sternly repressed, generally with an exaggerated development in consciousness of the opposite quality. This letter, of course, constitutes the **prudery so frequently observed** in such cases. The repressed instincts obtain an indirect expression by the mechanism of projection. The desires originating therefrom are roused to activity by the man in question and the real state of affairs is that the lady is in love with the man, but, owing to the repression, the mind will not acknowledge that these ideas and emotions are part of itself, and finds a solution of the conflict by reversing the significance of the desires and projecting them upon their own object.

COURTSHIP

Sexual appetite consists not only in the desire for sexual congress, but also, in its normal development, in a longing to fondle and to be fondled by the attractive individual of the opposite sex; a longing which may be satisfied by the mere presence of the person, or picture, or other reminder of its object. This desire for what we might call, in the terminology of zoologists, courtship, may exist when there is no conscious wish for sexual congress, or even in cases when cohabitation is impossible, *e. g.*, in cases of vaginism, or in absence of the vagina. It is no doubt true that women are much more frequently satisfied with courtship than men; and it is often the case that they prefer it to sexual intercourse.—Dr. S. Bacon, *Am. J. of Dermat.*, 1899.

[Will those who care to part with them send us their July, November and December, 1918, issues of this Journal? We will send interesting pamphlets in return.]

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THREE BRIEF PSYCHOANALYSES

By *Samuel A. Tannenbaum, M. D., New York*

The psychoanalyst is seriously handicapped in the reporting of his cases by the fact that the patients' symptoms are usually so numerous and so intertwined that they cannot be sufficiently disentangled for a satisfactory brief analysis. A complete analysis of all the symptoms would require, in the case of such a neurosis as one usually encounters in general neurological practice, a volume or two. Cases presenting a single symptom are only very seldom met with. In the ordinary case each individual symptom is the net product of the interaction of so many psychic factors or motives, technically known as "complexes" (a much overworked term coined by Jung), that a completely satisfying analysis would require more space than is permissible in a medical journal.* This is a regrettable circumstance for there is nothing more convincing to the neutral observer and to a patient than an adequate analysis of a symptom from which a neurotic has been suffering and which has disappeared upon analysis. Ferenczi has demonstrated this in an exceedingly interesting and valuable paper on transitory manifestations that bob up and disappear during the analysis. In the following pages I shall present the analysis of two groups of symptoms and a dream which happily proved to be free from the difficulties aforementioned and which therefore lend themselves to a brief presentation.

CASE I.—Jack was twenty-two years old, unmarried, very timid, and self-conscious. He went to church every Sunday and was quite pious. He had taken his degree in one of the professions and was connected with one of the universities. His parents were poor and seemed not to think that Jack needed any money; the family consisted of six persons and there wasn't any money to spare. Jack was earning only enough to pay for his books and clothes, lunches and carfares.

*There is another reason why in this country, and this country only, a completely satisfying analysis cannot be published. That reason is our narrow, prudish censorship. Psychoanalysis deals mostly with sexual themes, with memories of infantile sexuality, with sexual antagonisms and perversions. To psychoanalyze a patient properly perfect freedom of expression and frankness in telling the history are required. If an attempt were made to publish everything that the patient tells us or the doctor discovers, that publication, even if strictly medical, would be barred from the mails. It therefore becomes necessary to hem and to haw, to cut out, to abbreviate, to disguise, to use a foreign language, etc. Under such circumstances a perfectly frank and satisfactory analysis is impossible.—W. J. R.

Jack was troubled with gastric symptoms, an almost constant heartburn, indigestion, fitful cravings for food even when he knew he couldn't be hungry, foul eructations and the expectoration of offensive saliva every morning. He had great difficulty in concentrating his attention on his studies and found that he wasted a lot of time in aimless work.

He applied for treatment in one of our clinics and was assigned to the section for diseases of the stomach. After several months of treatment and the consumption of gallons of the mixture of rhubarb and soda he was transferred to the neurological department as a case of "neurasthenia." After he had consumed several gallons of bromides he was re-transferred to the stomach department. So it went for almost two years. Then one of the physicians at the clinic realized that he was dealing with a psychoneurosis and brought him to me for analysis. Fortunately Jack was a very intelligent young man, knew a great deal about psychology, and was cured of his "chronic dyspepsia" by one hour's analysis which brought out the following facts:

No matter what Jack was doing, reading or studying, his mind persisted in wandering off to the one great and absorbing theme: woman. How could he possibly establish a relationship with some accommodating female who would be free from venereal disease, free from a desire for money, and whom he could trust. He was determined not to enter into an entangling alliance; he was young and had to be careful about his future. His parents had made great sacrifices in his behalf and built their hopes on him. And so the months and the years went by and Jack was still "virtuous." He had not known woman. But he had discovered that he could get respite from restlessness and irritability by masturbating occasionally. Of course this troubled him; physiological as well as religious considerations made it impossible for him to look upon his conduct approvingly.

The reference to physiological considerations induced me to question him along that line. He had been taught that when a person masturbates he weakens his mental powers inasmuch as the semen is derived from the spinal cord and thence from the brain. To minimize the dire results of onanism he had hit upon the idea of clutching the penis prior to the emission and thus forcing the vital fluid to take a backward course into the bladder. He conceded that in this way some of the precious seminal fluid was lost for he had noticed that the urine was white after he had indulged in onanism. But he was quite sure that the larger portion of the semen was retained in the bladder and was transferred thence into the stomach through a tube connecting these two viscera. In the stomach the semen underwent fermentation and partial digestion; the fermentation products gave rise to the pyrosis and other symptoms complained of.

All I had to do now was to point out to him that there was no tube connecting the stomach and the bladder and that consequently all his symptoms were the products of auto-suggestion and emanated from an unconscious desire to punish himself for indulging in a sinful practice. I also explained to him the source of the semen and the harmlessness of moderate masturbation—and the symptoms of his conversion hysteria disappeared.

CASE II.—One day not long ago Mrs. B. called on me to inform me that her husband, who had gone through a partial psychoanalysis some months before, was suffering from sexual impotence and was so unhappy about it that he was growing gray and haggard. I promised to look into the matter and assured Mrs. B. that her husband's malady was unquestionably temporary, that it could not be due to old age (as he and she imagined) for he is only 42, and that the trouble must have a psychic basis (as almost all cases of *impotentia coeundi* have).* In response to a telephone call from me Mr. B., not over-confident, called a few days later and laid the following facts before me:

For several months past he had been partially impotent during most attempts at coitus. Either the erection was unsatisfactory and inadequate or, if he succeeded in penetrating, it would subside before the orgasm. He had noticed that during coitus he was very apt to lose interest in what he was doing. In seeking to ascertain what brought about this loss of interest and the imperfect erections, he realized that he really was not impotent during all attempts at coitus; sometimes he was quite normal and at times even experienced a more than ordinarily exquisite orgasm. This happened about one-third of the time. Another third of the time he was able to complete the act but without much satisfaction either to himself or Mrs. B., and the other third of the time he failed utterly. Why this difference?

This question brought out the startling fact that Mr. B. experienced no difficulty and obtained the best results if his partner assumed the knee-chest position. The mere thought of that was sufficient to provoke an erection and a pleasurable fantasy. But the fondness for

*Here the Editor cannot help taking issue with his esteemed and always welcome contributor. "Almost all cases of *impotentia coeundi*" have a psychic basis? Well, well. This he cannot permit to pass uncontradicted. In the Editor's opinion there are extremely few cases of impotence that have a purely psychic basis. So few as to be practically negligible. There are many cases where the psychic and physical factors are combined, but purely psychic cases of impotence—we will not say that they do not exist, but they are too rare to play any rôle in a sexologist's practice. In the Editor's opinion such cases are no more frequent in comparison with physical impotence than are cases, let us say, of psychic blindness or psychic deafness or psychic aphonia in comparison with genuine physical blindness, deafness and dumbness. Psychic causes, such as fear of interruption or detection or something repulsive in the female partner may cause temporary impotence, but these are not the cases to which people refer when they speak of psychic impotence.—W. J. R.

this unusual position was not mutual and Mr. B. therefore urged it only with reluctance and as a last resort. Mrs. B., on the contrary, preferred to lie partly sideways, holding her husband in her arm (as a mother her baby). She thought that this assured a more intimate union between phallus and clitoris. But Mr. B. could not adapt himself to this because he knew something more gratifying. Besides, the relations between him and his wife were quite strained, owing to a failure to understand each other, and he would not yield up his likes and dislikes for hers. They had only recently been married and had not accommodated themselves to each other. To him she was extravagant, wasteful, argumentative, unsystematic and careless about details and order. To her he was petty, too attentive to trifles, economical, financially inadequate, and a "crank." They were not happy. He did not like the position she liked; she did not like the position he liked. In the normal position his mind was occupied by such thoughts as these: "I wonder shall I succeed this time; I must succeed; now she is wondering whether I'll succeed; I am like an acrobat at a circus doing his little trick; he must succeed or incur the contempt of his audience." Busied in such thoughts, he hardly noticed that the erection was failing until it was too late. Then he would think, "I don't care to do this anyhow," and the erection would disappear. Then came disappointment and remorse. If Mrs. B. would be kindly disposed she would offer to assume the position he liked; then "all losses were restored and he would not change his state with kings."

The partial impotence is now partly accounted for. Mrs. B. is not the love-object that Mr. B.'s narcissistic libido requires. The mental preoccupation diverts the psychic energies from the task in hand and results in impotence. But this does not explain why the knee-chest position brings with it perfect potency. Asking the patient to concentrate his attention upon this theme, I point out to him that coitus in that position is not normal for human beings but closely resembles coitus *more ferarum*. Mr. B.'s face suddenly lights up and he exclaims: "That brings back a host of memories! Did I ever tell you that I used to attempt coitus *cum equa* when I was a boy about fourteen or fifteen and living in the country? We used to have *equam unam*, the outlines of whose posteriors I admired very much and which I loved to watch in the performance of her excrementory functions. I often indulged in fantasies about her. After I had reached the age of puberty this mare was delivered of a colt which interested me very much and whose outlines I admired as it grew older. I used to haunt the stable to watch her. . . . And now it strikes me that when I indulge in coitus in what may be called *more ferarum*, I always have a vision of the posteriors of that

colt." In other words, the failure of successful normal coitus was followed by a regression of the libido to a period in the evolution of the sexual impulses in which there had occurred a dangerous fixation. It is a great pleasure to add that with this analysis the patient's difficulty in coitus disappeared and that thenceforth normal coitus has resulted in perfect gratification and there has been no thought of or desire for what some might call a perversion.

ANALYSIS III.—The following analysis of one of my own dreams is added as a sort of supplement to my essay on "how dreams are really interpreted" which appeared in "The American Journal of Urology and Sexology," January, 1919.

I dreamt that *I was looking at the back of my neck by the aid of a round mirror that I was holding in front of me in my left hand. I was pleased at my cleverness in having found such a simple way of seeing the back of one's head. I noticed that the back of my neck was free from anything that might attract attention to it but noticed also that its color was much darker than mine and that the hair was not cut like mine; with this came the reflection, "that's not my head."* I was strongly tempted, on awaking, to add to the last sentence in the dream the words, "with a great deal of satisfaction." To analyse this dream I shall divide it up into fragments and associate freely to them on the theory that the dream (*i.e.*, the manifest dream) is the condensation product of all these associated ideas (*i.e.*, the latent dream thoughts).

The back of my neck.—The day before the dream I had a small pustule on the left side of my neck (note that in the dream I held the mirror in my left hand) and had reluctantly put a gauze dressing on it. I am not often troubled with such pustules and when they do occur they annoy me inordinately because I am afraid of infection and am apt to anticipate or recall boils, carbuncles, operation, illness, death. I greatly dislike attracting attention to myself by wearing a surgical dressing, especially on my neck. Thoughts about the pustule were in my mind just before I fell asleep the night of the dream. In the dream I see no surgical dressing and no evidence of a pustule, wish fulfilments, of course.

The back of my neck had occupied my attention for several days because I was conscious of the fact that I needed a hair-cut and was annoyed to think that owing to my habit of shaving myself the hair on the back of my neck was probably not as neat as it ought to be and might subject me to unfavorable criticism. At the barber's I was always conscious of a sense of irritation at the hasty manner in which the barber held up a mirror behind my head to show me how my hair was trimmed without giving me a chance to see. In the dream I find

a very easy way for seeing the back of my head and am pleased with myself.

On the day preceding the dream-night I was childishly *pleased with myself* for the ease with which I had overcome a little girl patient's resistances to the examination of her nasal fossae and had explained to her the use of the forehead mirror (such a one as I saw in the dream).

The color of the neck and the cut of the hair at once reminded me of a friend, Dr. X., a laryngologist. At this point in the analysis I was strongly tempted to call a halt and to dismiss the association with this physician as irrelevant, but a friend to whom I had narrated the dream urged me to continue with my associations. Realizing the justice of his implied rebuke, I produced the following associations:

Some four weeks before the dream I had been consulted by a man who had been treated without benefit for an irritation in the pharynx and a sore on one lip for almost five years. The specialists and professors who had had him in charge could not agree on a diagnosis; some said syphilis and others tuberculosis. Wassermann repeatedly negative. A throat specialist had swabbed his throat for two years. It occurred to me to examine his larynx and I found a very thick and ulcerated epiglottis and swollen arytenoid cartilages. This discovery flattered me immensely but I was undecided as to whether I was dealing with syphilis or tuberculosis. So I sent my patient to my friend, Dr. X., who made a positive diagnosis of specific disease. The patient and I were elated at this for it gave him the hope of a cure. I began vigorous antisiphilitic treatment but the patient was not doing well; he was complaining of pain in the larynx. Thereupon he consulted another throat specialist who diagnosed tuberculosis and advised cauterization of the larynx. Then the patient consulted another laryngologist who also diagnosed tuberculosis of the larynx and referred him to still another laryngologist who also made a diagnosis of tuberculosis and suggested a radiographic examination of the chest (although physical examination of the lungs had revealed nothing abnormal). A section of tissue from the epiglottis showed tuberculosis. The X-ray examination of the chest showed that both lungs were studded with innumerable tubercles. By this time I was no longer so pleased with myself and almost wished I had not examined the patient's larynx or relied so much on my friend with whom my patient was now upbraiding me. In the dream I am very ungallantly throwing all the blame on my friend, the back of whose neck I see so clearly. That is why in the dream I use the inappropriate words, "that's not my head," using the word "head" in the sense of "mind," when I should have said "that's not my neck." It gave me *a sense of satisfaction* not to have been the one to make the wrong diagnosis. On awaking I must have been unconsciously pleased at

having exonerated myself even though it involved throwing the responsibility on my friend.

It is apparent from the above analysis that the following factors served as dream inciters: the pustule on the neck, the examination of the little girl's nose, the interview with the tubercular patient and the thoughts about my hair. In each instance a painful affect (emotion) is nullified or compensated for by a pleasurable one, the net product of them all being a feeling of satisfaction. In the dream my neck is free from any blemish, there is no unpleasantly attractive surgical dressing; I see the back of my neck with ease and a feeling of satisfaction, and, most important, I am not to blame for the incorrect prognosis and treatment in the case of tubercular laryngitis.

It is needless to say that in my waking state I could not have invented a situation combining all the above features and at the same time eliminating the unpleasant emotions and retaining the pleasurable emotions. The dream is also well calculated to illustrate the essential egoism of the unconscious and the withdrawal of the libido from the objects of the outer world. Self-love guides and actuates the dream.

For The American Journal of Urology and Sexology.

MISCELLANEOUS CASES OF RAPE*

By * * *

FALSE ACCUSATION OF RAPE—OBJECT: EXTORTION

A cobbler's daughter, aged 11, showed gonorrhœal infection. Her mother had accused a perfectly irreproachable man of having violated and infected her child when she was making purchases in his shop. The labia majora were gaping, the clitoris was unusually developed, the introitus vaginae was inflammatorily reddened, and there was no deception in its being very painful to the touch; the hymen still existed, but much dilated, and true gonorrhœa was actually present. The report of the medical expert stated that there had not been complete immission, but an attempt thereat had been made by a male organ infected with gonorrhœa; further investigation proved the correctness of this opinion, but not of the accusation.

It was ascertained that the mother, after having attempted in vain to extort money from the merchant, had given her child to her own paramour whom she knew to be infected with gonorrhœa, and with which he had infected herself, with the intention of terrifying the merchant at the result which was to be expected, and making him give her a large sum.—Related by DR. J. L. CASPER: "Handbook of Forensic Medicine."

*With this article I will conclude the series of cases of false accusations of rape.
—Editor.

BOY OF 16 FALSELY ACCUSED OF RAPING LITTLE GIRL

A woman entered a complaint with the Police Commissioner that her little girl, aged three years, had been raped by one of the apprentices of her husband, a boy of sixteen years. She showed in support of her statement the clothes of the child, which were spotted with blood. There had been, this woman claimed, an attempted introduction of the penis and then friction with a piece of wood.

On examining the child the expert recognized that the genital organs were intact: there was only a cutaneous excoriation, on the upper inner part of the left thigh near the labium majus. The flow of blood, then, must have been very slight. The child herself gave no information. The expert, suspicious, soon noticed that the spots of blood soiling the garments presented in evidence (dress, skirt, chemise) were only present on the outer surface: in no case had they completely soaked through the cloth.

The situation of the spots, their abundance, their form, clearly could not proceed from the excoriation observed on the child. Finally, it was discovered that this woman had her menses at the time at which she claimed that her child had been raped, and that she had wiped herself with the child's clothes in order to spot them with blood and so furnish evidence in support of her statements.—Cited by DR. L. THOINOT: "Medicolegal Aspects of Moral Offenses."

FALSE ACCUSATIONS OF INCEST MADE BY A LAWYER

Great attention was excited at the investigation of a lawyer, who, from some sordid money matter, had asserted that two of his wards, now grown up, had, twelve years ago, when the boy was eight and his sister eleven, incestuous intercourse with each other, and that the boy had five times a day consummated coition. A now [that is to say, when this was written] deceased young physician had in his time certified "that the lower part of the boy's penis was quite sore, that he was pale and flabby and his eyes deep sunken, that the girl, on the other hand, was rosy cheeked, strong and vigorous, but that her vagina was wider than usual, and inflamed, *so that it was to be assumed*, that the boy had complete intercourse with his sister!

The girl, now aged 21, denied everything, and only confessed to having then practised masturbation. A most careful examination showed her to be a perfectly uninjured virgin, in particular, she had a quite entire circular hymen slightly fimbriated on its left border.

The promoter of the accusation, the rascally lawyer, was for this and his other crimes condemned to two years and a half imprisonment, to a fine of five hundred thalers (£75), and to three years deprivation of the rights of citizenship.—Related by DR. J. L. CASPER: "Handbook of Forensic Medicine."

FALSE ACCUSATION OF RAPE, INCEST AND SODOMY—
OBJECT: DIVORCE

Dr. J. L. Casper ("Handbook of Forensic Medicine") writes that in a divorce case the parties of which belonged to the very lowest class, the wife had brought the most horrible accusations against her husband, particularly that he had practised the most unmentionable wickedness with herself, and that he had violated his own daughter two years and a half old. A surgical certificate had testified to the "absence of the hymen in the child." This was false; the hymen was present, and not the slightest anomaly was found in the genitals. In regard to the other abominations, the examination of the husband "had not revealed anything that could in any wise be regarded as supporting the accusations of the plaintiff."

LYING CHILD FOUND OUT BY TRICK

By a clever artifice, Dr. Brouardel showed up the fraud of a false accusation and took a child in the very act of lying in the following case:

A little girl claimed that she had been "*touched*" by an individual whose name she no longer remembered. Various names were repeated to her, and finally that of a *foreign diplomat*. "Oh, yes!" cried the child, "he was the one. Now I remember."—Cited by DR. L. THOINOT: "Medical Aspects of Moral Offenses."

SOLDIER FALSELY ACCUSED OF FELONIOUS ASSAULT OF YOUNG GIRL

A soldier, named Fitten, was on guard at a hospital of Dublin, on Friday, the 15th day of August, 1851. Two little girls, daughters of a pensioner, one aged 6½ and the other about a year older, were remarked playing with the soldier during the course of the day. In the evening he was sitting with the children upon a bench, and subsequently with the younger child on his lap. Upon the Tuesday following the younger child complained to her older sister of having a discharge.

The mother noticed the child's linen soiled with a yellowish discharge, which she found proceeded from the genitals. She at once asked the child who had been with her, particularly upon whose lap she had lately sat.

Fitten, the soldier, was named, and the usual course of interrogating was gone through. The woman rushed with her child to the nearest medical practitioner, who confirmed her suspicions by telling her the child had gonorrhœa. The mother proceeded at once from the doctor's to the police office, and made her complaint. The soldier was arrested and committed to prison. He was examined and found

perfectly free from either gonorrhœa or syphilis. The case was tried before the Chief Baron at the October Commission. From the amount of corroborative evidence, it was believed there would be a conviction; and, as the man did not bear a very good character in his regiment, there was but little sympathy for him. However, in the cross-examination it appeared that the crime, if committed at all, must have occurred within ten feet from the sentry box. Furthermore, the surgeon of the regiment bore testimony to the healthy condition of the man, not only at the time of his arrest, but immediately before the date of the offense, as, being a soldier, he had inspected him weekly. He also bore testimony to the nature of the disease with which children are sometimes affected.

The Chief Baron in charging the Jury, said it would be a very happy thing for all parties concerned, if the Jury could, after the evidence, come to the conclusion that the crime had not been committed, and that the whole affair was a mistake. The prisoner was acquitted.—As reported by DR. W. R. WILDE: *Medical Times and Gazette*. London, 1853.

GIVING BIT OF SUGAR TO YOUNG GIRL LEADS TO ACCUSATION OF INNOCENT MAN

In the first part of the last century, a great number of cases of infantile vaginitis occurred in the dirty lanes and close unhealthy localities of Dublin. The first of these cases was that of Margaret Walsh, aged $9\frac{1}{2}$, in whom the disease appeared in a very violent form. Upon the discovery of the disease by the stepmother, she at once accused the child of impropriety, and demanded the name of the person who had diseased her.

Upon the child's denying all knowledge of such, she was forthwith soundly flogged and repetitions of the punishment promised until she confessed. Names of different persons were suggested, but still the child said she could not remember any of them having offended her. Finally, an elder sister who was present during one of these scenes of torture, reminded the child of an old pensioner named Barber who resided in a distant part of the city, but who was formerly a neighbor of hers, having given her a bit of sugar some months before.

This she acknowledged and then arose the accusation. Mother and child rushed to the police office. The accused was immediately arrested, carried before the magistrate, and, upon the evidence of the child and the police doctor, committed for trial and sent to prison. Under oath, the child stated that the prisoner had taken her into the open hall of a house, and she then entered into a most minute detail of the whole circumstances of the transaction. She also swore

to having had intercourse with the prisoner several times during the previous eighteen months.

The case for the Crown broke down, and the medical officer of the police said that he could not undertake to swear that the child was not infected with the infantile leucorrhœa which was common among the children of the lower orders.

The prisoner was discharged, with, however, that suspicion against his character which, among persons of his own class, is not easily eradicated, while the unhappy child was stigmatised as a young prostitute who had acquired gonorrhœa when little more than nine years of age.—As told by Dr. W. R. Wilde: *Medical Times and Gazette*. London, 1853.

PHYSICIAN ACCUSED OF INDECENT ASSAULT

A practitioner of medicine was accused of having committed a grossly indecent assault upon a girl, Mary, aged eleven, by "feeling under her frock." The child was mentally far beyond her age. She described the alleged misconduct not with the timorous shamefacedness or shy embarrassment of a child of eleven, but with the bold impudence and vulgar assurance of a much older girl of the lowest class. She was perfectly sound, both in general health, and also as regards her genitals and anus, except that she asserted that she suffered from convulsive attacks daily, and the attendants of the hospital stated in confirmation, that she had already eight attacks in one day. It was remarkable that the child declared that she had suffered from the attacks for two months, and correctly enough described the second of September as the day upon which she was attacked, whilst she did not know what was the name of the present month, nor how many weeks there are in a month.

From this explanation of the expert and on account of the suspicious looking nature of the whole affair, the prosecutor did not pursue the case further.—From Dr. J. L. Casper: "*Handbook of Forensic Medicine*."

VAGINAL DISCHARGE IN BEGGAR GIRL LEADS TO ACCUSATION OF INNOCENT MAN

During an epidemic of infantile leucorrhœa in Dublin, a beggar child, residing in a dirty, unhealthy lane, leading from one of the principal markets, was in the habit of receiving bread and other charities from Tracey, the butler of a solicitor. Upon a certain day, the master of the house, when going out to dine, observed her at his hall door, waiting to receive the usual charity given her at such time. He desired her to go away from the place.

Some time afterwards, the mother having discovered a vaginal discharge and excoriation in her child, put her thru the usual course of examination, and then brought her to the police office where she charged the servant of the gentleman alluded to with having violated her.

The child who detailed her story very glibly, was sent to the hospital by the police, as having been violated; the man suspected of the offense, was taken in custody.

The accused person did not exhibit the slightest trace of any affection of the genitals. The child was in a filthy condition and, as far as the medical evidence went, there was nothing to show that any violence had been used with the child, or that contact had communicated a venereal disease.

At the Sessions "the child completely broke down in her evidence, and the innocence of the accused was fully proved."

The master of the servant, believing fully in his innocence, had him defended at the trial, but altho acquitted, he could not take him back into his service, owing to the prejudice which existed against his character.—Related by Dr. W. R. Wilde: *Medical Times and Gazette*. London, 1853.

BOY CHARGED WITH VIOLATING GIRL ACQUITTED

C. M. Tidy ("Legal Medicine") cites Dr. Percival ("Medical Ethics") describing a case in which a boy, aged 14, was charged with violating a girl of 4. He had slept with her two or three nights in the same bed. The symptoms recorded were pain on micturition and inflammation of the parts, resulting in "mortification" of the genitals, from which the child died on the ninth day. The prisoner was acquitted on the ground that about the same time several girls (where there were no reasons to suspect improper conduct) were suffering similarly, and that in some cases a fatal termination had ensued.

FATHER FALSELY ACCUSED BY BRAGGING DAUGHTER

A father and mother of six children occupied one wretched room, sleeping together on a heap of rags in a corner. The parents indulged frequently in sexual intercourse, without the slightest attempt at preventing the children seeing and hearing everything that might or could be seen and heard. One of the children, a girl of eleven, was of a bragging and lying disposition, not unusual among her class. Her mother was removed to the asylum, and she boasted to her playmates that her father had done with her for more than a year what he used to do with her mother.

The playmates, no doubt thinking the story a good joke, repeated

it to the older neighbors, and they resented it first of all by threatening the man, and finally informing the police. There was not a fragment of truth in the whole story; but there was no malevolence or intention to harm her father, and she speedily gave the information that it was all a lie.—Dr. Lawson Tait: Provincial M. J., Leicester, England, 1894.

FALSE ACCUSATION OF INDECENT EXPOSURE
THE AFFAIR OF FATHER BERARD

Joseph François Barbier, ecclesiastically known as Father Bérard, was, in 1889, accused before the court of Chambéry, of indecent exposure. The witnesses were four young girls, of whom the oldest was fifteen years old and the others thirteen and fourteen. These young girls affirmed before the court that on the 14th of August, 1889, they were at the right, and a short distance from the confessional of the defendant and that they had seen that the defendant, whose entire body was in view with his legs stretched out and resting on the cross-bars of a chair, was exhibiting his virile member. They added that his gown was completely lowered but gathered up toward the middle of his body, and that his organ seemed to them to come out of a little pocket.

The act was not confined to a single occasion, for one of them, a girl named Chanu, who had not seen the exposure concerning which her companions made their deposition, maintained that she had witnessed a precisely similar act when the other girls were not with her.

They all affirmed that what they had seen was certainly "a man's thing." They were certain of it; there was no doubt whatever, and they asserted further that they were perfectly sure of the movements of the defendant and that there was no possibility of confusion between the indecent object that they had seen and the beads or girdle that he might have been handling under the circumstances.

In view of these categorical depositions, the court declared the defendant guilty of having committed an offense against public decency and sentenced him to six months' imprisonment, 50 francs fine and costs.

Happily the case did not stop there. The affair came to the court of appeals at Lyons. Professor Lacassagne, retained as expert, reproduced the scene as it must have occurred, and demonstrated that the young girls either were mistaken or had lied. In his report he put in evidence the contradictions that had marked, during the several days' interval, the depositions of the witnesses. He then demonstrated, mathematically, from experiments actually made, that it was materially impossible that the membrum virile of Father Bérard should have projected beyond his side opening for a distance of 10 centi-

meters, even in the erect condition, and so much the less so in the relaxed condition. In fact, after having reproduced on a subject dressed in a gown and of the same size as father Bérard the scene of the confessional, and after having placed his feet on the rounds of the chair, Professor Lacassagne determined that, under these conditions, the minimum distance that separated the opening of the right side from the root of the penis was from 18 to 20 centimeters. It would be necessary, then, in order that the penis should project 10 centimeters beyond the opening, that it should measure from 25 to 30 centimeters. Now, the average length of the penis is 9 c.m. when in a relaxed condition; it attains a length of 15 centimeters when it becomes erect, etc. Father Bérard was acquitted by the court.—Related by Dr. L. Thoinot: "Medicolegal Aspects of Moral Offenses."

BOY OF SEVEN RAPED BY GIRL OF FOURTEEN

Syphilis and gonorrhœa may frequently be found in the nursery and not be due to hereditary transmission either. Dr. C. A. Bryce, of Richmond, Va. (Southern Clinic, 1881), says that he has on several occasions seen cases of genuine gonorrhœa in both male and female children, ranging from six to eight years of age, and that these cases were all contracted by impure sexual congress. Oftener than otherwise, he continues, the cases have occurred in small boys in consequence of their having been compelled to yield to the embraces of older girls who resorted to this procedure for the double reason of its convenience and safety.

One day Bryce was called to see a boy of seven with a suspicious eruption. On examination, the cicatricial remains of a chancre upon the penis were found; condylomata about the region of the anus, and well marked syphilitic eruptions over the body. It was ascertained that about five months previous the boy had been playing with a girl of thirteen or fourteen years of age in an adjoining lot, and that she had forcibly caused him to perform the sexual act. They were discovered by the boy's grandmother, who afterwards noticed that he had "a little sore on his privates," and "waxen kernels in his groins." The girl had been treated for syphilis by Bryce soon after her intercourse with the boy.

NURSE BLACKMAILING PHYSICIAN, FOUND OUT

A charge was made by a nurse against a medical practitioner that after having seduced her and made her pregnant he attempted to get her to take ergot for the purpose of inducing an abortion. Dr. Lawson Tait, *Prov. M. J.*, 1894, succeeded in getting the girl

to confess, under cross-examination, that she had posted a half-ounce bottle of liquid extract of ergot to herself with written instructions that a tablespoonful was to be taken every four hours, she having obtained the bottle and its contents from the hospital dispensary, and having copied her label from that of the stock bottle. The case broke down as one of mere blackmailing, and the defendant was discharged. But Dr. Tait found a medical practitioner of some note, pretending to be an expert in toxicology, had been retained by the prosecuting attorneys (who had taken up the case for what they could get out of it) and was prepared to say that a half ounce bottle of liquid extract of ergot, taken in doses of a tablespoonful every four hours, would be an efficient method of producing abortion. Fortunately for the learned gentleman in question, the case broken down before his turn for cross-examination came.

CHARACTERISTIC EXAMPLE OF FEMALE REVENGE

Dr. Lawson Tait (Provincial M. J., Leicester, England, 1894) has recorded the story of two wretched little girls of ten and twelve, who had been thrashed by their father for stealing and promptly turned round on him with a charge of having "*seduced*" them both. The charge had not the slightest foundation, and they admitted as much when they found they were not believed.

Stepmothers give frequent examples of the same abominable attempts to punish their husbands by trumping up such charges. Dr. Tait had personal knowledge of three instances where mothers used their own children as the instruments of their diabolical designs.

The class of women from amongst whom the great bulk of cases as the above are drawn, use the word "*seduced*" in a sense altogether different from that generally employed. It is not with them a process in which male villainy succeeds by various arts in overcoming female virtue and reluctance, but simply a date at which an incident in their lives occurs for the first time: and according to their use of the phrase the ancient legend, had it ended in the more ordinary and usual way by the virtue of Joseph yielding to the temptation offered, would have to read as a record of the seduction of Mrs. Potiphar.

The same author (Provincial M. J., 1894) points out that the accusations of rape, in a very large proportion of the cases, are based on motives sometimes of the most extraordinary kind, and in the great bulk, these motives are malevolent. The "wandering servant" motive accounts for a small number. This phrase means that a girl who may have been quite innocently dawdling about till past the hour of return rigidly enforced by a strict mistress, does not go home but

wanders about all night or sleeps in an outhouse. She is either found by the police or goes back home in the morning and concocts on the way a story of rape, particularized by the most minute details, not one of which is corroborated on examination, nor can the police find a scrap of evidence in support of her story. Yet she becomes the interesting prey of some Vigilance Committee, and it is more by good luck than by "good guiding" that she does not pick out and name some unfortunate man for the gratification of the prominent curiosity of the fussy women who have taken up her case. In one of these cases, the interesting wanderer, by misfortune, selected as her victim the husband of the chairwoman of her committee, and thus trouble came upon her and the committee was dissolved.

Dr. Tait also relates in the same journal how he happened to be present when the following case was tried: A man was accused of rape on a child. The fate of the wretched defendant rested on the evidence of an aged practitioner from the Yorkshire Moors, whose opinion was decided that the defendant had communicated venereal disease to the child. This opinion was based on a pair of the old fashioned squares of window glass, such as used to be employed for vaccination purposes, between which he had reserved some discharge from the vulva of the child. This, examined by means of a pocket lens of some 12 or 14 diameters he declared to indicate gonorrhoea beyond all doubt!

The defendant had been granted a dock brief by the judge, and a timid junior was doing his best under the circumstances for his client and fate ruled that the barrister sat next to Dr. Tait who pencilled a few questions which knocked the modest witness out of court as a highly discredited person. A special examination of the child showed the usual dirty vaginitis of children without any injury and the case was not even put to the jury. And so an innocent man was acquitted purely by accident. Had Dr. Tait not happened to drop in into court that morning the poor wretched defendant would undoubtedly have been convicted.

For The American Journal of Urology and Sexology

THE SORROWS OF JENNIE JUNE

By "*Ralph Werther-Jennie June*"

He was one of the very few youths of sixteen who had already learned the meaning of sorrow. For his lot in life happened to be no ordinary one. While he was the son of a prosperous village merchant, and in respect to material and intellectual goods was privileged

above the average, Providence had picked out for him a hard row to hoe. He had been foreordained to such temptations, to a course of conduct so violently anathematized, as fall to the lot of hardly one human being in a hundred; and to such sorrow as life brings to hardly one out of a thousand.

Can the reader conjure up in his mind any worse fate for a youth, when just on the threshold of manhood, than to be regarded as the lowest of the low, a monster of wickedness, and an outcast from society, when actually the stripling is offenceless?

Can the reader conjure up any worse fate for a youth than for Mother Nature to make him essentially a girl—and a very high-strung one at that—and then foreordain that *she* should be brought up as a boy, and compelled, when away from home—at school, office, or factory—to be always and in every place with members of the sterner sex?

Such was the burden that the youthful Ralph Werther had to bear, and such is the burden imposed by Dame Nature on one youth out of every three hundred in every social set of every country in the world. Such is the lot of the cordially hated androgynes, the young women whom Nature has disguised as young men. Superficially and according to law, they are men; but psychically and essentially, they are women.

Being neither male nor female, with whom do androgynes associate? Up to the dawning of puberty—the early teens—they associate, when at liberty, with the gentle sex, since they are girls in mind. Subsequently, those of them who do not happen to be over-conscientious, forsake that sex, and mingle intimately with the sturdy sex—but never in the latter's sports. For in sports they are as awkward as girls, and besides, having only the physique of the latter, they lack the vitality necessary for manly sports.

But Mother Nature happened to make Ralph Werther over-conscientious. While, after entering his thirteenth year, he was ashamed longer to play with girls, his modesty forbade his seeking the companionship of other youths. Thus from the age of thirteen to eighteen, he passed a solitary, companionless existence. He was privileged to have no chum or bosom friend, as have all normal young ladies and gentlemen. Now being excluded from the pastimes of both the sexes—on account of his belonging to a third and as yet unrecognized sex—he found his only recreation from his industrious student life in long walks on country roads. During these solitary rambles, he often brooded because Nature had consigned him to membership in this third sex:

Miserable wretch! Miserable wretch! Miserable wretch!
That's all I am! I was born with a deformed nature, despicable in

the eyes of all people! I am a soft, effeminate young man who is wanted nowhere! I am ashamed to look any one in the face! I feel like putting an end to my life, or else going off to some place where none of my family or friends will know I am! I have nothing to live for! I may be disgraced, disgrace my family, be compelled to flee, be disowned by my parents, be cursed and be despised throughout the land!"

One evening as the sixteen-year-old Werther sat at home reading, an older sister took occasion to vent her spite on him because of her disgust at his effeminacy: "You little coward! Even eight-year-old George has more pluck than you! I was so mortified at the Sunday School picnic yesterday when you refused to join your class in the shooting contest! Do you realize you were the only boy in the whole school to refuse to pick up the rifle? We could hardly make the other boys wait their turn. Are you afraid of getting killed firing off a pop-gun? And today you do look like a freak with that pink ruffled shirt on! Why don't you give it to some nigger?"

"Yes," chimed in Werther's mother, "and he is careless about tipping his hat to ladies."

"Mother, make him go to the Curzon's party next Wednesday. He stays away from all social gatherings. He will grow up a regular boob."

"You needn't think I am going to any party! I do not care about putting myself forward as a man, and I do not like to pay gallantries to women!"

"You will never make a man unless you do, son! I insist on one thing, and that is, that you go to the Curzon party."

Wednesday evening arrived, and Ralph Werther, with two score other young people, was lounging in the Curzon parlors. His older sister had seen to it that he escorted a girl friend. Unfortunate female, to have as an escort merely one of her own sex whom Nature had disguised as a man!

It was torture to Werther to have to mingle with the young set and act—for himself—the unnatural part of a man. Accordingly, at the first opportunity, he escaped alone to the garden of the mansion. Through the windows he could see the brilliancy lighted drawing-rooms filled with the gay youthful throng. The sight moved him to tears.

"To think that Providence permits to all other young people the joys of love and courtship, and I alone am destined never to have a share in them! Because if I followed my inclinations along these lines, people would think it monstrous, and I would have to part with my good name! I wish I might get away from the world, and

live as a monk! Or better in my own case, as a hermit. Then I would be in a way unsexed, and would be so regarded by the world.

"People see that I am an effeminate man! An effeminate man! And my sister recently hinted to me that she does not like effeminate men! Who can like them?"

"I feel that there is nothing which can henceforth give me interest in life! I feel so mortified that I am a man-woman! Oh, it looks as if there were no God in the world!" * * * *

"My times are in Thy hand,
Whatever they may be;
Pleasing or painful, dark or bright,
As best may seem to thee!"

It was from the lips of the sixteen-year-old Ralph Werther that these lines fell. They formed the key words of a public prayer that he was uttering in the mid-week evening "prayer-meeting" of a puritan sect of Christians in the Connecticut hills. For at that early age he had happened to develop into a religious prodigy, notwithstanding that he was the most melancholy person in the village. Because of his talents for church work, he had already dedicated his life as a preacher of the Gospel when he should have finished his education.

As he led the worshippers in their heartfelt supplications for the Divine compassion on suffering humanity, tears were running down his cheeks, and his voice was trembling with emotion. For he could not help remembering his own personal need of that compassion—a greater need than that of any other worshipper present.

Always at the close of "prayer-meeting," all other youths escorted leisurely home the young virgins of the church, and then lingered with them, hanging for an hour over the gate in blissful conversation. In the meantime, Werther was making his solitary way outside the village to an abandoned, desolate graveyard. He throws himself on a grass-covered grave, writhes in an agony of tears and moans, and even shrieks repeatedly. All his muscles seem to be rigid, and his fists are clinched. He digs his finger-nails into his palms, and throws his arms about wildly.

"Change my nature, O God, by a miracle, this very moment, and give me the mind and powers of a man!"

"Am I being tried by fire? 'For every one will be salted with fire,' says the Bible. Are others so tried by fire as I have been nearly all my life? Maybe this is what God is doing to me in implanting the strongest of desires, and then forbidding my gratifying it. . . ."

"I am experiencing the enslaving power of sin. I now know how to sympathize with poor sinners, drunkards and worse. I will flog myself, and starve myself, to see if I can not conquer my body. . . ."

"I feel tonight that I can never become a preacher of the Gospel. I feel that I must give up all my plans for a respectable and even honored career, and that maybe I shall come to a miserable end! . . .

"How I wish that all instinct would die in me! It makes my life miserable. How gladly would I be free from all desire, so that I could make a name for myself in the world! A person with my nature can hardly be a scholar and a preacher."

Behold, the Gethsemane of Ralph Werther—more widely known subsequently as "Jennie June"! Such scenes occurred frequently from the age of sixteen to nineteen, during which years— notwithstanding his deep religious convictions—he repeatedly meditated suicide. Some over-conscientious androgynes do commit suicide soon after puberty. After the hour of bitter tears and pleadings to his Creator, Werther would be in a state of mental and physical collapse for twenty-four hours. * * * *

At this same age of sixteen, he left the village to enter a college in New York City, from which his home was distant only one hour by express train. He continued to be active in religious work, and for this reason, during his sophomore year, had been appointed a delegate to a students' missionary convention in another city. He happened to have as room-mate a delegate from another college whom he had never met before. Werther found himself in a new and unexpected situation. Of course he sought to cancel his sex, but unsuccessfully.

The next morning, in the presence of Werther himself and several other students, his room-mate spoke sarcastically of him, and thus visited upon his head what the room-mate considered to be deserved punishment. As Werther slunk away, crushed with shame, he heard the room-mate remark: "He is not the kind of a person one wants to associate with." They never saw him again, as he left by the next train.

"What have I ever done that God should make me suffer so?" the future "Jennie June" reflected as he held his handkerchief to his eyes, to soak up the tears, while seated on the train. "I feel that my androgynism bars me out of the ministry, the profession of my choice, and most likely out of all other professions. I feel that this peculiarity is going to wreck my life, and never permit me to make any return to my parents for all they have done for me. I have no hope for the future. In the convention, while I would be singing with the rest, I was in thought hacking my body to pieces with a sword, or piercing my breast with a dagger. My continuous prayer was:

'Father, Father, hear my humble cry,
While on others thou art smiling,
Do not pass me by!'

The convention was to me a lesson in resignation. The other young men were divinely brought there to be inspired with the Holy Spirit, to be instructed in regard to missionary fields and methods, to be called to preach the Gospel among those who sit in darkness; but I was brought there to learn the lesson of resignation in affliction, to experience the crushing to the earth by the mighty hand of God, to be tried like Isaac to see whether I am willing to be morally slain in my youth in a way which seems inexplicable. I have been preparing myself to become a foreign missionary, having had this career in mind from childhood: but God and Nature have undoubtedly destined me for the shameful vocation of *fille de joie*. Even during childhood I would have day dreams of such a career. I have resisted my fate with all the powers of my will and of my deeply religious disposition, but one can not, even with the utmost effort, wash out the leopard's spots!

A STUDY IN SELF-REVELATION

By Jane I. Robertson, M. B.

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(Glasgow Med. Journal)

This account of a case of acute mental disturbance seems to the writer to be of interest owing to the curious way in which the patient herself laid bare the essential factors that culminated in her mental breakdown. This the patient did without either any instigation from without, or any intellectual grasp herself of the significance of her utterances. Owing, possibly, partly to this fact—her lack of insight and power of sane reassociation—and partly to her bad family history, etc., the patient has not made a complete recovery, and seems likely to become a case of chronic delusional insanity. The writer is no adept in the so-called “newer” psychology, nor has any experience of psycho-analysis, which may partly be why the patient made an incomplete recovery, and these notes were written over a period of nearly two years merely as a record—faulty enough—of a case that seemed rather unusual in some ways. One may or may not agree with Freud or Jung, but that this unsophisticated patient, of ordinary Scottish school board education, should so closely elaborate many of their views, struck the writer as extraordinarily suggestive.

No detailed picture of the patient's intimate life was obtained on her admission, and it was only as the illness progressed, and as various relatives could be approached at different times, that a more or less complete account was pieced together. This account bore out most of the statements made by the patient.

Mrs. R., a young married woman of 36 years, was admitted to

the Royal Asylum, Gartnavel, in October, 1916, suffering from delusions of persecution, with suicidal tendencies, of a few weeks' duration. The mental breakdown was apparently attributed to anxiety owing to her husband having volunteered under the Derby scheme, and she had delusions that the military and civil police were looking for her to take her into custody because she did not want him to enlist.

For the first eight months after admission Mrs. R. was moody, depressed, and inaccessible, and at times violent. Hallucinations of hearing were suspected, but were probably more of the nature of crystallised suspicions or rationalizations which the patient convinced herself she had "heard." During the outbursts of senseless violence that characterized this period, Mrs. R. would sob, cry, strike and shout, and declare vehemently that she was "made" to behave in that way, and gave every indication of a most profound emotional disturbance. At intervals during this time expression was given, with much difficult emotion, to statements that she had often treated her little seven-year-old daughter, Ena, harshly, punishing her with utterly disproportionate severity, and that, although afterwards she was sorry, at the time she had really wanted to hurt the child. These self-accusations were always made with sobs and tears, and it was impossible to discuss them, as any remarks, except the most non-committal, were received with passionate disfavor that might be signalized by a blow or a curse. The patient seemed bitterly ashamed of some of the things the child had done, *i.e.*, small thefts (corroborated), and also terribly upset at her own violence (corroborated). When talking about this and describing the incidents, such as temporarily maiming the child's hand with a stick (corroborated), Mrs. R. at the same time would always excuse her roughness by saying that afterwards she found out that "people" had told Ena to do naughty things, and that "they," and not either the child or the patient herself, were to blame either for the child's naughtiness or her own brutality. By this rationalizing, the patient excused both herself and the child to herself, while it also seemed to conceal from her an element of vicarious gratification derived from the infliction of excessive punishment. At this stage no explanation either of the unusual harshness nor of the morbid gratification it seemed to have afforded was forthcoming.

About May, 1917, the emotional disturbance gradually became for a time less profound, and conversation became easier and safe, though it was less conversation than a continuous outpouring of the patient's thoughts. It was never possible to get Mrs. R. really to co-operate in an examination and discussion of her mental condition, but from time to time she had periods of calm when she would speak fluently, when, apparently in order to add vitality to her rationaliza-

tions, she had almost perforce to put them to the test of verbal expression. While still pretty stormy, Mrs. R. suddenly declared that Ena was really Agnes, Agnes being the name of a baby sister of the patient's who died at the age of eighteen months many years ago. Mrs. R. now declared Agnes was not dead, but alive and very pretty and an actress, and that Ena was Agnes and a bad woman "who goes with men," and whom the patient's husband always preferred to herself. This fictitious personage "Ena-Agnes" now became at once Mrs. R.'s child and her sister—an entirely non-existent person—and in conversation was interchangeable as a child or as a grown woman, which was extremely confusing. Mrs. R. here revealed her profound feeling of jealousy of her husband in his relations to their little girl, and possibly also some much older conflict connected with the long dead baby sister. The patient was the eldest of a family of seven, of whom four were boys; she was as a child passionately attached to her father, and the baby Agnes was several years younger than she was. (That there was some older difficulty associated with the baby sister was indicated more than a year later, when the patient herself suggested an old conflict with the possibly adulterous birth of the infant.) At the same time this development illuminated, to some extent at least, the real emotion, that of jealousy of the husband and child, behind the unnecessarily severe punishment of the little daughter, and, to some extent also, the real reasons for the probable satisfaction it afforded the patient. To *some extent* only, because Ena was the center of so many complicated associations, as will be observed later, that probably the emotions gratified by punishing her were equally complicated. This making her blood relationship to the object of her jealousy so very much more remote, if not entirely disowning it, apparently afforded Mrs. R. considerable relief; it was a defence formation from the shelter of which she could speak freely of the many moral delinquencies of Ena-Agnes, and, in the unblushing enumeration of her deficiencies, find vent for long pent-up bitterness otherwise than in emotional nerve-storms. Mrs. R., of course, did not speak of "Ena-Agnes" by this name; she was either Ena or Agnes with completely interchangeable personalities, but I have used the names to avoid confusion.

The next step was that Mrs. R. declared Ena was not her child, that she never had borne children (she has two), that she did not see her being born (*sic*), and that when she did see the child it was a new-born baby, but had quite a grown-up look. The patient also said that she once found her husband sitting at a table with a lot of papers, which he said proved that she was not his wife and Ena not her daughter. This step rid the patient of the pain of her outraged maternal feelings, and so altered the relationships of her husband to

Ena-Agnes, in regard to paternity, age, etc., as to allow freer and more natural play to the emotions of jealousy. Later Mrs. R. referred to Agnes as "Mrs. S.'s daughter;" she hardly ever referred to her as "my sister," and here a very subtle evasion cropped up. S. is Mrs. R.'s maiden name, but her mother died when the patient was a young woman, and lately her father has married again, a woman whom Mrs. R. had never seen and who is childless, but whom she now declared was her own mother, though she always referred to her as "Mrs. S." (At the same time, this referring to Agnes as "Mrs. S.'s daughter" also glanced at the as yet unspoken thought that Agnes was an adulterous child, and therefore not Mr. S.'s daughter, *i.e.*, not the patient's father's child.) In this way Mrs. R. was able completely to devitalize her maternal, sisterly, filial, and marital feelings, that, owing to the extremely intimate circle of personal feelings involved, caused the jealous emotions to be a source of poignant mental pain. The patient could now allow herself the satisfaction of a full expression of all her morbid thoughts with hardly any emotional disturbance. Mrs. R. was now no longer the mother of the object of her jealousy—Ena, because Ena was Agnes; she was not really the daughter of the same mother as her sister Agnes; she was perhaps not the daughter of the same father as Agnes; her sister was really hardly a sister at all, hardly even a step-sister; she (the patient) was not the wife of the man who loved her rival, Ena-Agnes, better than herself, and now she could discuss the subject without that gadfly sting of personal feeling that was such bitter pain—almost the matter did not concern her at all. The dissociation of the objects of her jealous emotions from any essential claims on her affection, self-respect, reticence, etc., was complete, and the pathological ideas, emptied of all emotional content, could have full scope without causing the intolerable anguish of an inadequate attempt at control.

Accompanying the development of this insane psychic adaptation there was a progressive change in the patient's general mental and emotional attitude. At first inaccessible, repellant, sullen, dangerously impulsive, and given to bursts of passionate grief, Mrs. R. now became almost conversational, quite accessible, spoke freely of her delusions, but, of course, with the complete absence of insight and the imperturbable insane rationalizations of her kind. A curiously indifferent emotional tone now characterized the patient; she was apt to shed tired, quiet tears of obvious self-pity, but never showed any irritation—the very intonation of her voice had no depth of emotional *timbre*. Mrs. R. gave the impression of being burnt out, consumed by the ardor of her recent sufferings. With the achievements of an impersonal, though delusional, view of her troubles had come comparative emotional peace, but the relief was obtained by the action

of an insane mechanism, and, though of great assistance temporarily to the patient's general mental and emotional comfort, it was doubtful whether the adjustment was likely either to have any permanency or offered any hope of an ultimate sane mental re-association and recovery.

In July, 1917, about three weeks after attaining this degree of emotional calm, Mrs. R. was visited by her husband, whom she had not seen for some months owing to his being away in camp. She took his visit calmly, except that she wept quietly and talked constantly of Ena, and wrote her a foolish little note, as though she had been a grown woman. After her husband left, Mrs. R., in reply to the question—"Were you not very happy to see your husband again?" said in an indifferent, unemotional way, "Oh, I suppose so—he says he loves Ena." "But didn't you think him looking well?" "Yes, Ena looks out of his very eyes. I would like best to be Ena, then every one would love me." Here Mrs. R., in the same, even, indifferent, toneless voice, without any outside instigation, proceeded to deliver one of her curious monologues. "My mother had a lot of trouble with me when I was a girl; she used to say I was always making trouble at home. I think I was jealous of my mother, and I had rows with her. Mother was an actress, she had a beautiful voice, and was a fine singer. Father played beautifully, but they quarrelled a great deal. Father used to say mother drank and went with men. I was very fond of my father. I didn't think mother treated him rightly. I shouldn't have left him, but I didn't get on with mother; I hated her at times. I went away because of mother, she was a pretty woman, fair and happy-natured like Ena, and everyone loved her. I sometimes think Ena has to be in my life what I was in my mother's—a source of trouble." Here Mrs. R. practically worked out the mechanism of her own unconscious identification of the various characters in her drama in the two generations. The cross identifications were rather complicated; that of Mrs. R. with her mother (Mrs. S.) in so far as her conjugal and maternal experiences were concerned; Mrs. S. had been unhappy with husband and child, so was Mrs. R.; that of Ena with her grandmother (Mrs. S.) in so far as Mrs. R. declared the child resembled Mrs. S. in face, disposition, and by inference, especially when Ena was Agnes, in doubtful morals, also it will be remembered that Agnes, who is Ena, was said to be an actress as was Mrs. S.; that of Ena again with her grandmother (Mrs. S.) as Mrs. R.'s jealousy of her own father, Mr. S., with her mother, Mrs. S., was repeated where Mrs. R.'s husband and her own daughter Ena were concerned; this included an apparent identification of the husband, Mr. R., with the patient's father, Mr. S., where Ena was identified with Mrs. S., the patient's mother. It

will be seen that Mrs. R. later conspicuously identified herself with her own mother (Mrs. S.) again in another respect, that of undue indulgence in alcohol.

It is of interest to note here that this was the only time I ever heard Mrs. R. use the word "jealous." She was never in the least aware that this fantastic edifice of insane rationalization was an attempt on her part to escape the pain caused her by her passionately jealous nature. That she had possibly just transferred her jealous troubles with her mother, etc., to the next generation with additional complications never dawned on her, and any attempt at explaining this was disregarded and flouted. Though the complex achieved expression, it did so indirectly without arousing the patient's consciousness of its real nature, hence her complete ignorance that it was her own weakness and not the cruelty, injustice, etc., of others that was being exposed.

For some days at this time (July, 1917) it was never quite possible to disentangle Ena, Agnes, and the grandmother, Mrs. S., in Mrs. R.'s talk; they were practically interchangeable, and always portrayed as extremely seductive and lovable, and extremely immoral. Although this curious trinity lied, stole, drank, and had all the vices, nevertheless Mrs. R. always insisted with pathetic iteration that they were much beloved by every one, and her husband was always the one person whose name cropped up in this respect; he loved them, whichever one of the three it might be, in turn, he gave them presents, he caressed them, sat with them in attitudes of affection, etc., etc. So large did the husband loom in these amorous relationships with this triple personality, Ena-Agnes-Mrs. S., that it again seemed to imply that he was being confused to some extent with Mr. S., the patient's father, of whom she had always been jealous with her mother. The thought that the patient was to have the same sort of life as her mother, as far as troubles went, was also repeated from time to time; she was to have trouble with her child; she was not to be happy in her married life; she must have been already a bad woman because she was being so punished—her mother had been a bad woman; item for item it was what had befallen her mother, only the latter had been much beloved, and the patient was different in that respect, and no one loved her. This theme of being unloved recurred quite often, and sometimes with fantastic remarks as, "Does taking drink make people love you? Mother drank," etc. Ena and Agnes were always identified with all that was sinful and ugly and horrid, yet successful and popular and attractive in Mrs. S., briefly the world, the flesh, and the devil, while Mrs. R. identified herself only with the elements of tragedy and suffering in her unfortunate mother's life. This curious splitting of the personality of Mrs. S. into two distinct entities

was of considerable interest. It was always a matter of regret to the writer that no adequate sketch of Mrs. S.'s character was obtainable.

(Mrs. S. was actually a singer, of alcoholic habits and doubtful morals, and there was a very considerable amount of domestic unhappiness, from which the patient escaped by starting to earn her own living away from home at an early age. Mrs. R. then married into a better social grade than her own, and this added to her mental burdens. Mr. R., who is rather a stupid man, has always been foolishly indulgent with his little daughter, petting and spoiling her, and the child is disobedient and forward to the extent of leading some of her relations to think that she is not quite normal.)

This was the first time that Mrs. R. referred to her mother by that title, and the first time that she spoke freely of her; from now on, however, a certain increasing inadequacy of the delusional defence system became apparent. Agnes was not mentioned unless asked for, and then she was said to be alive, but married to someone else. Ena became herself again—Mrs. R. seemed to appreciate better that she was really a child, though still attributing all sorts of adult desires and capabilities to her. Occasionally, too, now, Tommy, the little boy was mentioned, an individual whose name had not crossed her lips for ten months. At this time she was fairly quiet and indifferent, but there were indications that with the gradual disappearance of the defence system emotional disturbances were threatened again.

This emotional lull, with improved adjustment, lasted about four weeks, and was followed in August, 1917, by a period of stormy rebellion and trouble, when Mrs. R. mingled passionate clamor for her children, husband and home, with bursts of jealous anger against Ena which were accompanied by insane accusations of all kinds against the child and her father. This would be followed by a day or two of indifferent calm, when utterly unemotional expression was given to the wildest statements about Ena, who was now a baby of seven, and now an adult of the most depraved character. This variable period was followed in February, 1918, by about three weeks of calm, when, however, Mrs. R. was inaccessible, then by three or four months of sullen temper, when no interest was shown in anything, not even in the news that her husband was wounded and a prisoner. This period probably coincided with the final disappearance of the delusional defence system, and the gradual suppression of the jealousy complex. This suppression, and the fair degree of readjustment that followed, were probably rendered possible by the comparative stability following the evacuation and insane sublimation of so much tortured emotional energy. In June, 1918, at any rate, a period of comparative calm once more supervened, and with it the need to give her thoughts the sanction of speech. News of her husband being in hospital in

London (minus a foot) undoubtedly helped at this juncture, and Mrs. R. held several long, more or less calm, conversations with the writer. The following is a sample:—

“Doctor, does drink lead to madness? I drank a lot. Much more than was good for me. Once at a dinner party I drank six glasses of champagne. I used to take whisky when I was a shop-girl, and at home I took port and sherry to keep up my strength. My husband would get it for me. I knew, of course, that I was doing wrong, and I didn’t like it. It made me sad, rather miserable. My mother drank a lot, and that was why I left home. She would take my clothes even and pawn them. We had a wretched life. But I ought to have stuck by my parents, you get punished for breaking the commandments. I used to be afraid of what would happen to my children if I drank too much. But my mother was never punished like this. I didn’t know you could be kept in a place like this for always. I was ashamed of my parents, and didn’t want my husband’s people to know about them, and that was wrong. Father has told me that he never knew whether we were his children or not, but I should have stayed and helped them all the same. If I get out I’ll thank you then for showing me how I deserved to be punished for the wrong I did, and was doing.”

The curious statement about the effect on her of alcohol was interesting, and it was adhered to when questioned later. Mrs. R., however, frankly stated that she had at times taken whisky to the verge of intoxication for no particular reason, and with no resulting feeling of well-being—simply because her mother had taken it. In her talk at this time Mrs. R. gave free expression to all the minor conflicts, fear of alcohol, shame of her social status, pain at her children’s undisciplined behavior, etc., which were all ultimately associated with the major jealousy complex expressed during the acuter phase of her illness. These minor superficial conflicts, of which she was quite conscious, Mrs. R. discussed freely, though without any satisfactory intellectual grasp; but she became resistive, antagonistic, and inaccessible as soon as any attempt was made to pass by way of one of these questions to the deeper matters at issue. The unconscious jealousy conflict was once more suppressed, and Mrs. R. could not recognize any of its parts when they were presented to her. If things she had said were repeated to her, she either denied them, said she had no memory of them, declared she must have been made to say such things, or else she would reason them away completely out of their significance.

As on former occasions, these conversations were really monologues on the patient’s part, and any attempt to guide or discuss her statements was put aside and the monologue continued. Mrs. R.

never throughout her illness showed any real insight into her condition; she never considered she had been mentally ill, though she could not account for her violent conduct when challenged with it; her one conviction was that she was being punished, and the only change ever noticeable in her attitude was one of degree, not kind. At first she held that the punishment was entirely unmerited, but at this stage (June, 1918), she insisted upon acknowledging it was deserved because of her treatment of Ena, because of a lie that she had once told about her age when she was a girl applying for a post, etc., etc., etc., but that surely every criminal got a second chance, and she should be let out for a trial. It was impossible to shake her conviction that she had committed a crime, and that her sojourn in the hospital was a punishment.

Mrs. R. remained to the end of her stay suspicious, unsociable, moody, unstable emotionally, and still giving many indications of an abnormal mental state, but showing at last a fair control as far as her general conduct about the ward was concerned. Her discharge from the hospital, at her husband's request, brought this series of notes to an end.

Of the various conflicts revealed by this patient, undoubtedly the really important one was the jealousy complex with all its ramifications. This complex was the underlying disruptive force below the whole upheaval, and in the comparative degree of adjustment that was finally obtained this complex was undoubtedly only buried again, shoved out of sight and left dormant, liable to cause a recurrent acute attack at some subsequent, probably not far distant, date. To the writer it seemed amazing and pathetic to watch this emotion-riven creature reconstructing in her periods of calm what was probably the clue to the whole problem of her illness, and yet to see her apparently precluded from using it for the unravelling of her troubles.

THE MENSTRUAL CURVE OF SEXUAL IMPULSE IN WOMEN

By Havelock Ellis

The manifestations of the sexual impulse in women have long constituted an obscure subject to investigate. On the one hand poets and satirists have declared for centuries that the evils of the world are largely due to the sexual lust of women; on the other hand moralists and even physicians have assured the world in the most solemn manner that normal and respectable women have no sexual feelings at all, the statement that they have, being, as Acton, the chief English authority on sex matters half a century ago, put it, 'a vile aspersion.' It is unnecessary to say on which side the public opinions of women,

even when they chanced to be physicians, were most likely to be found. Under such conditions it was only an occasional man of genius, like Haller in the eighteenth century, who ventured to state the truth, which should have been obvious, that there was a tendency for menstruation in women to be associated with sexual desire.

Twenty years ago, when I was preparing my study of "The Phenomena of Sexual Periodicity," it was beginning to be widely recognized that sexual desire tends to be specially associated with menstruation, some authorities placing the heightening of desire immediately before, and others immediately after, the menstrual period. Krafft-Ebing, at that time the most prominent authority on the psychology of sex, placed it usually after the period, but he gave no exact figures. Dr. Harry Campbell, who carried out an investigation among healthy women of the working class in London, by making inquiries of their husbands, found that in two-thirds of all cases there was increased desire just before, just after, or during the flow, and that the proportion of cases in which it was increased before to those in which it was increased after was as three to two. Campbell's indirect method of inquiry seemed to me unsatisfactory, and therefore I obtained direct information from a number of women of the educated class who were likely to furnish reliable answers. I came to the conclusion that "there can be no doubt whatever that immediately before and immediately after [the period of menstruation], very commonly at both times—this varying slightly in different women—there is usually a marked heightening of actual desire." I also found that it occurred more commonly than had usually been supposed during the period itself.¹ Subsequent inquiries have confirmed this result, and have also tended to indicate that the heightening of desire is more likely to be pronounced at the end of the period than just before its onset. This seems what one might have expected if the end of menstruation may be regarded as corresponding to the oestral period.

I made no attempt to plot a menstrual curve of sexual desire in woman, such as I had been able to carry out (as also Mr. Perry-Coste in his valuable appendix to my *Study*) in the case of man. There were no data for such a curve, for no woman had told me of any monthly climax of sexual feeling other than that around the menstrual period. I must confess that the question of such a curve had not even occurred to me. Such a failure may seem inexcusable. I had pointed out the significant fact of *Mittelschmerz*, the name given to the occasional occurrence of a kind of minor or abortive menstruation in healthy women, usually appearing about the fourteenth day of the menstrual cycle and lasting two or three days. So that there is

¹I quote from the third edition (1910) of Vol. I of "Studies in the Psychology of Sex," p. 103.

sometimes an ultra-menstrual cycle, possibly indicating a tendency towards a future breaking up of the menstrual cycle into two. Fliess (in his book *Die Beziehungen zwischen Nase und weiblichen Geschlechts-Organen*) went so far as to assert that this phenomenon, which he called *Nebenmenstruation*, is "well known to most healthy women." Here was a point at which one should have sought for a secondary climax of sexual desire. But, for my own part, I failed to make the search.

At this stage enters Dr. Marie Stopes with an attempt, on the basis of new data, to construct a real menstrual curve of sexual desire in women,² such as Perry-Coste and I (and previously on slighter evidence Nelson) had been able to construct in the case of men. Her attempt is the more interesting because it is brought forward in complete independence of the already established phenomena of *Mittelschmerz*, to which she makes no reference. Yet she places a climax of sexual desire precisely at the date of *Mittelschmerz*. The nature and extent of Dr. Stope's data are not precisely stated (a more exact scientific study is promised), but her conclusion, illustrated by charts, is that there are two wave-crests in the menstrual cycle of sexual desire, one usually occurring during the three days before the actual onset of menstruation, the other during the three or four days around the fourteenth day after the onset of menstruation, and so beginning about a week after menstruation ceases. Dr. Stopes seems to regard the second climax as usually higher and more prolonged than the immediately pre-menstruation climax.

Dr. Stopes' attempt to establish a menstrual curve of sexual desire in women seemed to me to be a distinct step forward, and I resolved to test the reliability of the particular kind of curve she had found, though without any confidence that I should be able to confirm its existence. The first point was to decide on a satisfactory objective criterion of genuine organic sexual impulse, of a truly auto-erotic nature, so far as possible independent (it can never be entirely independent) of all those slight erotic stimuli by which in civilization men and women alike are constantly solicited. This was the more necessary since the method of merely general inquiry had in my hands already produced only negative results except as to the one climax around menstruation, while to ask a woman the leading question as to whether she feels a special tendency to sexual desire around the fourteenth day is obviously a fallacious method, because—even apart from the fact that few women have exercised a sufficient amount of precise self-observation to make their answers reliable—the influence of suggestion and auto-suggestion is at once brought into play, and

²Marie Carmichael Stopes, D.Sc., Ph.D., "Married Love," Ch. IV., "The Fundamental Pulse."

when the point is thus brought before her a woman may easily, in all good faith, find unreliable reasons in her own experience for accepting or rejecting the theory.

On consideration it seemed to me that there are two objective criteria, both of which may be used with considerable confidence in the attempt to find data for the construction of a menstrual curve of sexual desire in women: (1) The occurrence of erotic dreams, and (2) the occurrence of masturbation in the case of women who adopt that practice. Erotic dreams are an entirely normal and organically auto-erotic indication of sexual desire, largely independent of direct environmental influence, while the act of masturbation, it may be presumed, is not usually resorted to unless under the stress of an impulse sufficiently strong to be fairly considered organic. It was on the basis of one or other of these two classes of auto-erotic phenomena that the attempt to construct a menstrual cycle of sexual desire in man was based.

It so chanced that at the time when Dr. Stopes' book appeared a record of dreams was being kept for me by a married lady (Mrs. F.) for purposes of investigation. There was no idea of including the question of a menstrual curve of the sexual impulse in such investigation, but the record lent itself admirably to an inquiry of the kind, and I have accordingly examined it to that end with the following result:

Mrs. F. is thirty-two years of age, physically and mentally normal, in good health, the mother of children, but separated from her husband, owing to war conditions, during the whole period of the investigation. This covered six months; it was not practicable to continue it longer, as the record occupied considerable time, and Mrs. F. is engaged in an arduous profession and desires to devote all her spare time to her children. Her full and sometimes fatiguing life prevents her from giving as much thought as might otherwise have been the case to sexual interests, while at times worry and anxiety (in the way recognized by Dr. Stopes) have exerted a depressing effect on her vital energies. The menstrual flow lasts four days and is accompanied by only a minor degree of discomfort; the menstrual month oscillates a day or two on each side of twenty-six days, which is the average, though it so happens that during the seven periods that have been observed the average has never coincided with the actual length of any period.

For the purposes of this inquiry the erotic dreams only will be taken into consideration. It is possible that the dreams as a whole may follow a menstrual curve (as Nelson found); I am inclined to think they may; but to consider that question would unduly and unnecessarily complicate the question before us. We will only con-

sider erotic dreams, and we have first to decide what constitutes an erotic dream. As I regard the matter, an erotic dream is one which by its psychic contents manifestly reveals an erotic situation, or else it is a dream which is accompanied by physical sexual excitation traceable on awaking.³ It may be added that the latter are not a separate group, for all the dreams in this series which presented physical sexual accompaniments were psychically erotic, although not all the psychically erotic dreams had corresponding physical accompaniments to a noticeable extent. I have not adopted the Freudian criterion, according to which a dream may be latently erotic while not manifestly so. I do not dispute that this is often possible and sometimes likely, but it opens the door to many doubts and uncertainties, while at the same time diminishing the soundness of the foundation we are working on, for there can at least be no doubt that all the most definitely erotic dreams in the series have been included in my enumeration. Thus I do not include two dreams of flying, which Freud would regard as the expression of a sexual wish; their affective tone was pleasant, but the subject is emphatic that these pleasurable feelings were quite distinct from sexual feeling.

The total number of erotic dreams, as thus ascertained, from the end of March to the end of September, was thirty-two, of which thirteen left traces of physical excitation noticeable on awakening. Their summated daily occurrence in the menstrual cycle of twenty-six days, beginning from the first day of menstruation, was as follows:

I, 4, I, I, 2, I, I, O, I, 4, 4, 2, I, I, I, I, O, 2, O, I, I, I, I, O, O, O. If we convert these figures into two-day periods in order to smooth the curve we reach the result: 5, 2, 3, I, 5, 6, 2, 2, 2, I, 2, I, O. Then the curve becomes unmistakably clear; we see a first climax within the time of menstruation, followed by a dip, and succeeded on the tenth to twelfth days by a second higher and wider climax, followed by a correspondingly still lower and more prolonged dip, which finally ends in zero during the days preceding the onset of the next menstrual flow. There can be no question whatever concerning the reality, and the harmonious formation, of this curve. It becomes still more emphatically clear if we carry further the process of smoothing by arranging the figures in four-day periods:

7, 4, II, 4, 3, 3, O.

If the dream test is reliable Mrs. F. possesses a definite auto-erotic menstrual curve.

There remains to test the second criterion by acts of masturbation. For this purpose I use data which have been in my hands for some years, but which I have not hitherto worked out. They con-

³The data on which Perry-Coste worked were exclusively the physical accompaniments, and he found remarkably few traces of dreams.

cern a married lady, whom we will call Mrs. A., not personally known to me, but with whom I was in correspondence through a medical friend of hers and mine, and who was permitted to copy certain entries in her diary to send me. I am also acquainted with her sexual history generally.

Mrs. A. has no children. She has traveled much, is attractive and accomplished, and has lived in hot countries, which has perhaps contributed to develop the sexual tendencies. She may, however, be regarded as fairly normal except as concerns the frequency of masturbation. She was taught this method of self-indulgence at the age of fourteen, but seldom practised it at that time. It has become much more frequent during adult life, but has apparently had no injurious influence of any kind, nor has it interfered with pleasure in normal intercourse, which has often taken place shortly before or shortly after an act of masturbation. She is accustomed to note acts of masturbation (there are sometimes two in one day) in her diaries, as well as the date when menstruation begins and ends; she makes no entries of acts of sexual intercourse. The period for which I have these data covers two years, with the exception of a break of a few weeks when she was away from home and had left her diary behind.

Mrs. A. resembles Mrs. F. in that the menstrual flow lasts for four days, and the menstrual month oscillates around an average of twenty-six days. When the total number of acts of masturbation is summated and arranged, as with Mrs. F.'s erotic dreams, beginning with the first day of menstruation, we have the following series: 8, 6, 9, 10, 6, 5, 9, 8, 10, 4, 6, 6, 13, 2, 6, 7, 9, 10, 6, 8, 8, 4, 6, 3, 12. When, as before, we attempt to smooth the curve by condensing into two-day periods we have the series: 14, 19, 16, 14, 18, 10, 19, 8, 16, 16, 16, 10, 15. If, finally, we reduce to four-day periods (doubling the odd two-day period) we have this result:

33, 30, 28, 27, 32, 26, 30.

Here clearly is a curve analogous to Mrs. F.'s curve of erotic dreams, though with variations from the curve. There are still two climaxes in the menstrual wave, but they have changed places. The extreme smoothening of the curve, while emphasizing its shape, to some extent disguises the precise incidence of its high and low points. Mrs. A.'s secondary climax occurs shortly after the middle of her menstrual month, while her chief climax, which begins to appear and then falls just before menstruation (though the condensation involved by the irregular length of the month makes this preliminary rise seem greater than it is really), is chiefly marked during the last two days of menstruation and the day immediately following. Mrs. F.'s chief climax occurs a little before the middle of her menstrual month, and her secondary climax, which is of considerably less magnitude, is at the

second day of menstruation. In both Mrs. F.'s and Mrs. A.'s curves the longer and lower depression occurs in the week preceding menstruation.

In minor details the menstrual curves differ from each other and from the curve which Dr. Stopes regards as typical. That is what we should expect; no doubt every woman has her own monthly curve, which (as has been found for the annual curve in men) may even slowly vary during life in the same individual. It is almost needless to add that many further careful observations are required. Yet when we remember that Mrs. F. and Mrs. A. were the first two cases that chanced to come to my hand, and that they were tested by means of two different criteria, it is remarkable that they should both confirm what we must regard as the two essential points in Dr. Stopes' teaching: (1) the regular existence in women of a menstrual wave of sexual desire, and (2) the occurrence in that wave of two crests. This seems to represent the most notable advance made during recent years in the knowledge of women's psycho-physiological life.—*Medical Review of Reviews*.

HEREDITARY TRANSMISSION OF PHYSICAL AND MORAL QUALITIES

Tall men generally produce children of high stature. The celebrated grenadier guards of Frederick William, in the words of Dr. Johnson, "propagated procerity;" and the inhabitants of Potsdam are remarkable for their height. Haller states that his own family were distinguished by their tallness, without excepting one single grandchild, altho they were very numerous.

In the hereditary transmissions of physical and moral qualities, many curious observations have been made. Women of high mental attainments have been known to produce children of genius more frequently than men of a superior intellect; altho Haller relates the singular case of two noble females who married wealthy idiots on account of their fortunes and from whom this melancholy defect had extended for a century into several families, so that some of their descendants still continued idiots in the fourth and fifth generation.

Horace has observed this tendency to produce offspring resembling their parents

Fortes creantur fortibus et bonis.

Pliny mentions examples of six-fingered families, who bore the name of Sedigita.

In a certain family supernumerary toes and fingers were observed for four generations; they were introduced by a female who had six fingers on each hand, and as many toes on each foot. From her marriage with a man naturally formed, were produced ten children, with

a supernumerary member on each limb, and an eleventh, in which the peculiarity existed in both feet and one hand, the other hand being naturally formed. The latter married a man of ordinary formation, they had four children, of which three had one or two limbs natural, and the rest with the supernumerary parts; while the fourth had six fingers on each hand, and as many toes on each foot. The latter married a woman naturally formed and had issue by her eight children; four with the usual structure and the same number with the additional fingers and toes; two of them were twins, of which one was naturally formed, and the other six-fingered and six-toed.—Dr. J. G. Millingen: "Curiosities of Medical Experience."

CASES OF MENSTRUATION LATE IN LIFE

As menstruation may commence early, so it may continue late in life.

Whitehead (*Lancet*, 1886) was called to a lady, aged 77, suffering from uterine hemorrhage. Upon inquiry he found that she had menstruated monthly up to the time at which he saw her. The discharge lasted four to five days, and then left her, but on this occasion had been very profuse. She was restored by the usual remedies.

Other cases are reported in the *Amer. Jour. Med. Sci.*, July, 1845, p. 172. In one of these, a nun, the menses ceased at fifty-two; at the age of sixty-two they reappeared and so continued regularly, until she was last seen at the age of seventy-three. In another instance, a nun, aged ninety, had regularly menstruated from the age of fifteen to fifty-two years. The menses then ceased, but reappeared at the age of sixty, without pain, and occurred regularly every month after that date. Her health had been good throughout.—Cited by A. S. Taylor: "The Principles and Practice of Medical Jurisprudence."

THE REFORMED SENSUALIST

Many voluptuaries experience an almost sudden and upheaving feeling of repugnance to the pleasure or the vice that has enslaved them. Some reformed toppers, and those who have lost the zest of intoxication, often become vehement denouncers of alcoholic drinks, instead of realizing that their misuse of the drinks is at fault.

The weary erotic sensualist, with a like irrationality, blames and attacks the passions of love instead of his excesses and the abuse of a natural beneficent desire. Marriage itself is even classed among the sins by moral invalids of this stamp.—WALTER M. GALLICHAN: "The Great Unmarried."

Abstracts and Gleanings

STREET WOMEN IN LONDON AND IN NEW YORK

The following interview and letter which appears in the *London Times*, and which were reprinted in *Social Hygiene*, are interesting as throwing a clear light on the difference in the attitude towards street prostitution in the Old World's greatest metropolis as compared with the greatest metropolis in the New World.

Mr. Edward Bok, the well-known American editor, who has been in London on a special mission for the past two weeks as the guest of the British Government, made the following statement last night to a representative of *The Times*:—

As against all the splendid efforts that the British people are making in behalf of our American soldiers, there is nothing, in contrast, that has surprised and depressed me so much as the apparently uncontrolled solicitation of our boys by women on the London streets and in hotel lobbies, lounges and restaurants. I have been in a great many large cities, but I have never seen a more disgraceful condition than is witnessed in the London streets every evening. This condition is so evident and apparently so well known that it needs no detailed description at my hands. Our boys are openly solicited, not only by prostitutes, but by scores of amateur girls.

It will instantly be said that this is a difficult matter for the government to control. Perhaps. But a fundamental matter of this sort cannot be dismissed on the ground of difficulty. We in the United States grappled with it as an instrument of war, and today we are on top of it. Such an act as a solicitation by a woman on a street in New York City would be an impossible occurrence, and this result was simply brought about by a conscientious Police Commissioner, with proper authority, who determined to rid the streets of these women and close as many houses of ill-fame as possible. Not only is this true of New York City, but of Philadelphia, Boston, Chicago, St. Louis, San Francisco, and New Orleans as well, where the so-called "red light" districts in those cities have been wiped out and the women either arrested or put to work.

The federal authorities in the United States have shown that it is possible to minimize the social evil in large cities and around the military camps and naval bases by throwing a five or ten mile prohibitory zone around them. The British Government has, therefore, a precedent established—a concrete example of a government successfully grappling with this problem.

But all this is of small avail if we send our soldiers clean-blooded and strong-limbed over here only to be poisoned and wrecked in the London streets. We should not be asked to send our boys here to be morally crucified. It is unfair to them; it is unfair to the great cause for which we are fighting; it is certainly unfair to the American mother.

I say it with care and thought that, if the American women knew what was going on here in the streets of London, there would be an outcry that, in volume and quality, would be extremely unpleasant to the people of Great Britain.

Furthermore, it might prove to be a serious factor in an agitation to check the flow of American troops.

Before anything of this sort happens, I appeal to the British Government and to the people of Great Britain to take up this unpleasant subject actively and deal with it forcibly. What is needed is an aroused public sentiment insisting upon vigorous government action.

I am aware that some effort has been made through the women's patrol and other agencies, which have done excellent work. But that is simply touching the fringe of the question—is not getting at the heart of it. This is not a work to be left to private organizations: it is distinctly a matter for the government. It is the government's responsibility. If an American soldier seeks out a house of ill fame, then the responsibility is his, and it becomes a personal matter with him. But where the temptation is allowed to beset him on every hand in street, hotel and restaurant; where it is thrust upon him; where he is deliberately sought and solicited in public, where government authority is, or should be, supreme; then the responsibility is that of the government which allows such a traffic to go on apparently with its sanction. I use the words "with its sanction," for what other conclusion can I reach?

I am told by some whose positions carry authority that there is, in reality, a public acquiescence with this traffic based on the argument that the men who are making the great sacrifice must be permitted certain indulgences while away from home. I cannot believe this. I cannot believe that the moral standards of the decent people of Great Britain and of the United States differ so widely on such a fundamental question. If so, I have read my British history wrongly. And yet I confess I find myself in the deepest perplexity as to why this shameful condition of the London streets and the English camps is allowed to persist at a time when every one of our boys needs every ounce of vitality that it is possible for him to acquire, and when this is, of all times, the very last to allow him to be shot through with disease.

I am sorry to have to say all this while I am here as a guest of the British Government; it seems in a way discourteous. But the object of my visit here is, as I understand it, to help to cement in every way possible the relations between Great Britain and the United States, and this question has become essentially an international one. If, after the war is over, the two countries are brought more closely together, as is the desire of all of us, we in America will naturally recur to the treatment given our boys while they were guests on British shores, coming to help to win the war. Is it going to help those relations to have us remember how the government failed to protect those boys from the most pernicious diseases possible to them at this time; how, in perfectly plain language, you are surely undoing here what we have done in the United States? For that is the unpleasant truth, and it is this point that I ask the people of Great Britain to face and ponder over.

I waive the moral and sociological aspects of this question; I want to put it squarely on a basis of fair play; as a matter of physical fitness; as a war measure.

Under the Defence of the Realm Act, your government, as I understand it, can act. If the power is not there, it should, and can, be had forthwith. But as a matter of simply fair play to the American boys and to the American women, the evil should be stamped out at once. It must be. It is inconceivable that so grave a danger to our troops should be allowed to go on.—From *The Times*, London, September 24, 1918.

The publication of this interview brought to *The Times* the following letter which was published a day or two later:—

To the Editor of *The Times*:

Sir—I have read with interest Mr. Edward Bok's statement in your issue for today. He does not overstate his case.

I have been in nearly all the big camps, barracks and naval and flying stations in the United States, and have seen the steps taken by the United States Government to prevent drunkenness and immorality among their soldiers and sailors. They have made it nearly impossible for any man in uniform in the United States to obtain drink or to consort with a prostitute. As a result, their men come here in the condition of trained athletes. There can be no finer body of men in the world.

When they land they find it easy to obtain intoxicants, and almost impossible to avoid solicitation by young women. As a result many, even very many, of their men are infected with contagious diseases before they proceed to France. The matter has caused the liveliest concern among many American officers. When known in America there will be, as Mr. Bok says, "an outcry . . . in

volume and equality . . . extremely unpleasant to the people of Great Britain."

It frequently happens in war that standards of life deteriorate under the strain. In this war the strain has been intense for more than four years. Very large numbers of young women, all subject, as we all are, to the strain of the war, have been removed by the events of war from the influences of home; their fathers, brothers, and husbands have gone to the front, and they themselves have been left in easy circumstances with every temptation to take what pleasure they can. This condition of things exists in other belligerent countries in Europe, perhaps in all; for in all there are many young people saying, "Let us eat and drink, for tomorrow we die." In this country it is more open and more easy to see than in others.

As it is a condition of things which will most surely harm our prospects (to put the matter on its lowest side first) in this war, by making countless casualties, and make it difficult, after this war to co-operate, as we hope, in deep and lasting friendship with the United States for the maintenance of the peace of the world, I hope with Mr. Bok, that "the evil" may "be stamped out."—John Masefield.

THE FORCE OF SEX IN AMERICA

Henry Adams, in his autobiography, indicts America for her failure to utilize the force of sex as it has been utilized in Europe, or at least he makes a comparison to the disadvantage of the former. He says:

"The woman had once been supreme; in France she still seemed potent. . . . Why was she unknown in America? Anyone brought up among the Puritans knew that sex was sin. In any previous age sex was strength. At the Louvre and at Chartres, as he knew by the record of work actually done and still before his eyes, was the highest energy ever known to man, the creation of four-fifths of his noblest art, exercising vastly more attraction over the human mind that all the steam engines and dynamos ever dreamed of; and yet this energy was unknown to the American mind. An American Virgin would never dare command; an American Venus would never dare exist. . . . Symbol or energy, the Virgin had acted as the greatest force the western world had ever felt, and had drawn man's activities to herself more strongly than any other power, natural or supernatural, had ever done."

Adams comes to the conclusion that during such times as the thirteenth century man held a high idea of himself as a unit in a unified universe, whereas today man has become a study in multiplicity, with much of the sexual left out, or perverted. In the olden

time he accomplished prodigies, while today he—makes locomotives.

Characteristically, the "typical" American cannot dissociate the idea of sex force and how it operates upon man from gross conceptions. He probably would not know what Adams was driving at. What he does understand has to do with the obscene, and what he can create runs toward dynamos and explosives. Therefore his children can know nothing of sexual life or truth through him; therefore he will never paint a madonna; therefore his precious monogamy will continue to violate the decencies.—*Med. Times*.

SIGHT OF SUFFERING ACTING AS SEXUAL STIMULANT

(*Algodagnia*)

Charles Féré ("*Le Sadisme aux Courses de Taureaux*", *Revue de Médecine*, August, 1900) has recorded the following case: A lady of neurotic heredity on one side, and herself liable to hysteria, experienced her first sexual crisis at the age of 13, not long after menstruation had become established. She had just recovered from an attack of chorea. Her old nurse, who had remained in the service of the family, had a ne'er-do-well son who had disappeared for some years and had just now suddenly returned and thrown himself, crying and sobbing, at the knees of his mother, who thrust him away. The young girl accidentally witnessed the scene. The cries and sobs provoked in her a sexual excitement she had never experienced before. She rushed away in surprise to the next room, where, however, she could still hear the sobs, and soon she was overcome by a sexual orgasm. She was much troubled at this occurrence, and at the attraction which she now experienced for a man she had never seen before and whom she had always looked upon as a worthless vagabond. Shortly afterward she had an erotic dream concerning a man who sobbed at her knees. Later she again saw the nurse's son, but was agreeably surprised to find that, tho a good looking youth, he no longer caused her any emotion, and he disappeared from her mind, tho the erotic dreams concerning an unknown sobbing man still occurred rather frequently. During the next ten years she suffered from various disorders of more or less hysterical character, and altho not disinclined to the idea of marriage, she refused all offers, for no man attracted her. At the age of 23, when staying in the Pyrenees, she made an excursion into Spain and was present at a bullfight. She was greatly excited by the charges of the bull, especially when the charge was suddenly arrested. She felt no interest in any of the men who took part in the performance or were present; no man was occupying her imagination. But she experienced sexual sensations and accompanying general exhilaration, which were highly agreeable. After

one bull had charged successively several times the orgasm took place. She considered the whole performance barbarous, but could not resist the desire to be present at subsequent bullfights, a desire several times gratified, always with the same results, which were often afterward repeated in dreams. From that time she began to take an interest in horse races, which she now found produced the same effect, tho not to the same degree, especially when there was a fall. She subsequently married, but never experienced sexual satisfaction except under these abnormal circumstances or in dreams.—Quoted by Havelock Ellis, *Studies in the psychology of Sex*, Vol. III.

LOVE FOR OLD WOMEN

Gerontophilia (love for old persons) would seem to be rather of rare occurrence, but instances have been reported in which young men exhibited love for old women, or young women for old men. Féré (*Journal de Neurologie*, 1905), has recorded the case of a man twenty-seven years of age who was sexually attracted only by white-haired, elderly women. He traced this back to an impression received in very early youth. When four years old he slept in the same bed with an elderly lady, a family friend, who was visiting the house, and he then for the first time experienced sexual excitement. He had a dislike for young girls and young married women. A white-haired, elderly woman whom he loved dyed her hair light brown, whereupon he ceased to care for her.

THE ROLE OF PRESTIGE IN PROSTITUTION

Among prostitutes, origin is an important factor in enhancing their value. The spell exercised by the distant has been known from time immemorial. The élite prostitutes of ancient Rome all came from abroad; the unskilled members of the demi-monde were natives. The flutists (*tibicinae*) swarmed to Rome from Asia Minor and the Ionian Islands, the dancers (*ambubaiae*) from Spain and Syria. Their inexplicable charm finds remarkable expression in the action of the Roman authorities, who did not regard them as prostitutes proper.

The Croatian brothel keepers prefer to sell their own country-women to German Austria for at home Croatian girls offer but few attractions.

It may be that the demand for "Hungaras" may partly be attributed to the spell exercised by isolation among strangers and by an unknown exotic race.

It is remarkable to see the desperate struggle made by the various grades of prostitutes to clutch at the last relics of distance. In the eyes of the average man the prestige of a prostitute increases in proportion to her inaccessibility. He is scarcely interested in one who

can be bought for a trifle, but he takes more interest in more expensive harlots. He becomes a prey to secret meeting places rather than to the brothel or the street. A woman who offers her favors for a present or for a supper after the theatre is able to suggest greater enjoyment than one who can be had for money. The growth of prestige rises from the marketable article to the person. The grades of prestige manifest themselves even within the bounds of prostitution. The lowest type of Parisian street girls, the *pierreuses*, are scorned by the prostitutes in brothels, the *filles de maison*, who are just as much despised by the *filles isolées*.—Extracted from Lewis Leopold: "Prestige: A Psychological Study of Social Estimates."

VIRAGINITY AND EFFEMINATION

According to Dr. James Weir, Jr. ("*The Psychical Correlation of Religious Emotion and Sexual Desire*"), viraginity and effemination are due to the law of reversion to ancestral types. It is an effort of nature to return man to the old hermaphroditic form from which he was evolved. It is an effort on the part of nature to incorporate the individualities of the male and female, both physical and psychic, in one body.

The phenomenon of atavism is more apt to occur in feeble types than in strong and healthy types.

Effemination and viraginity are common types of degeneration which always follow in the wake of luxury and debauchery. Nations time and again, have felt the dire effects of effemination and have sunk beneath them.

Large cities are the hotbeds and breeding places of the various neuroses. There general paresis treads closely upon the heels of sexual neurasthenia, while the victims of hysteria and kindred ills are almost countless in their number. What wonder then that the offspring of such parents should be weak and neurasthenic! What wonder that here atavism finds its richest field, and plays its strangest and most fearful pranks, sending men into the world with the tastes, desires and habits of women, and women with all the mental altitudes of men.

Effemination finds more victims among the wealth and the educated than among the poor and uneducated. This phenomenon is a psychic rather than a physical hermaphroditism, and is directly traceable to the enervation produced by the habits of the wealthy and idle. Where atavism finds weakened and enervated subjects on whom to perpetrate this strange travesty of nature.

Several years ago Dr. Weir had the opportunity of studying a pronounced effeminate. He was one of the best known young men of a Southern city, and a leader in society. He took the author to his "boudoir" and showed his "lingerie." (The words quoted are his

own). His nightcaps were 'sweetly pretty,' and one of them was a 'perfect dream of beauty.'

This man's voice and manner of speaking were decidedly feminine; all the little mannerisms and affectations of a society woman being faithfully reproduced.

He was a splendid business man and no breath of scandal had ever tarnished his good name. He was reared by his mother and never associated with boys until his sixteenth year. She always treated him as a girl and consulted him in all things pertaining to her toilet. He seemed utterly unconscious of his anomalous condition, and as his business associates were gentlemen, and his intimate friends were ladies he drifted through life without a single jar to mar the serenity of his existence.

Viraginity, while in the past of comparatively infrequent occurrence, is increasing today with great rapidity. Viraginity has many phases. We see a mild form of it in the tomboy who abandons her dolls and female companions for the marbles and masculine sports of her boy acquaintances. In the loud talking, long stepping woman we see another form; while the square-shouldered, stolid, cold, unemotional, unfeminine android is yet another. Viragints are guilty of startling vagaries. The case of Alice Mitchell, who killed Miss Ward, of Memphis, Tenn., is an example.

The woman of today who believes in and preaches the doctrines of matriarchy, which have been, as far as the civilized world is concerned, thrown aside and abandoned these many hundred years, is as much a victim of psychic atavism as was Alice Mitchell.

Dr. Weir asserts that every woman who has been at all prominent in advancing the cause of equal rights in its entirety, has either given evidences of viraginity, or has shown, conclusively, that she was the victim of psycho-sexual aberrancy. Moreover, the history of every viragint of any note in the history of the world shows that they were either physically or psychically degenerate, or both.

OSSIFIED FETUS RETAINED OVER TWENTY-FIVE YEARS

Dr. John N. Casanova, (*"Physiology and Med. Jurisprud."*), has witnessed the case of an ossified fetus, retained in the uterus more than twenty-five years. The subject was a lady of rank, in Lima, Peru, who became pregnant soon after her marriage (being then about twenty-five years of age), and went through the ordinary period of gestation without any difficulty whatever. But soon after the ninth month, when she was expecting to be delivered, she began to feel her abdomen growing low and gradually losing the feeling of the child's motion; till both sensations disappeared in toto. Thus she re-

mained more than twenty-five years without any inconvenience of any kind.

The author examined her after death, in 1845, and found the fetus, not only in a cartilaginous state, but reduced to one fourth or one fifth part of the ordinary dimensions.

IMPOTENCE FROM MALICE

The powerful influence which the devil exerted upon the medical views of all classes of the people during the middle ages finally assumed quite serious forms, and in fact, gave rise to delicately contrived legal questions. Namely, the idea suggested itself that the devil was able not only to call forth promiscuous love between men and women but that sometimes he derived a particular enjoyment, if he could manage to prevent a marriage that had already been consummated by rendering the husband impotent.

Maleficium was the term for such an event, and the theologians, philosophers and jurists of the Middle Ages have written the most learned commentaries regarding the consequences of this *impotentia ex maleficio*. It was disputed whether or not this form of impotence would constitute a legal cause for dissolution of marriage which, after all, was a divine institution; the reasons also why God permitted the devil to play such a reprehensible game was investigated in a most serious and profound manner.

This *impotentia ex-maleficio*, one of the most extravagant outgrowths of medical superstition, occasionally gave rise to scandalous law-suits. This was the case in the divorce suit which took place about the year 860 A.D., between King Lothaire II and his spouse Teutoberga. Lothaire was said to have lost his procreative power completely, owing to infernal artifices of his concubine Waldrada. It was stated that Waldrada was instigated to this act by jealousy and selfishness, in order to divorce the King from his consort.

The first step once taken, the courtesan, it was alleged, by removing the spell cast by her, would take good care that the King should soon be delivered from the odious condition of impotence. However, Hinkmar, Archbishop of Rheims, a man exceedingly well versed in all matters ecclesiastic, politic and diabolic, a genuine clerical fighting cock, very soon took up the matter.

In an extensive memorial he considered the royal impotence, according to its legal, theological, philosophical, moral and various other aspects. Medical superstition had acquired such power that the King had to submit his *potestas in venere* to the test of public discussion.—From DR. HUGO MAGNUS: "Superstition in Medicine."

DEATH FROM HYSTERICAL ANOREXIA

Anorexia is the most grave of the symptoms of hysteria; a condition which only too frequently has eventuated in death. If an ecstatic is firmly convinced that she can live without eating, if she believes that she is the instrument of a miracle, complete dissociation can occur of all the conceptions concerned in the composition of the feeling of hunger.

The origin of this peculiar and dangerous symptom may have been some former event which was prominently associated with eating, or the idea of hunger, and which made a strong impression upon the patient's mind. In some cases the symptom is the direct outcome of too careful dieting, the patient eliminating from her diet one kind of food after another, as the feeling of hunger is gradually dissociated. Regardless of the cause, the patient refuses to eat because there is an absolute lack of desire for food, even tho there is not any real disturbance of the digestive system, and in spite of the fact that emaciation progresses rapidly.

In addition to true psychic anorexia, hysteric individuals may simulate the condition in order to attract attention to themselves and to excite wonder. In such cases the patient affirms that she can live without eating, or that she cannot eat because she has no desire for food; yet emaciation does not ensue because privately she is consuming a sufficient amount of food. Notwithstanding the fact that the condition is simulated the patient cannot be called a malingerer with any greater justice than one can apply the same designation to an insane patient who simulates certain of his manifestations in consequence of motives, which themselves are symptoms of insanity. As these cases of simulated anorexia or fasting usually occur in hysterics, the patient, if prevented from secretly obtaining nourishment, may starve herself to death rather than acknowledge the deception which she has practised. (According to DR. CHAS. D. FOX: "Psychopathology of Hysteria.")

A remarkable instance of the kind is that of Sarah Jacob, known as the "Welsh Fasting Girl," cited by W. A. Hammond ("Nervous Derangement"). To the disgrace of all those concerned, including a vicar, nurses and physicians, the patient was forced to starve herself to death because the careful guarding by nurses finally prevented any further eating in private. In the interest of science and truth a hysterical girl was forced to commit suicide.

I have a rational and comparatively simple solution for every single problem that confronts mankind, with the exception of two. And even the unhappiness caused by those two, at the present insoluble problems can be greatly softened and alleviated.—W. J. R.

Letters to the Editor

A HUMAN DOCUMENT

Dear Doctor:

Let me state my case briefly. I was married thirteen years ago to a woman of very practical mind but with positive, altho carefully restrained love impulses. Before marriage we discussed various phases of the sex life and particularly child-bearing until we thought that we were sophisticated. We soon found, however, as millions more have discovered, that we were really but babes in the wood, with a child stealing upon us before we were aware of it. He was born just a year after our marriage. Then followed two years of intermittent indulgence, never more excessive than you have indicated is proper, and often after long periods of abstinence. We thought that we were practicing control by observing the monthly crests of the love impulse, and avoiding union very near to the menstruation periods. But all of a sudden my wife became pregnant, and suffered a miscarriage. After this we were still more continent, until our second boy was born two years later. He grew to the age of seven, and my wife was happy in her home and children as well as in the outside activities which she was permitted to enjoy. In fact she returned to teaching after an absence from the schools of ten years, and advanced in rank so that she was looked upon with some envy by those in her profession.

Fearing a repetition of a fruitful union, after she had determined not to bear any more children, she became less susceptible to my approaches, even in her most ardent periods, reduced our unions to but one a month, and worried greatly between times. This naturally determined me to seek protection for her; and I procured through a well known pamphlet, since my wife's modesty prevented her consulting a physician, a recipe designed to prevent conception. My wife, however, would not use it. Then she became pregnant for the fourth time, bearing her third child a little over a year ago. After his birth she was convinced that there was no sure way of prevention, and she was so apprehensive of results that I volunteered continence until I could convince her that there was a way. I consulted a physician who prescribed . . .

I cannot make my wife believe, however, that this is reliable. I see that you don't approve of withdrawal. We are very unhappy, since I cannot induce my wife to see a woman physician nor to study out a plan for herself. We are living nervously, separately, unnaturally. But I think that both of us are entitled to a moderate

exercise of our sexual powers; and that unless we are granted such an exercise, we must necessarily suffer severely. Separation may be the result. . . . —B. B. B.

BIRTH CONTROL AND MURDER

Dear Doctor:

I was talking to a physician some time ago, and whatever his merits may be in his profession, he certainly has some remarkable opinions on birth control. He stated that the moment the male sperm impregnated the female ovum, human life was in existence, and if it could be shown that a woman took a douche the moment afterwards and thereby prevented a birth, she was guilty of murder and should be executed as a murderer. I wonder if the doctor was aware that some sort of "life" exists in both germs before their union. If he is logical he should punish as a murderer any woman who remains single, thereby allowing her ova to perish, just the same as she would be guilty of murder if she refused sustenance or assistance to any human being who afterwards died as a consequence. Also, if the doctor should be consistent, he would class masturbators as murderers; besides, if a man had a nocturnal emission and failed to gather the semen while yet alive and do all he could to find a woman who would receive it artificially and thus allow it to live, not only the man, but also any woman who might decline the proposition, would be murderers as well. But who is more brainless than Comstockites, sexophobes, anti-birth control fanatics, etc.? Sincerely yours, S. Reid Spencer, 5 East 40th Street, New York.

The physician who spoke to our subscriber must have been exceptionally ignorant, and the latter therefore overlooked the most important point in the argument. When a woman takes a douche, after coitus, *she does not take an internal douche*; she takes only a vaginal douche. The syringes are made so that the injected fluid cannot penetrate the uterine cavity. Consequently there can be no question about removing or killing an impregnated ovum. The fluid does not come in contact with any ovum, impregnated or non-impregnated. All the douche does is to remove the spermatozoids mechanically or to render them inactive chemically. And not even a moron would or should claim that spermatozoids are human beings, and that the mere *prevention of one* of them from coming in contact with an ovum is equivalent to murder. I say *one* spermatozoid, because only *one* spermatozoid is concerned in impregnation; all the other millions perish anyway.—Editor.

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POPULATION AND BIRTH CONTROL

By C. KILLICK MILLARD, M. D., D.Sc.

The subject of my address is, as has been announced, Population and Birth Control. I do not think there is any occasion to apologize for choosing this subject. As Lord Morley has said: "The Population question is of vital importance. I wish we did not shirk it so much." Moreover, it is of special interest and importance at the present crisis in the world's history.

At the same time I am aware that it is, in certain of its aspects, highly controversial and one the choice of which may not be approved by all. It was for this reason that it was thought better to announce the subject beforehand.

This subject, like all questions which touch upon sex, is necessarily a delicate one, and requires careful handling. The war, however, has taught us that we must face realities, and even apart from that, public opinion now not only tolerates but even welcomes the frank and open discussion of all topics which vitally affect the welfare of the community.

My task is rendered easier by the publication last year of the Report of the Birth-rate Commission.*

This Report, together with the record of the evidence, constitutes a very weighty and important scientific pronouncement, and I shall not hesitate to quote freely from it.

In the first place to briefly review certain facts which are now clearly established and therefore common ground, and then to deal with the more controversial aspects of the subject.

*This Commission was not a Royal Commission, but was instituted, with official recognition, by an influential body, the National Council of Public Morals. The members of the Commission consisted of fairly representative men and women, though unfortunately no recognized representative of the feminist movement was included. They began their labours towards the end of 1913 (before the war) and published their report, after examining about 30 important witnesses, in May, 1916.

I.

THE FALL IN THE BIRTH-RATE.

Undoubtedly one of the most interesting and important sociological phenomena of the present generation is the remarkable and widespread fall which has taken place in the human birth-rate. This has not been confined to this country but affects almost all civilized countries. Almost the only countries in Europe which hitherto have not been much affected are Russia and the Balkans. The United States of America and our own great self-governing colonies (Canada, South Africa, Australia, and New Zealand) all show the same pronounced tendency, which may, therefore, be regarded as world-wide, so far as civilized countries are concerned. The movement set in earlier in some countries than in others. France, as is well known, was the first country to manifest this phenomenon. Germany began much later: but it is important to note that having once started in Germany, the fall in the birth-rate has been very rapid, so that it is now only little above our own level.

The next point to note is that accompanying the fall in the birth-rate, and to a large extent concurrent with it, there has been a great fall in the death-rate, and especially in the infantile death-rate. So much has this been the case that to a large extent it has neutralized the fall in the birth-rate, with the result that the net increase of population, or excess of births over deaths, has been little affected. This is not the case, however, in France, where the birth-rate has fallen so low that the birth-rate and death-rate now nearly balance each other, so that the population is only increasing very slightly; in other words, a state of equilibrium has been all but established.

Turning now to our own country and studying the phenomenon in more detail, we find that the birth-rate, which was about 32 per 1,000 population in the middle of the last century, rose slightly,* reaching its highest point, 36.3, in 1876.

Since then the birth-rate has been slowly but steadily falling, until at the present day it is below 24 per 1,000; *i.e.*, it has declined by approximately one-third in the last 40 years.

The decline in the English birth-rate has not operated uniformly throughout the country, and at the present time it varies greatly in different towns and districts. Speaking generally, the decline has been most marked in those districts where the highest standard of living prevails, and *vice versa*. As an illustration of this, we have

*Little stress need be laid on this slight increase, which can well be accounted for by more complete registration, so we may regard the birth-rate as practically stationary prior to 1876. 1876, it may be noted, was the year of the Bradlaugh-Besant Trial.

the case of Hampstead, a typical middle and upper-class residential district, compared with Shoreditch, a poor working-class district. Thirty-six years ago, in 1881, the birth-rates of these two districts were approximately equal, viz., 30.0 and 31.0 respectively. In 1914, Hampstead's birth-rate had fallen to 14.8, whilst that of Shoreditch remained at the old figure. The same tendency exists in almost every town. The well-to-do residential districts, together with the better-class artisan districts have fallen greatly, whilst the slums remain at nearly the old high level. In our own town of Leicester, we find that the birth-rate in 1914 in the better-class districts of Knighton, Spinney Hill and Westcotes Wards averaged only 17.5 per 1,000; whereas in the poor-class districts of Newton, St. Margaret's, and Wyggeston Wards the rate averaged 27.6.

EFFECT OF SOCIAL STATUS.

Social status then has a most marked effect upon the birth-rate. A table was furnished to the Birth-rate Commission by Dr. Stevenson, from the Registrar-General's Office, showing the births in 1911, classified according to the occupation of the father. Arranging these into groups in descending order of social grade we find—

<i>Social Class.</i>	Births per 1,000 married males aged under 55 years including retired.
1.—Upper and Middle Class.....	119
2.—Intermediate	158
3.—Skilled Workmen	153
4.—Intermediate	158
5.—Unskilled Workmen	213

The infant mortality in these same groups follows the same order, viz., 76.4, 106.4, 112.7, 121.5, 152.5; *i.e.*, the death-rate among infants is twice as high in the group where the birth-rate is highest, as in that where the birth-rate is lowest.

Whilst the high mortality amongst the children born where the birth-rate is high largely reduces what may be called the effective birth-rate, or excess of births over infant deaths, the number of children surviving among the lower social groups still exceeds the number surviving in the higher groups, with the result that the lower groups are adding most to the population. This is obviously a most serious consideration.

Dr. Stevenson also furnished figures showing the relative fertility in eleven selected occupations. Only women of child-bearing age are included.

COMPARATIVE FERTILITY FIGURES.

Census 1911.

(General Population — 100).

<i>Occupation.</i>	<i>Total Fertility</i>
Coal-miners	126.4
Agricultural laborers	113.4
Boilermakers	110.1
Farmers	100.5
Carpenters	95.3
Cotton spinners	91.5
Cotton weavers	81.2
Nonconformist ministers	79.8
Clergymen (C. of E.)	72.0
Teachers	70.3
Doctors	64.7

It will be noticed that the medical profession comes at the bottom of the list, closely followed by the teachers and the clergy.* This is a matter of some significance, to which further reference will be made when discussing the ethics of birth control. Clearly, those who pass sweeping condemnation against "race suicide" must include these three professions pre-eminently in their censure.

Other figures were furnished by Dr. Stevenson showing the size of the family in relation to the number of rooms occupied, from which it appears that, speaking generally, in working-class houses (*i.e.*, not more than six or seven rooms) the smaller the number of rooms the larger the family. (Below three rooms, however, the rule does not apply.) This is obviously a most unsatisfactory state of affairs from the point of view of social reform.

Again, as regards the number of infants dying, it was shown statistically that infant mortality rose regularly in proportion to the size of the family, the larger the number of children born the greater the proportion dying. Of course this close relation between a high birth-rate and a high infant mortality is very well known, although there are occasional exceptions. In Leicester we find that in those wards where the birth-rate is high the infant mortality is almost always high also, and *vice versa*.

The conclusion which the Commission came to is that at the present day "fertility is closely correlated with social status, the relation being such that the more prosperous the social class the lower is the fertility."

*Forty years ago the fertility of the clergy was above the average.

It appears undeniable that poverty, degradation, inefficiency, ignorance, overcrowding, almost everything in fact that in human judgment tends to disqualify for parenthood, are just the factors nowadays which too often co-exist with large families.* "The very hopelessness of a proper discharge of parental obligations breeds recklessness in incurring them."

And the objection holds good in two directions. It is palpably true that the *environment* is bad where the families are largest, so that the worst and not the best chance is given for the children to grow up good and worthy citizens. This can to a small extent be remedied by child-welfare work.

But more unfortunately still, the *stock* from which the children come is also in too many cases inferior.† Those who constitute such a large proportion of the "submerged tenth," the denizens of the slums, are without doubt at the present day the most prolific section of the community, whereas we should like to see them the least prolific. From the eugenic point of view this is obviously a most unsatisfactory—indeed, a deplorable—state of things, which the high mortality usually accompanying the high birth-rate only partially neutralizes. It is necessary, in order to rectify it, either that the lower ranks of society, consisting of the more thoughtless and thriftless classes with the high birth-rate, should fall into line with the more thinking and prudent classes, and restrict their birth-rate (this is what the Neo-Malthusians recommend); or that the more thinking and prudent classes should fall into line with the more thoughtless and thriftless classes and revert to the high birth-rate of former years, as recommended by the Populationists. There seems no other alternative. I think that public opinion is coming to regard the first alternative as by far the more reasonable, the more practicable, and the more desirable.

II.

THE CAUSE OF THE DECLINING BIRTH-RATE.

As for the cause of the declining birth-rate, there seems no room for doubt. In common with other investigators who have studied this question, the Commissioners were quite satisfied that the decline is not due to any decrease in natural fertility; nor is it due, to any

*There are notable exceptions, *e.g.*, the coal miners, who physically are a fine set of men, but this does not alter the main conclusion as a general proposition.

†We are now comparing the working classes with the "better" classes. If that were all, it might be contended that the working classes were really the better and hardier stock to breed from. But we are comparing, on the one hand the "better" classes together with the better elements of the working classes; and on the other hand the least efficient elements of the working classes—the unskilled, the unemployable, the thriftless, the mental and physical deficient.

important extent, to alterations in the marriage-rate, or to the proportion of married women of child-bearing age in the population.*

The Commissioners were quite satisfied that the real reason for the decline in the birth-rate is the intentional restriction by married people of the size of the family. Practically all the witnesses were agreed as to this, and it was also established by a private census made on behalf of the Commission. Schedules of questions relating to duration of marriage, size of family, and whether intentionally limited or not, were sent out to a number of people to be filled in and returned anonymously. From several hundred replies received it would appear that a majority of married couples amongst the thinking classes voluntarily restrict the size of the family. The fact also emerged that the mean size of the limited families was *larger* than that of the unlimited families. This is important as it shows that it is not so much the small families which are limited, but the families which are getting too large. In other words, it is not that people nowadays do not desire children, but that they do not desire too many. It also indicates that those who do not limit the size of the family are chiefly those who naturally have small families and who therefore have no need for restriction.

FABIAN SOCIETY'S INQUIRY.

A similar private census was made twelve years ago by a Committee of the Fabian Society,* under the chairmanship of Mr. Sidney Webb, appointed to investigate the birth-rate and infant mortality. The inquiry on that occasion was made chiefly amongst married persons of varying social grade, from the skilled artisan to the professional man and small property owner. Out of 239 fertile marriages it appeared that *only* in 28 were no means taken to limit the size of the family. In other words, 88 per cent. were limited and only 12 per cent. unlimited. As in a considerable number of cases the question was not answered, it is possible, if not probable, that the proportion of limited families is really even larger than these figures indicate. Unfertile marriages were excluded from these figures. I think we may assume that the great majority of these were unlimited. There is no evidence to show that in any considerable number of cases married couples abstain from having any family. I have little doubt that in the vast majority of cases infertility is involuntary, and that very frequently it is a matter of deep regret and sorrow. The mod-

*The higher education of women does not appear to have any appreciable effect upon their physiological aptitude to bear children, though it may have an indirect effect upon the birth-rate, through modifying their views as to the desirability of large families.

*Fabian Tract, No. 131.

ern birth control movement is a protest against too large families, and not against having a family at all. There is no reason to think that persons who limit the size of their family are less fond of children or care for them less than those who do not limit. Indeed, the evidence points all the other way, as witness the comparatively low infant mortality in small families.

The conclusions come to by the Fabian Society Committee including the following:—

“The decline in the birth-rate appears to be much greater in those sections of the population which gives proofs of thrift and foresight than among the population at large.”

“We must, indeed, take it as proved that the principal, if not the sole cause of the present continuous decline in the birth-rate in Great Britain is the deliberate regulation of the married state. This practice prevails, it must be inferred, either with the object of family limitation, or merely with that of regulating the interval between births, among at least one-half and probably among three-fourths of all the married people in Great Britain of reproductive age.”

The Fabian Society proceeds: “These facts—which we are bound to face whether we like them or not—will appear in different lights to different people. In some quarters it seems to be sufficient to dismiss them with moral indignation, real or simulated. Such a judgment appears both irrelevant and futile. . . . If a course of conduct is habitually and deliberately pursued by vast multitudes of otherwise well-conducted people forming probably a majority of the whole educated class of the nation, we must assume that it does not conflict with their actual code of morality. They may be intellectually mistaken, but they are not doing what they feel to be wrong.”

III.

MALTHUS'S LAW OF POPULATION.

Space prevents more than a passing reference to Malthus's famous essay, *The Principle of Population*, published in 1798. Although many persons speak as though Malthus had been proved to be wrong, I think we may say that his fundamental principles are as sound to-day as ever. It is only in his deductions that there is much room for difference of opinion.

His main contention was that human beings, in common with the rest of the animal kingdom, tend to multiply faster than the means of subsistence, and that were it not for certain natural checks—war, pestilence, famine, etc.—all encouraged by over-population,—the increase in the numbers of the human family would sooner or later be so great as to bring about disaster. What Malthus did not foresee was the extent to which the operation of his law might be postponed by the importation of food from abroad. Nor did he foresee the possibilities and remarkable development of the modern birth-control

movement. His remedy for over-population was the postponement of marriage (though he recognized that this was open to the serious objection that it might encourage immorality) and "moral restraint" after marriage.

IV.

THE ORTHODOX ATTITUDE TOWARDS THE DECLINING BIRTH-RATE.

Up till a few years ago it was customary for the decline in the birth-rate to be regarded as a serious evil. The practice of limitation of the family was condemned, sometimes in no measured terms, as a sign of decadence and deplored as a national calamity. Moreover, it was denounced by high ecclesiastical authority as being grossly immoral.*

A small band of thinkers, however, have always challenged this view and in recent years their numbers and influence have very largely increased. Indeed, so great has been the change in public opinion on this question that it seems probable that the so-called "orthodox" view is now only held by a minority. This changing outlook has no doubt been assisted by the new science of eugenics, several prominent eugenicists openly admitting that they recognize in the voluntary restriction of the family—which they have dignified and made respectable under the name of "birth-control"—a valuable eugenic instrument, capable of greatly improving the quality of the race, even though quantity be to some extent sacrificed in the process.

Dr. Havelock Ellis is a notable example of this, and as it happened he was called upon by the National Council of Public Morals to write a booklet, "*The Problem of Race Regeneration*," being the first of a series of "New Tracts for the Times" brought out under their auspices. The National Council of Public Morals was a body formed to promote the Regeneration of the Race, spiritual, moral, and physical, and amongst the galaxy of distinguished names constituting its *personnel* there were no less than ten bishops, a cardinal, four deans, two canons, and a large number of ecclesiastics of lesser calibre. The Churches, therefore, were strongly represented.*

Now what do we find Dr. Ellis saying in this book? The following extract will serve to show:—

"Until lately the methods of propagating the race continued to be

*The Bishop of London has referred to it as "this gigantic evil."

*In the introduction to Dr. Ellis's booklet, the Rev. Jas. Marchant, the Secretary and Director of the National Council, writes as follows:—"These Tracts turn the searchlight of the twentieth century upon such problems (*i.e.*, the social problems of our age) and seek to hasten the time when true religion will occupy its rightful place in our human lives, and woman her true place in the home and society."

the same as those of savages thousands of years ago. Children 'came' and their parents disclaimed all responsibility for their coming; the children were sent. . . . That is all changed now. . . . The voluntary control of the number of offspring which is now becoming the rule in every part of the world has been a matter of concern to some people. . . . But there are two points about it which we should do well always to bear in mind. In the first place it is the inevitable result of advance in civilization. . . . In the second place, it is not only inevitable but it furnishes us with the only available lever for raising the level of the race. . . .

"With our new outlook and our new knowledge the whole problem is becoming transformed. . . . Already the working classes produce smaller families. . . and before long the great movement for the improvement of social conditions will so far raise the level of well-being that every class without exception will find it worth while to exercise forethought and self-control. We know, further, that this tendency of civilization cannot nowadays injure one nation as against another nation, for the excellent reason that the impulses that stir one nation stir all nations though in slightly varying degree."

So much for Havelock Ellis:

Dr. Saleeby, another well-known eugenist, was called upon to write the second Tract of the series, under the title, "*The Methods of Race Regeneration*," and he also championed birth-control, as the following extract will show:—

"I protest against the notion that marriage and parenthood are to be regarded as identical. . . . What can conceivably be the explanation of such arguments as those of the Bishop of London and others who, in the face of our monstrous infant and child mortality, the awful pressure of population and overcrowding in our great cities . . . plead for a higher birth-rate on moral grounds, of all amazing grounds conceivable; and those also who, from the military or so-called Imperial point of view, regarding men primarily as 'food for powder,' read and quote statistics of population in order to promulgate the same advice"?

Lastly we have the outspoken utterances of the Very Rev. W. R. Inge, D. D., Dean of St. Paul's, and late Lady Margaret Professor of Divinity at Cambridge, who, as chairman of the Birth-Rate Commission, has necessarily given special study and attention to this question. We shall quote from Dr. Inge later.

THE GROUNDS FOR THE ORTHODOX VIEW.

There is little doubt that the old orthodox view that the declining birth-rate was something to be deplored was chiefly based, consciously or unconsciously, on militarist considerations. From the very earliest times it has been regarded as desirable that the tribe should grow numerically in order to increase in military strength and be in a better position to defend itself against, or make war upon, hostile tribes. As Malthus wrote:—

“In the earliest ages of the world, when war was the principal business of mankind, and the drains of population from this cause were, beyond comparison, greater than in modern times, the legislators and statesmen of each country, adverting principally to the means of offence and defence, encouraged an increase of people in every possible way, fixed a stigma on barrenness and celibacy, and honored marriage. The popular religions followed these prevailing opinions. In many countries the prolific power of nature was the object of solemn worship. . . . Under the influence of such moral sentiments it is difficult to conceive how . . . war should ever abate.” (*Principle of Population*, vol. iii., p. 96.)

It has become, therefore, almost an instinct to regard a high birth-rate favorably and a low or declining birth-rate with disapproval. No doubt in the past, when war was the ultimate arbitrator—when might was right—this instinct was a sound one. But if we have faith in the progress of civilization it is surely time that we were outgrowing this attitude.

V.

THE ATTITUDE OF GERMANY.

It is instructive in this connection to consider the attitude of Germany, and especially of Prussia, towards this question. We have already seen that a rapid decline in the birth-rate in Germany set in some years ago, and this decline is viewed by the Junker party with the gravest misgiving. Before the war Bernhardt and similar writers naturally condemned it in the strongest terms. Since the war the decline has continued still more rapidly, and the Junkers are now seriously alarmed. In February, 1916, there was a full debate* in the Prussian Diet on the subject.

After statistics had been given showing the extent of the fall, one deputy said:—

“We are in grave risk of approaching the English and French condition, and must be careful not to let ourselves sink to the ‘level’ of these two States.”

The Government representative, Krohne, said:—

“The decreasing birth-rate has caused us serious anxiety already before the war. Since the war it has come to the fore still more. In the middle of last century the number of births varied from 40-35 per 1,000 inhabitants. Since the beginning of this century there was a considerable decline of the birth-rate, which brought it in twelve years from 35 to 27 per 1,000. The circumstances accompanying this decline are especially distressing. . . . No civilized people has experienced up till now such a rapid fall of the birth-rate in so short a time. For a similar decline France took 70, we only took 12 years. We have to-day 560,000 less births than we ought to have, had the

*Quoted from “Fecundity v. Civilization,” by Adelyne More. [Critic and Guide.]

1900 birth-rate been kept. This means that we might have had two and a half million more inhabitants than we have. This would be an inestimable benefit to us considering the terrible sacrifices of this war."

Proceeding to consider the causes of the declining birth-rate, the speaker said:—

"But the true reason for the declining birth-rate is that a certain view of life is gaining ground, which considers marriage and children from a different standpoint, sees in children a burden with all kinds of unpleasant responsibilities. Unfortunately this view has gained followers among German women. . . . These women, in refusing to rear strong and able children to continue the race, drag into the dust that which is the highest end of women—motherhood. It is to be hoped that the willingness to bear sacrifices will lead to a change for the better. The sale of means to prevent conception has become a public scandal. . . . But we will make good this loss, if we recognize the danger. We need an increase in human beings to guard against the attacks of envious neighbors as well as to fulfil our cultural mission. Our whole economic development depends on increase of our people."

One may observe in passing that the rest of the civilized world will no doubt view the decline in the German birth-rate in rather a different light!

At a largely attended meeting in Austria (reported in the *Neue Freie Presse*, March 13, 1916) it was agreed that—

"the necessity of guarding against a falling birth-rate was recognized in every quarter by the representatives of every class of opinion."

Prof. Wolf pointed out that Russia was adding to her population at a far greater rate than was Germany, and the future was painted in gloomy colors.

One cannot help noting a remarkably similarity in arguments and language between advocates of a high birth-rate in every country.

Happily there are those not afraid to champion the unorthodox position, even in Germany. Thus Dr. Alfred Fried replied to Prof. Wolf as follows:—

"It is madness, the apotheosis of unreason, to wish to breed and care for human beings in order that in the flower of their youth they may be sent in millions to be slaughtered wholesale by machinery. We need no wholesale production of men, have no need of the 'unfruitful fertility of woman,' no need of wholesale wares, fattened and dressed for slaughter. What we do need is careful maintenance of those already born. If the bearing of children is a moral and religious duty, then it is a much higher duty to secure the sacredness and security of human life, so that children born and bred with trouble and sacrifice may not be offered up in the bloom of youth to a political dogma at the bidding of secret diplomacy. *A sensible population policy can only be carried out through a vigorous anti-war policy.* . . . A population policy based on war and carried on in support of war is a crime against humanity."

VI.

THE LAVISH FECUNDITY OF NATURE.

All through Nature we find that the power of reproduction is, in almost all species, greatly in excess of actual needs. Amongst the lower forms of life the fertility is often astonishing, and though, as we ascend in the scale of existence Nature becomes more sparing, still there is always an excess of life produced to allow for heavy losses in the process of growth and development.

Man, the highest product of creation, is, as we should expect, one of the least prolific, but still his powers of reproduction under favorable circumstances are such that the general rule holds good, and population tends to outrun the means of subsistence. This, as we have seen, was long ago recognized by Malthus, and for a closed country the doctrine of Malthus still holds good. If, however, and so long as, an adequate supply of food can be imported from outside the population may continue to increase almost indefinitely. Nevertheless it cannot be denied that in the last century the population of the world has grown at an amazing rate. As regards England and Wales the population is said to have been 4,800,000 in 1600, 6,000,000 in 1700. It was 8,890,000 in 1801. Then in 1901 it had jumped up to 32,530,000; and it was approximately 37,000,000 in 1914.* But for emigration the increase would of course have been much greater.

The population of the world is estimated to have been 700,000,000 in 1814, and 1,650,000,000 in 1914; *i.e.*, it has more than doubled in the last 100 years.

As Dr. Inge stated to the Birth-rate Commission (page 293):—

“There is no doubt that there is a natural limit to the number of people that can be supported in the world, nor that if the birth-rate had no restrictions upon it in any part of the world that limit would be reached in less than a century. The productiveness of the human race would appear to have been evolved in such a way as to meet the losses due to war, famine, pestilence, and other causes. In the Middle Ages, for instance, the birth-rate was about 45, and the death-rate about the same. Within the last century the death-rate has been reduced from the mediæval level to 14, and if the birth-rate were maintained at anything like its natural level, about 40, all over the world, the population of the globe, which now is 1,700 millions, would in 120 years have reached 27,000 millions, or about ten times as great a number as the earth could probably support. That, it seems to me, is the fundamental fact we have to recognize, and one *which makes a drastic limitation of the birth-rate an absolute necessity.*” (Italics added).

Dr. Inge then quotes with approval Havelock Ellis, who has said that “those who seek to restore the birth-rate of half a century

*Census Returns.

ago are engaged in a task which would be criminal if it were not based on ignorance, and which is in any case fatuous."

As regards our own country we are already beginning to realize that it is not altogether a wise or healthy state of affairs for the population of these islands to be dependent upon imported food. Yet even with our present population it is quite certain that no matter how much success attends our efforts to increase our homegrown food supply it will never be nearly sufficient for our needs, and that we shall always have to import a large proportion. From that point of view it might even be urged that the British Isles are already over-populated.

The same argument applies to the other countries of Europe, most of which have to import some portion of their food supply. They, however, are not so favorably placed as Britain in the matter of colonies suitable for habitation by surplus population.

VII.

POPULATION AND THE COAL SUPPLY.

In considering how far it is desirable that the rapid increase of population of Great Britain should continue, the question of our national coal supply becomes of first importance. Obviously, this country could not support its present population, or anything like it, were it not for the fact that hitherto we have had the supreme advantage of an abundant supply of cheap coal. Almost every industry is dependent, directly or indirectly, upon our coal supply. An abundant supply of coal is an absolute necessity for our great export trade, and our exports of manufactured goods are necessary in order to exchange for imports of food. It is admitted that however much we may stimulate the production of homegrown food it never will be nearly adequate for our needs. The bulk of our food and feeding stuffs will still have to be imported from abroad.

Now the amount of coal in our coal-fields is a steadily diminishing quantity. Not a single ton of coal consumed is replaced. Every year the available coal supply is reduced by millions of tons. Successive Royal Commissions have admitted that *within a measurable time* the coal supplies of the United Kingdom will begin to show signs of exhaustion.* The amount of available coal in a country can be approximately estimated, but the uncertain factor, which upsets

*i.e., The richer seams, and those nearest the surface, will have been worked out and it will be necessary to bore deeper and deeper, and to fall back upon the less profitable seams. The labor involved in obtaining the coal will become greater and greater and coal will become scarce and high in price. Moreover, even this process cannot be continued indefinitely. Experts are agreed that below a certain depth coal mining becomes impracticable.

all calculation as to how long it will last, is the increase in the rate at which it is being consumed. Every year, as new industries are started and old ones are developed, and as fresh uses for coal and coal products are discovered, our consumption of coal goes on increasing by leaps and bounds. But one great cause of this increased consumption is, of course, the increase in our population. (As we have seen, the population of England and Wales increased during the last century from under nine millions to over thirty-two millions.)

The following figures show how the coal consumption of this country has increased during the past century:—

COAL CONSUMPTION IN GREAT BRITAIN.*

Period.	Average yearly amount produced in tons.
1801	10,225,000 (estimated)
1851	57,807,000 “
1855-64	76,428,000 “
1865-74	112,140,000 “
1875-84	145,009,000 “
1895-1904.....	214,337,000 “
1885-94	172,132,000 “
1905-1914	263,016,676 “

In round figures, therefore, the annual coal consumption of this country has increased from ten million tons at the beginning of the nineteenth century to over two hundred million tons at the beginning of the twentieth. And this war, and the work of reconstruction which will have to follow, will certainly cause a still further increase.

Obviously, as a nation, we are living upon our capital, and this is a process which cannot go on indefinitely. Those who blindly urge a further and yet further increase in our population would do well to reflect upon the gloomy epoch in our national existence which will set in when our capital, in the form of our coal-fields, shall begin to be exhausted. Fifty, one hundred, even two hundred years—the exact period is immaterial—is a very short time in the history of a nation, and the more rapidly we increase our population the shorter the period will be before that dark epoch approaches.

Surely, those are justified who suggest that it would be well to call a halt in the amazingly rapid increase of population which was such a feature of the last century. We must remember that with the present greatly reduced death-rate, increase of population would

*The figures up to 1904 are taken from "The Coal Question" (Jevons). Those for the last decade have been kindly supplied by Prof. A. W. Flux.

have been still more rapid during the present century, had it not been for the fall in the birth-rate which the birth-control movement has brought about.

In justification of the above statements the following extracts are given from the classical work, "The Coal Question" (first published in 1864, last edition 1905), by the late Prof. W. S. Jevons, F. R. S.:

"This question concerning the duration of our present cheap supplies of coal cannot but excite deep interest and anxiety wherever or whenever it is mentioned."

"We cannot long continue our present rate of progress. The first check to our growing prosperity must render our population excessive."

"Coal in truth stands out beside, but entirely above, all other commodities. It is the natural source of the energy of the country—the universal aid—the factor in everything we do."

"The social and political consequences to ourselves and to the world of the partial exhaustion of our mines are of a far higher degree of uncertainty than the event itself. . . . But feeling as we must that they will be of an untoward character, it is impossible to conclude without a few remarks upon the truly solemn question—'Are we wise in allowing the commerce of this country to rise beyond that point at which it can be long maintained?'" (For the word "commerce" I would suggest that we substitute the word "population."—C. K. M.)

"I do not hesitate to say, therefore, that the rapid growth of our great towns, gratifying as it is in the present, is a matter of very serious concern as regards the future. *I do not say that the failure of our coal-mines will be the only possible check.* . . . But such . . . if it does not come before, must come when our mines have reached a certain depth."

He quotes the late Prof. Tyndall as saying: "I see no prospect of any substitute being found for coal as a source of motive power. It is no new thing for me to affirm in my public lectures that the destiny of this nation is not in the hands of its statesmen but in those of its coal-owners, and that while the orators of St. Stephen's are unconscious of the fact, the very lifeblood of the nation is flowing away."

In his Preface to the last (1905) edition of Jevon's book, the Editor, Prof. A. W. Flux, Director of Census of Production, Board of Trade, writes:—

"The more firmly we are convinced of the exhaustive nature of the basis of our present material prosperity, and of the comparatively near approach of the end of the plenty and cheapness on which we have flourished, the more urgent is the consideration of measures aimed at the amelioration of the condition of the future inhabitants of these islands."

Another well-known authority on coal, Prof. Edward Hull, F. R. S., Member of the last Royal Commission on Coal, in his "Coal-Fields of Great Britain," fifth edition, 1905, writes:—

"In order to ascertain the views of persons actually engaged in

coal-mining, throughout the country, regarding the prospects of future production in their respective districts, questions were addressed by the Commissioners (in 1904) inviting them to state their views regarding the prospects of an increase, or otherwise, of output in the near future. . . . Making allowance for variation of opinion, . . . the general result seemed to be that, as regards the larger coal-fields the present output could be maintained, and somewhat increased for a period of about 20 or 25 years, after which a gradual diminution might be expected; in other words, that the maximum production of coal would be reached. This view was not to be regarded as mere guesswork, but was grounded on the inference that within the period referred to a large number of collieries would necessarily be 'worked out' and consequently closed, and also that the better and thicker seams of coal would be exhausted within moderate depth of the surface. Under these circumstances coal-mining in the future would be carried on under less favorable circumstances than at present."

And again: "Many of us may live to see the southern half of the South Staffordshire coal-field exhausted. . . . The approaching exhaustion of the southern portion is already telling upon the northern."

VIII.

MILITARIST ARGUMENT.

As regards the militarist argument and the fear of Germany, we have already referred to the very rapid decline in the German birth-rate which has taken place in recent years, and to the high death-rate. The actual rate of increase of population in Germany is now scarcely any greater than in this country. The figures are, for the five years, 1907-11, Germany 13 per cent., England and Wales 11 per cent.

PSEUDO-PATRIOTISM.

It would appear that most nations have an inherent desire to increase and become greater as compared with their neighbors, and if necessary at the expense of their neighbors. This feeling is usually taught to the young as patriotism, although it is really pseudo-patriotism, and it is a sentiment which is certainly fraught with danger to the peace of the world. Undoubtedly the Teuton race, from this point of view, is intensely patriotic, and bad for the world has it been that it is so. All through the world's history, ever since the herdsmen of Lot strove with those of Abraham, one of the fundamental and predisposing causes of war, apart from immediate and personal causes, has been the pressure of increasing populations and the desire for national expansion. As the Birth-rate Commissioners state in their Report (p. 431):—"A pressure of population in any country brings as its chief historic consequence overflows and migrations into neighboring or other accessible countries, not only for peaceful settlement but also for

conquest and for the subjugation and exploitation of weaker peoples. This always remains a chief cause of international dispute and wars."

We may recall, also, how Julius Cæsar explained the causes of invasion: "propter hominum multitudinem agrique inopiam" (because of hordes of men and need of land).

IX.

THE CAUSE OF THE PRESENT WAR.

Can anyone say that this has not been a most important predisposing factor in the causation of the present frightful world-war? Did it not originate in the Pan-German dreams of national expansion and world supremacy, and were not these dreams fostered and encouraged by the rapid growth of population due to the high birth-rate which prevailed in Germany until recent years?

Is it not probable that if the decrease in the birth-rate had set in in Germany twenty-five years earlier the deadly doctrine of Pan-Germanism would have been sapped at its roots? A country with a nearly stationary population like France can scarcely be aggressive or dream of world supremacy. It is easy to blame the Kaiser personally, but without the Pan-Germanic sentiment rampant throughout the country and urging him on, it is unthinkable that he would ever have consented to let loose the dogs of war. Was it not taught as a national philosophy throughout the rank and file of the Prussian people that a strong, virile, and overflowing population must, as a biological necessity, arise, assert itself, and occupy its proper place in the sun!

Prince von Bulow, in his "Imperial Germany," published in 1913, in justifying the change from Bismarck's Continental Policy to "Welt-Politik," wrote:—

"The course of events has long driven German policy out from the narrow confines of Europe into the wider world. It was not ambitious restlessness which urged us to imitate the Great Powers that had long ago embarked on world politics. The strength of the nation . . . as it grew, burst the bounds of its old home, and its policy was dictated by the new interests and needs. . . ."

"In the year 1871 the number of inhabitants dwelling within the new German Empire was 41,958,792. . . . In the year 1900 the number had risen to 56,367,178, and to-day it has reached 68,000,000. The Empire could no longer support in the old way this immense mass of humanity within its boundaries. Owing to this enormous increase of population . . . German policy was confronted with a tremendous problem. This had to be solved, if foreign countries were not to profit by the superfluity of German life which the mother country was not able to support." (From "Imperial Germany," Chap. I, entitled "Germany's Struggle for World Power.")

The year before the war the *Berliner Post* had written as follows:—

"Can a great and rapidly growing nation like Germany always renounce all claims to further development or to the expansion of its political power? The final settlement with France and England, the expansion of our colonial possessions, in order to create new German homes for the overflow of our population . . . these are the problems which must be faced in the near future."

How they faced them, alas! has now been written in streams of blood and oceans of tears.

Surely, after the terrible object lesson of this world-war it behooves every nation, including our own, to be very careful in future how they talk about their "manifest destiny" to inherit the earth and populate the globe.

THE FUTURE OUTLOOK.

The Birth-rate Commissioners were of opinion that it is probable that the birth-rate will continue to fall in all civilized countries until ultimately a condition of equilibrium is established between the birth-rate and the death-rate, as is now nearly the case in France, and the population becomes stationary. Whether the forecast is justified or not I cannot say, but from the point of view of a world peace surely it would be a good rather than a bad thing. If certain countries are to continue increasing rapidly in population whilst their neighbors remain nearly stationary, will it not inevitably introduce a disturbing element and be likely to upset any international arrangements which may be made for the peace of the world. And let us remember, as Mr. Asquith said the other day: "The attainment of peace" (*i.e.*, the permanent peace of the world) "is at this moment the supreme interest of mankind." Of course, for a long time to come there will be room in the New World for surplus population from the Old, and it is very fortunate that it is so. The sparsely populated territories on the continents of America, Africa, and Australia will serve as an invaluable safety valve, for it will be many years yet, at the present rate of decline, before other European countries have arrived at the stage of France.

It is fortunate, too, for the world that owing to the free constitution of our great self-governing colonies, they are really almost as available, as emigration outlets, for other European nations as for our own. Were it not so it is doubtful if we could justify monopolizing such an excessive share of the undeveloped territories of the globe habitable by white races.

If the views I am putting forward are sound, we need not be in too great a hurry to fill up Canada, Australia, or New Zealand.

THE YELLOW PERIL.

A word as regards the so-called "Yellow Peril." The birth-rate amongst many Asiatic races is enormous, sometimes over 50 per 1,000,

but the death-rate is also enormous, and especially the infant death-rate. It is said that in parts of China over 70 per cent. of the children born are allowed or even encouraged to die. Exposure of infants, and especially of female infants, is terribly common. The result of this is that the population of the East is not increasing nearly so fast as is that of Europe. The Commissioners say: "The main cause of the fertility of Asia, which does not necessarily lead to increase of population, but only to a high death-rate and constant pressure upon the means of subsistence, are degraded social conditions, precluding hope and fear alike."

Surely we may anticipate that with the spread of knowledge and enlightenment in the East this terrible state of things will be altered. Already, as we know, Eastern nations, led by Japan, are adopting the methods and usages of the West. The Birth-Control propaganda has already got a footing in India, where it is badly needed if anywhere. It is possible that it will spread in the East as it has done in the West, once it gets properly started. We are told that large parts of India and China, and of the West Indies, are absolutely saturated as regards population, and that in some of these countries the inhabitants have barely enough food for subsistence. Who can doubt that in these countries a reduction in the birth-rate is most desirable!

X.

THE EFFECT OF BIRTH CONTROL ON THE LABOR MARKET.

Space forbids anything like an adequate consideration of this most important aspect of our subject. It seems obvious, however, that anything that reduces the supply of labor and especially the superabundant supply of unskilled and inefficient labor will tend to raise the wages of labor. Now unskilled labor is chiefly recruited from the large families of the very poor. Birth control is capable of affecting the supply of unskilled labor in two ways.

(1) It would directly reduce the size of the family and thereby diminish the number of potential recruits for the unskilled labor market.

(2) Smaller families would enable the parents to give such children as were born a better start in life with more chance of becoming skilled, thus still further reducing the supply of unskilled labor. A skilled workman is of course worth much more to the country than an unskilled; but apart from that, it is the surplus supply of unskilled labor which is one great cause of low wages, poverty, casual employment, sweating, and many other evils at present troubling the community. If we could abolish this surplus of unskilled labor it would

certainly be a very good thing both for unskilled labor as a class and for the community as a whole.

As Mr. J. A. Hobson has said: "It is hardly possible for any open-minded reformer to work among the poorer grades of workers in town or country without recognizing how heavily a large family hampers them, not merely as individuals but as a class, and how the practical impossibility of bringing up such families decently injures the nation." (Birth-rate Commission Report, p. 289.)

XI.

BIRTH CONTROL AND INFANT WELFARE.

Infant and maternity welfare work is rightly occupying a very large and increasing share of public attention at the present time, and although the war has certainly encouraged this, it is important to remember that the movement originated before the war.*

It can honestly be said, therefore, that we are doing this work because we recognize the claims, too long neglected, of the babies and mothers for their own sakes, as a duty to humanity and civilization, rather than from any ulterior motives based on military considerations.

Those who are interested in infant welfare work will certainly find in birth control an invaluable ally. We have already shown that almost always when the birth-rate is high the infant mortality is high also, and that as the birth-rate falls so, usually, does infant mortality. This is not surprising. Where there is a "glut" of babies—to borrow an expression from the fruit trade—infant life is held cheap. It is only as the supply becomes less plentiful that infant life, and with it maternity, begins to be appreciated by the nation at its true value.

Surely we ought to see to it as a nation that the best possible chance in life is given to the children already being born before we cry out for more.

XII.

BIRTH CONTROL IN WARTIME.

Some people are inclined to look unfavorably upon the birth-control movement at the present time because they think that a high birth-rate is desirable in order to make good the heavy loss of life caused by the present war. It is often urged that more babies are wanted in order to fill the places of the men killed at the front. But obviously no amount of babies born now can assuage the bitter sorrow

*It so happened that the Government's Memorandum, offering to share with Local Authorities 50 per cent. of the cost of infant and maternity welfare work was issued in July, 1914. It is this Government grant, more than anything else, which is responsible for the great development of infant welfare work in the last three years.

or lessen the heart-breaking bereavement caused by the terrible ordeal through which the country is now passing. Nor can they do anything to reduce the serious and growing disproportion between the sexes. Moreover, there is no reason to fear a shortage of labor after the war, even in twenty years' time. The substitution of women's labor for men's having once become an accomplished fact will certainly continue. We are more likely to have a shortage of employment than a shortage of labor.

It must be remembered also that for sixteen years at least the children born now will not be self-supporting, but must remain a heavy charge upon the nation, especially in view of the high prices for almost all commodities which will probably prevail for long years to come, and of the heavy burden of taxation which will have to be borne to meet the cost of the war. Even if we do not suffer from the post-war world famine which some anticipate, we must expect that the period following the war will be years of scarcity and want. Is this a time when we should urge parents to unduly increase the size of their families? Again, it is almost certain that we shall see a great extension of the infant and child-welfare movement, which means that the taxpayers will be called upon to bear more and more of the burden of bringing up the children of the poor. Increased maternity benefits, municipal doctors and midwives and maternity hospitals, municipal crèches, municipal dentists for school clinics, municipal children's hospitals, etc., etc., are all looming in the near future; indeed, we have already definitely embarked on such a policy, and expenditure under these heads is going up by leaps and bounds. Surely there is much to be said in favor of advising poor parents not to have more children than they are likely to be able to provide for.

For those who are alarmed at the falling birth-rate on militarist grounds, we may repeat that the birth-rate in Germany is falling faster than in England. Also that since the United States has thrown in her lot with the Allies we may reasonably count on her population of 100,000,000 in any future war of aggression.

BIRTH CONTROL AND CRIPPLED SOLDIERS.

There are already thousands of men who have been permanently crippled in the service of their country in the war. Before the war is over there will be many thousands more. Very many of these men will certainly find it a hard struggle, even with their pensions and other means which may be afforded them, to maintain themselves in a reasonable standard of comfort. Much less will they be able to support a large family in addition. Are these men to be debarred, therefore, from the joy and happiness which a wife and home, and possibly one or two children, might bring them? Surely not, nor is it in the

interests of the country that they should be so debarred. But if they are to marry and yet not be burdened by a large family, the only alternatives are birth control or "platonic" marriage. What practical man will seriously advocate the latter?

XIII.

THE MEDICAL ASPECT OF BIRTH CONTROL.

The medical aspect of birth-control is very important, but for obvious reasons it cannot be discussed in detail here. It may be said, however, that most medical men recognize that there are certain cases where it is necessary in the interests of the wife that she should not bear children. Pregnancy and childbirth might seriously jeopardize her health, or even her life. There are other cases in which, owing to some constitutional taint or tendency in either husband or wife (*e.g.*, consumption or epilepsy), which is liable to be hereditary, there is a serious danger that any children born would not be strong and healthy. It is clearly undesirable—some people would say that it is positively wrong—to have children in such cases.

Still another class of case, and a very common one, is where the pregnancies tend to recur too rapidly. It is obviously most desirable in the interest of the wife's health and strength, as well as of the children themselves, that a sufficient interval of time should elapse between successive pregnancies, *i.e.*, that they should be properly "spaced."

XIV.

BIRTH CONTROL AND VENEREAL DISEASE.

Reference must be made here to another urgent problem which is now engaging public attention, I allude to venereal disease or the "hidden scourge." The recently published Report of the Royal Commission has brought home to the country the terrible and widespread evils of venereal disease. Here undoubtedly we have a real menace to the race, a true case of "Racial Suicide." It is the direct cause of a vast amount of suffering, degradation, misery, and physical enfeeblement, passing down from generation to generation. Amongst its many dire effects is that of producing sterility in marriage, of which it is one of the common causes, and of untold unhappiness between husband and wife. Such children as are born are too often dwarfed, debilitated and diseased, a curse to themselves and a standing reproach to their parents.

Now venereal disease is the direct result of prostitution, and prostitution is, to a large extent, the alternative to marriage. Indeed,

marriage is recognized as the divine remedy against prostitution. Therefore anything which discourages marriage, such as the fear of being unable to support a large family, may be rightly said to encourage prostitution. Obviously, then, the birth-control movement which definitely encourages marriage by removing this fear of unduly large families, is calculated to be of very real assistance in the campaign against prostitution and venereal disease.

XV.

MATERNITY AND THE JOY OF PARENTHOOD.

Coming now to the subject of the privilege and joy of parenthood, I speak from experience as the father of four healthy children. The parental instinct is, happily, one of the most deep-seated in our nature. To have children is to gratify one of the fundamental yearnings of existence (though undoubtedly this desire is not always in evidence at all periods of life). Through our children we renew our youth and cheat advancing age, nay, even death itself, for in a sense our children and children's children make us immortal. A failure to have children is a cause for great regret if not a lifelong hidden sorrow with most married couples, and the loss of children, especially of an only child, is often the cruellest of all bereavements. To the wife especially; a sterile marriage is usually a great deprivation, for, speaking generally, a woman does not fully complete her existence until she becomes a mother; and maternity is rightly regarded as the crowning glory and noblest function of womanhood. This is not the same, however, as saying that maternity is the chief end and object of womanhood. We often say that children owe much to their parents, which no doubt is quite true; but parents also owe a very great deal to their children. Husband and wife have in their children a sacred bond binding them together at a time when the ardent affection of early married life might otherwise, perhaps, begin to wane. Children make life fuller, richer, more unselfish, more happy; they introduce a new and constantly varying interest which continues all through life, and they give us something to live for and work for. As one of our poets has said:—

*“What the leaves are to the forest with light and air for food
Ere their sweet and tender juices are hardened into wood;
That to the world are children; through them it feels the glow
Of a brighter, sunnier climate than reaches the trunks below.”*

Did space permit, one could, of course, dilate on this theme almost indefinitely. I may, however, observe that although, just at the present day—owing to what may be called the revolt of the younger

generation against large families—the parental instinct may seem to some to be weakening, I do not think there is any real ground to be seriously alarmed for the future. A few couples, here and there, for various reasons—not always selfish, and sometimes even praiseworthy—may refrain from having any children, but the great majority of childless marriages are, I am convinced, quite involuntary. There is little or no evidence that the proportion of childless marriages is increasing. Less rare, no doubt, is the restriction of the family to one or two children. One-child families are certainly to be deprecated, partly for the sake of the child who is deprived of the advantages of having brothers and sisters and is apt to be spoiled; but also for the sake of the parents themselves, who thereby put all their eggs into one basket. Much more commonly, I should say the family is restricted to three or four, and there is certainly much to be said for a family of this size, if only for the sake of such considerations as the number of bedrooms in a working-class dwelling, or the size of an ordinary dinner table. The overcrowded dwellings of the poor are a reproach to our civilization; and, as we have seen, the larger the family (within certain limitations) the smaller the dwelling. Obviously, if more of the income has to be spent on food and clothing, less can be spent on house rent.

XVI.

THE EVIL OF EXCESSIVE CHILD-BEARING.

Having now referred to the happiness and joy of maternity, let us consider the burden and misery of over-maternity. Although by no means confined to the very poor, we shall nevertheless find that the evil of excessive child-bearing is naturally most acute where the material means of life are deficient. Poverty aggravates the hardships of over-maternity enormously. Where the family income barely suffices, in spite of the severest economy, to make ends meet, and to provide the necessaries of life for the children already born—to say nothing about attempting to provide some standard, however low, of decency and respectability—the prospect of further additions to the family must necessarily be a matter of the gravest anxiety and apprehension to any poor sensitive mother. Too often the fresh pregnancy is regarded as a dire misfortune, as a curse instead of a blessing, and the neighbors pity her instead of congratulating her. And what sort of a reception under such circumstances can we expect for the “little stranger” about to enter the world? Too often, it is to be feared, the advent of the unwanted baby is little short of a domestic tragedy.

THE CRIME OF ABORTION.

The poor mother, in her desperation, is only too often tempted to resort to illegal and dangerous measures in order to get herself "out of trouble," as she regards it. The crime of abortion, according to all the evidence, is sadly prevalent, and I fear there is far too much of it going on in Leicester, as in most other towns. I take this opportunity of emphasizing the wrongfulness and the danger of this criminal action. It is clearly wrong, because we are now dealing with a new life, and to procure abortion is therefore akin to murder. No accredited advocate of birth-control has anything but censure for this act. But until the poor learn to adopt the practice of those better off and higher up in the social scale—until they realize that "prevention," in this matter, "is better," a thousand times better, "than cure"—it is to be feared that this evil will continue in spite of all efforts to suppress it.

THE EVIL OF TOO RAPID PREGNANCIES.

It is not only that families may become too large, but pregnancies frequently tend to recur too rapidly. This does not give the poor mother a chance to regain her strength and recover from the strain of bearing and nursing one baby before the next is "on the way."

The following local cases of too rapidly recurring pregnancies have recently been brought to my notice:—

Mrs. L., Moat Road. Wife of a shoe hand. Has eight children under ten years of age, including twins sixteen months old, and a baby eight months old. All living. The mother is still under forty and is dreading further additions to the family.

Mrs. T., Moreton Road. Seven children, eldest only eight years. Husband in army. Pre-war earnings, 30 shillings or less.

Mrs. G., Cedar Road. Has had seven children, eldest only ten. Mother's age, thirty-six.

Mrs. R. Three children and another expected, which will make four in less than four years.

Mrs. Z., Cavendish Road. Has six children, the eldest being only three years and nine months. The family includes two sets of twins.

Mrs. H. Has had nine children, the eldest being only fourteen.

Mrs. S., Parry Street. Has had sixteen children. Father on railway, used to earn about £2.

The above, of course, are only a few samples which might be multiplied almost indefinitely. All who work among the poor are familiar with them. When things are left to nature, and the wife is naturally prolific, there can be no two opinions that pregnancies often tend to follow one another far too rapidly, irrespective of the total number of children.

XVII.

THE MOTHER'S POINT OF VIEW.

Now how does the poor working-class mother herself look at this matter? It is important for us to study her point of view if we are to arrive at a right and fair judgment. Fortunately, we are able to do this in a way which before was hardly possible, through a remarkable publication issued two years ago by the Women's Co-operative Guild, under the title, "Maternity."

It consists of a series of 160 letters from working-class women (being a selection from nearly 400) which were obtained by the Guild in response to a special inquiry. In the words of the Introduction:

"We claim for these letters that for the first time are presented in them the real problems of maternity seen through the women's own account of their lives. . . . The evidence of such witnesses cannot be impugned: it is that to bear children under such conditions is to bear an intolerable burden of suffering."

"Partly because all sorts of old half-civilized beliefs still cling to the flimsy skirts of our civilization, the beginning and end of the working-woman's life and duty is still regarded by many as the care of the household, the satisfaction of man's desires, and the bearing of children. . . . These views are widely held, often unconsciously . . . and are responsible for the overwork and physical suffering among women and for that excessive child-bearing, of which more will be said later."

"The mere physical strain of pregnancy and childbirth succeeding each other with scarcely an interval for ten or twenty years renders a healthy bodily and intellectual life impossible. And when the additional strain of insufficient means and incessant labor are added, the suffering which becomes the daily concomitant of life is unimaginable to those who are born in the more fortunate classes of society."

"If the problems raised by these letters throw light upon the terrible waste of women's health and infant life, they no less certainly throw light upon another phenomenon of modern society—the decline in the birth-rate."

"There is a kind of strike against large families, and it is not among the workers a selfish strike. The motives of the strike are admirably given in the following words from Letter No. 62: 'All the beautiful in motherhood is very nice if one has plenty to bring up a family on, but what real mother is going to bring a life into the world to be pushed into the drudgery of the world at the earliest possible moment?' . . ."

And now for a few quotations from these letters. In the space at our disposal it is impossible to do justice to them; and all who are interested are advised to read the letters themselves.

LETTER 49. "VERY HARD TIMES."

"I seem to have had very hard times all through. My first baby was born 23 years last February, and my husband was working just about one or two days in a week at 3s. 4d. a day. My second baby was born sixteen months after, being stillborn. My husband was out of work for three months then. I did nothing but cry. I could not get what I ought to have. . . . When I got better I went to work (and to tell you the truth I have worked hard ever since). Twelve months after that I had another baby. I was very ill. When I got better I took in plain sewing; then two years after I had another baby, but my husband was in better employment, earning 18s. a week, and I thought I was a lady. But it was not for long. My husband's work finished and we moved to —, where I had fresh troubles, my next baby being dead-born, and my next only lived five months. When I was laid up again I was very hard up. I had to let the young person who looked after me go before her time was up. After I paid her and my rent and coals we had no dinner the Sunday, simply because we could not afford any. I always tried to get on and keep us all respectable, but it was hard work. I also managed to get the doctor paid before I wanted him again. Two and a half years after I had another baby, and she has taken more to rear than all the rest; she cannot go to school. She takes such a lot of fits, both day and night. My next baby was born about eighteen months after, and when she was five I had the misfortune to go to bed again; I had a very bad time, although it was my tenth child. I was chloroformed and the baby lived half an hour. I am sure you will be tired reading all my troubles, but I assure you I had to work hard in my home and out of it to keep us all together. . . . I have a good husband and he helps me all he can."

LETTER 100. "A WRECK AT 30."

"I had seven children and one miscarriage in ten years and three months. This left me at the age of thirty a complete wreck. My great difficulty was during pregnancy, suffering very severely from sickness, so much so, indeed, that on two occasions I was under the doctor the whole of the time. The doctor gave me his services free. I tremble even now to think what would have been but for his kindness to me. . . . My last child was born a delicate, weak child, who suffered from malnutrition until she was eleven months old, and at her birth the doctor told me that I should never have another strong and healthy baby, and that women should only have a child every three years, and rest at least a month after confinement. He knew I could not give myself the rest I needed, for I could not afford to pay anyone to look after my house and children. I had to rely upon some child of thirteen who was able to leave school and whose parents were glad of the 2s. 6d. a week I could ill afford to pay. I have been forced on many occasions to do things no woman lying-in should have done. I . . . have had to do the family washing as early as a fortnight. . . ."

LETTER 24. "UTTERLY OVERDONE."

"When my eldest was six years old I had my fifth baby and had also a miscarriage, and then I went on strike. My life was not worth living at this rate, as my husband was only a working-man, out of work when wet or bad weather, and also in times of depression. I had all my own household work to do, washing, mending, making clothes, baking, cooking, and everything else. In those six years I hardly ever knew what it was to have a proper night's sleep, for if I had not a baby on the breast I was pregnant, and how could you expect children to be healthy, as I always seemed to be tired. If I sat down I very often fell asleep during the day. . . ."

LETTER 101. "THEY STILL HAVE MORE CHILDREN."

"I never had any more children. I was ill and weak for a long time while having to nurse my second baby, and having them so quickly. How women, and poor women, can have children year after year, is a marvel to me. I know of cases close to where I live, where a consumptive mother is having babies nearly every year. To me it seems terrible, bringing such children into the world, a burden to their parents, to themselves, and to the nation, for they are only wrecks and fill our hospitals, mental deficiency schools and prisons. But the cases are so common. Where they are poorest, where they have not enough to live on and keep their present family decent, they still have more children!"

LETTER 32. "RESTRICTION. ADVOCATED."

"I feel I must write and explain why I advocate educating women to the idea that they should not bring children into the world without the means to provide for them. Someone has said that most of the troubles with delicate children were caused by women trying to destroy life in the early days of pregnancy. I do not, of course, recommend that sort of thing. It is absolutely wrong. But it is terrible to see how women suffer, even those that are in better conditions of life. I will quote one or two personal experiences. My grandmother had over twenty children; only eight lived to about fourteen years. A cousin (a beautiful girl) had seven children in about seven years; the first five have died in birth, the sixth lived, and the seventh died and the mother also. What a wasted life! Another had seven children, dreadful confinements, two or three miscarriages, an operation for trouble in connection with same. There are cases all round us much worse. You find in the majority of cases that in large families a certain number die and the others have less strength. Of course there are exceptions. The trouble is that it takes so very long in England for things to be changed; but I am pleased to see that many men and women are getting wiser, to the benefit of the wives and families for whom the poor husband has to provide."

LETTER 33. "SEVEN CHILDREN IN TEN YEARS."

"I was married at the age of twenty-two, and by the time I had reached my thirty-second birthday was the mother of seven children, and I am sure you will pardon me if I take credit for bring-

ing up such a family without the loss of even one, seeing that it entailed such a great amount of suffering to myself on account of having to nurse them through all illness, and in addition (after sitting up many nights in succession) being compelled to do all household duties."

"During pregnancy I suffered much. When at the end of ten years I was almost a mental and physical wreck, I determined that this state of things should not go on any longer, and if there was no natural means of prevention, then, of course, artificial means must be employed, which were successful, and am happy to say that from that time I have been able to take pretty good care of myself, but often shudder to think what might have been the result if things had been allowed to go on as they were. Two days after childbirth I invariably sat up in bed knitting stockings and doing general repairs for my family. My husband at that time was earning 30s. a week, and out of that amount claimed 6s. 6d. as pocket money, and when I tell you that through all my difficulties there were no debts contracted on my part, you will be able to form some idea of what women are called upon to endure."

LETTER 47. "ONE OF FIFTEEN."

"I am afraid I cannot tell you much about myself during pregnancy, as I have had only one child and no miscarriage. Perhaps my husband and myself have taken a different view from most people. You see, we both belonged to a large family of brothers and sisters, and both had a drunken father who did not care for his wife and offspring as much as the beast of the field. My mother, whom I loved with all my heart, brought fifteen little lives into the world; twelve are still living. I remember many a time she has gone without food before and after confinement, and without fire in winter. I have gone round the house many a time to try and find a few rags to sell for food. I have seen my father strike my mother just before confinement, and known her to be up again at four days' end to look after us. You see, my mother had no education and been brought up to obey her husband. . . . When I got married to the man I loved, and who loves me, he said I should never suffer as our dear mothers had done, and that we would only have what little lives we could make happy and give a chance in life. My son will be eighteen years of age in June, and is still at Technical College, for which he won a scholarship. I get no grant-in-aid, and my husband is only a working-man (wages, 26s.), so I go out to work for two hours every morning to help to keep him, as he is a good lad. Please excuse this ramble, as I wish I was better educated. I think a lot but cannot express it, as I had to leave school at the age of ten years to go into farm service."

LETTER 69. "A WAY OF REST."

"I was married before I was twenty, and eleven months afterward my first baby was born. During pregnancy I suffered dreadfully from nervousness, very bad legs, occasional neuralgia, and the usual miserable sickness. Indeed, before baby came I felt bad indeed. For some months after baby was born I was weak and ill. I nursed

her myself and when she was a year old I weaned her. When she was a year and nine months old, my second baby was born. I had been through the usual sickness, bad legs, neuralgia, etc., but I had a good confinement. I hoped to get up well; but I can assure you I had the most miserable six months of my life. No physical pain, but extreme weakness, frightened of my own shadow, faintings, feelings that I would die. Indeed, I was almost tired of life. . . ."

"When this baby was two years and three months old, my first boy was born; I had had a miserable nine months, legs worse than ever, bad cough, sickness, etc., but a good time."

"After this I said to a friend one day, 'If only I could feel that this was my last, I would be quite happy.' 'Well,' she said, 'Why don't you make it your last?' and she gave me some advice. As a result of this knowledge I had no more babies for four and a half years. In carrying this one I certainly had the bad legs—but my general health and nerves were much better. My health improved and people said I looked years younger. And I found life a happy place. *I sometimes think that the Great Almighty has heard the poor woman in travail, and shows her a way of rest.* I had a fight with my conscience (before using a preventive). But I have no qualms now. I feel I have better health to serve my husband and children, and more advantages to give them, while if another comes along we will hail it with pleasure, as we did our last, instead of looking on it as a burden. I do think a great deal of misery is caused by taking drugs. The poor woman feels she will do anything to keep herself 'all right.' If only she and her husband also could be taught how to prevent, much good might be done."

"I had never resorted to drugs; I was just a simple girl, and my husband as simple as myself." (*Italics added.*)

The next two letters are taken from the current number of *The Malthusian* (September, 1917). Similar letters appear every month.

"I enclose Application Form for your Practical Leaflet. I may say I am in agreement with all you say in your paper, but such a thing I had never heard of before. I have had five children, the four youngest under the age of six years. I must confess that when I have found I was pregnant I have tried all sorts of things as a cure, but nothing has ever been of any use, and in common with lots of other women I know I would thank God for the knowledge of how to prevent the event happening again, or at least until the little children have grown a little bigger, and food and clothes are cheaper.

"London, E.

Mrs. L."

"Will you kindly send me information about how to limit my family. I have five little children now, eldest seven years, as I am only a young woman am likely to have as many more.

"London, N.

Mrs. A."

The following tragic letter has been sent to me by the medical man to whom it was addressed. It was from a poor mother who had applied to him for information as to birth-control methods.

“September 19th, 1917.

Dear Dr.,—Just a line to say I received your notes on family limitation. . . . But I regret to say that in my case I heard of them too late, as I am now just seven weeks pregnant and our dispensary doctor is a strong advocate of large families, even among the very poor.

“Before my last baby was born I applied to him, as I was suffering from navel rupture, the result of having to be up too soon after confinement. But he only gave me a truss to wear. When my baby was born it was delicate and died after a few months. I am again pregnant and I sincerely dread a recurrence of maternity, as my income is only 21s. per week, out of which I must pay house rent, etc., and I have already four children. They are as much as I can do for.

“Although it is against the rules . . . to give any assistance in a case of pregnancy, yet I venture to ask you. If you would try and make an exception of my case, if it is possible—could you let me have the formula to prevent my present condition from again turning to motherhood. I would take it at my own responsibility.

“Begging you to heed the petition of a poor distracted mother.

“I am, yours most sincerely,

Co. Dublin, Ireland.

Mrs. X.”

I propose to let these letters speak for themselves. Whether we agree with them or not we cannot doubt their obvious sincerity or deny that they are human documents which bring us face to face with one of the great problems of life among the poor.

XVIII.

A CONSPIRACY OF SILENCE.

I must, however, just say this. It does seem to me something approaching hypocrisy for the educated classes—the so-called “better classes”—to be quietly and privately availing themselves of the knowledge and means which science—Providence, some would say—has placed at the disposal of mankind, in order to escape from what they regard—and with good reason—as the evil of over-childbearing, and yet to join in a conspiracy of silence to keep this same knowledge from reaching the poor who need it so very much more.

It is cruel for us to tell the poor that if Providence sends more mouths he will also send the food to feed them with. The poor see no evidence of this. Moreover, is it not merely a figure of speech to say that children are “sent”? The educated classes have discovered that the size of the family is largely a matter within their discretion, and they act accordingly.

There was a time, not so very long ago, when certain worthy people disapproved of the use of chloroform for women in labor on the

ground that labor pains were "sent," and that it was wrong to thwart the Divine Will.* Happily, that old idea about chloroform has been swept away, and there is little doubt that the one we are now considering is destined soon to follow it.

XIX.

THE ETHICS OF BIRTH CONTROL.

This leads us to the question of the Ethics of Birth-control, and I am well aware that I am approaching a very thorny subject. Some people appear to feel very strongly on this question, and possibly what I shall have to say may not commend itself to all.

It is most desirable, however, that the question should be faced because the present situation is highly unsatisfactory. There undoubtedly exists to-day a very marked contradiction between orthodox public precept and heterodox practice.

Unquestionably, innumerable married couples of the present generation, in other respects good and worthy and law-abiding citizens, must be held guilty—if judged by the still accepted orthodox standards—of conduct which, to say the least of it, is highly reprehensible. And yet most of them probably have a perfectly clear conscience and feel that they are fully justified in the action they take.

The question we have to face, then, is this: Is the old-fashioned orthodox standard a just and reasonable one? and can it any longer be upheld? Is family limitation something really to be ashamed of, something which may never even be spoken of except with one's finger on one's lips? Or, on the other hand, is it something which is perfectly justifiable, provided always that the motives which prompt it are worthy and not purely selfish?

I venture to suggest that the latter and not the former is the correct view. The morality or immorality of any action must be judged by its general effect on the individual and the race. Is its tendency for good or for evil? Paley, a recognized ecclesiastical authority, laid it down long ago in his *Moral Philosophy*: "The method of coming at the will of God, concerning any action, by the light of nature, is to inquire into the tendency of the action to promote or diminish the general happiness.*"

*It was easy to quote Scriptural authority in support of this view. Is it not written: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

* "Moral Philosophy," chap. iv. Surely this method is more in accordance with the spirit of Christianity than to base a charge of immorality on isolated texts in the Book of Genesis.

Now I have tried to show that from whatever point of view we like to approach it, birth-control rightly and properly carried out, is calculated to promote human happiness. I submit, moreover, that the onus of proof rests with those who allege that a particular action is immoral, especially when, as in this instance, such an allegation virtually constitutes a charge of immorality against a large proportion of the thinking people of the civilized world. I submit that it is for those who condemn birth-control to prove that it is contrary to the welfare of mankind.

It is not denied that birth-control may be abused, but so may most good things. We cannot condemn it merely on that account.

I would suggest that this question most certainly cannot be decided by sweeping *ex cathedra* denunciation. It is one which each individual couple must decide for themselves in view of their own individual circumstances. They should approach the consideration of it in a reverent and altruistic spirit, recognizing that the begetting of a fresh human life is one of the most sacred responsibilities it is given to mankind to undertake—one not to be entered upon lightly or thoughtlessly, nor yet rejected without really good reason. In this connection, too, it must be remembered that forethought and prevision are the characteristics which, almost more than any others, distinguish human beings from the brute beasts which obey only the impulse of the moment.

We must then insist upon the inherent right of each individual married couple to decide for themselves, mutually and by agreement, whether and to what extent they shall become parents. There is a fundamental distinction, as Saleeby says, between marriage and parenthood. Whilst parenthood is the natural and happy sequel in the vast majority of cases, marriage is clearly permissible apart from a desire for parenthood, one of the recognized grounds for marriage being (to use the words of the marriage service), "the mutual society, help and comfort that the one ought to have for the other, both in prosperity and adversity," and in some cases this alone is quite sufficient to justify marriage. At the same time I wish to emphasize that married couples who refuse parenthood on insufficient grounds are acting very foolishly and are depriving themselves, in their shortsightedness of that which in years to come they would probably have regarded as their greatest blessing and asset in life.

Personally, however, I am not afraid of any large proportion of married couples acting in this way, as I regard the parental instinct and the yearnings of nature as far too strong. I think we may trust a healthy public opinion on the matter to counteract any tendency there might possibly be in this direction.

Now whilst all sensible people who have been brought up to look at this matter properly recognize the joy and happiness and privilege of parenthood, it is useless to shut our eyes to the palpable evils of excessive parenthood, and I submit that the birth-control movement provides the only practicable remedy for these evils. The remedy has now been tried on a large scale, over a long period, in many countries, and I contend that the verdict of civilized mankind is in its favor. The movement has spread down, in ever-widening circles, through every social class except the very lowest. When it finally reaches and permeates that class we may expect to see the fall in the birth-rate arrested.

Now surely, in view of these considerations, it is futile and a great mistake to protest against and condemn this movement. As Burke said: "You cannot draw an indictment against a nation"; much less, I suggest, against the whole civilized world!

XX.

THE ATTITUDE OF THE CHURCHES.

Unfortunately, certain of the Churches have taken up a strong and, as some people think, an unreasoning attitude toward this question, notably the Church of England and the Church of Rome. With the attitude of the Church of Rome I do not propose to deal. It is clearly useless to argue with a body which claims infallibility. I will merely observe, however, that the question we are considering is one which, from its very nature, can best be judged by married persons, and preferably by married persons who are also parents. From this point of view the Roman Catholic priesthood, being celibate, are not, I venture to say, the best qualified to arrive at a sound judgment.

The Church of England is more important, being the Established Church of the country. The question of birth-control was gone into at some length at the Lambeth Conference of Bishops and Archbishops of the Anglican Communion in 1908. At this conference reports on various matters were presented by special committees appointed for the purpose, and resolutions based on these reports were passed by the whole conference. One of the subjects thus referred and reported upon was the "Restriction of Population." The committee which dealt with this subject had as its chairman the late Bishop of Bristol (Dr. Browne). Their report (which may be regarded as the most weighty pronouncement by the Church of England on the question) was throughout very hostile to birth-control, which was condemned in no unmeasured terms. They say: "It is admitted beyond all power of dispute that it (*i.e.*, the declining birth-rate), is largely due to the loss of the sense of responsibility to God for the fruits of marriage,

resulting in the deliberate avoidance or prevention of child-bearing." They quote with approval the warning of certain Canadian bishops against "that Godless spirit which seeks to regulate at will the results of marriage"; and they refer to the "grave immorality of deliberately preventing conception." *

It is important to insist that while the bishops no doubt had chiefly in mind what they refer to as "artificial methods," this condemnation must apply to *all* methods of limiting the family; for in so far as they are deliberate and intentional they obviously all "seek to regulate at will the results of marriage." Moreover, in this report which we are now considering the bishops make no exceptions.

The bishops bracket the prevention of conception with the use of abortifacients. This is really most unfair and prejudices the issue. The two things are entirely and fundamentally different. As we have already stated, no recognized advocate of birth-control attempts to justify or defend the use of abortifacients, which is universally condemned as a serious evil, entailing as it does destruction of life unborn, besides involving serious danger to the health of the mother.

The committee proceed to deal with what they call the "resultant evils" of birth-control.

They say: "The verdict of Nature appears to indorse the moral instinct which condemns these practices, for there is good reason to believe that the use of artificial methods of prevention is associated with serious local ailments." They support this assertion by quoting in an Appendix the evidence of two or three medical men.

They also quote with approval from the authoritative work of Dr. Havelock Ellis, "Studies in the Evolution of Sex" (in six volumes), without, however, mentioning—possibly they were unaware—that Havelock Ellis himself, as we have already seen, is a strong supporter of the modern birth-control movement.*

*We may remark in passing that since there is no reason to suppose that the wives of medical men, teachers or clergy are by nature any less fertile than the wives of other sections of the community, and since the Registrar-General has shown (as we have seen) that their birth-rate is actually among the lowest, we are reluctantly driven to the conclusion that these professions must be held guilty in a conspicuous degree of the "godless spirit" referred to.

*The following are some extracts from a recent article by Dr. Havelock Ellis (*Eugenics Review*, 1917).

"All those to-day who are deeply concerned in the great problem of eugenic progress assume, as a matter of course, that the only practical instrument by which eugenics can work is birth-control. Only by the regulation, limitation, and if necessary, prevention of conception, in the light of our gradually increasing knowledge of heredity, can we hope to raise satisfactorily the general level of the race. . . ."

"We cannot go back. We are in the middle of the stream. Salvation lies in pushing forward. The attitude of those . . . obscurantists who exclaim with dignified superiority: 'But I disapprove of such methods *in toto*!' has now become ridiculous. They are no longer of our time. They belong to the past, and the great war has sealed their fate. We of to-day are aware that we are concerned with a great and firmly established movement of world-wide extension, a movement which

They quote with obvious approval from a French writer (L. Beaulieu) : "The tenderness, etc., of parents has the effect of depriving male children of any spirit of boldness and enterprise, and of any power of endurance. From this especially France is suffering in the present day."

One cannot help thinking that if they could have foreseen the heroic part played by the sons of France during the present war they would at least have omitted that quotation.

In the peroration to the report the committee say: "There is the danger of physical ills, and there is the worse danger of character enfeeblement. . . . There is the danger of deterioration whenever the race is recruited from the inferior and not from the superior stocks. There is the world danger that the great English-speaking peoples, diminished in number and weakened in moral force, should commit the crowning infamy of race suicide, and so fail to fulfil that high destiny to which in the Providence of God they have been manifestly called."*

It would be easy, did space permit, to criticize the grounds on which the Bishop of Bristol's Committee based their condemnation of birth-control. I will only refer to one ground, the one about which I am most qualified to speak, viz., the medical. If it were true that birth-control methods were dangerous to physical health, as the bishops allege, it would undoubtedly constitute a strong argument against them. But the committee made no effort to ascertain the prevailing opinion of the medical profession on this important point. They were content merely to quote two or three medical men who happened to support their view. They gave no hint of any difference of opinion among the medical profession. But having appealed to Cæsar, to Cæsar, in fairness, they must go. I suggest that they ought to definitely ascertain what the prevailing opinion of the medical profession is as to the alleged danger to health from "artificial methods," and if they find that it does not indorse their view as expressed in the Re-

continues, in the highest civilization of every land, a process which began in the lowest zoological series and has its sanction in Nature."

"The paths of action are manifest both to the physician and the enlightened public, by dissipating ignorance, by giving private instruction, by inculcating high racial ideals, and by stimulating local authorities to a sense of their responsibility. There cannot be the slightest doubt that it is a primary duty of Poor Law relieving officers (especially when, as is now becoming the case, these officers are women and of a higher type than was formerly usual) to give instruction in birth-control, when necessary, as a matter of the most urgent importance."

"In proportion as we realize this vital fact, we shall work ever more zealously to spread the knowledge of contraceptive measures among those classes whose fatal fertility it is necessary to arrest."

*The Dean of St. Paul's has described the talk about "Race Suicide" as "hysterical nonsense."

report, then surely they should frankly disavow that portion of the Report as having been made under a misapprehension.

I may say that in order to satisfy myself on this question I recently issued an inquiry to over 100 medical practitioners in four provincial towns (including several women doctors). I received nearly eighty replies, and as the result of these replies I have no doubt whatever that the weight of medical opinion is overwhelmingly against the view taken by the bishops, not only as to the alleged danger to health, but also as regards birth-control causing estrangement between husband and wife, which was another of the allegations made.*

THE NEW ATTITUDE OF THE BISHOPS.

Since the Lambeth Conference the bishops have again considered the question of birth-control and have issued a private Memorandum on the Misuse of Marriage, for the guidance of the clergy, which, however, is published in the Birth-rate Commission's Report. In this memorandum they make out a most important, indeed, a fundamental, modification of their former attitude. They still condemn what they call "artificial" methods, but recognizing clearly the imperative need of birth-control in certain cases, they sanction, indeed they may almost be said to recommend, a particular method which they say is approved by good medical authority and which they believe to be quite legitimate. This method, however, whilst satisfactory as far as it goes, is open to the serious objection that it is notoriously unreliable, and for that and other reasons it is obviously unsuitable to recommend to the poor. Apart from that, however, it is held by certain bishops, who refused on that account to sign the memorandum, that it virtually surrenders, in principle, the whole case against birth-control; with which conclusion I think many people will agree.

Before concluding, let me give two further quotations, the first being another quotation from Dr. Inge, who, referring to the ethics of birth-control, writes: "*This is emphatically a matter in which every man and woman must judge for themselves, and must refrain from judging others.*" (*Eugenics Review*, January, 1917.)

The second quotation is from Colonel C. J. Bond, C. M. G., F. R. C. S., Consulting Surgeon to the Leicester Royal Infirmary, and a member of the National Health Insurance Medical Research Committee:—

"We know that the movement (birth-control) is not favored by certain sections of the Anglican Church, by Roman Catholics, or by Jews. But surely we must judge of any conduct by the motives which inspire it, by its effect on the physical and moral welfare of the mem-

*It is hoped to publish shortly a full précis of these replies in one of the medical journals.

bers of the community which practice it, and by its influence on the permanent interests of the human race.

"In so far as this attempt to limit the number of the children in any family is the result of worthy motives, in so far as it is the outcome of a desire on the part of parents to obtain better life conditions for their children, and to avoid responsibilities which cannot be fulfilled, it ought to receive our sympathetic and careful consideration.

"Neither one-sided public opinion nor ecclesiastical disapproval can convert conduct of such a kind into an immoral action."*

Here we have the case at issue in a nutshell. I am satisfied that a very large and increasing number of thinking people share Colonel Bond's view. Moreover, this matter is not merely of academic interest, but is of great practical importance. 'The bishops' anathema does not apparently have very much effect upon private conduct among the thinking classes of the population, *i.e.*, the birth-control movement continues. It is easy for individuals to satisfy themselves that good and sufficient reasons exist in their own cases. It is otherwise, however, when it is a question of anyone passing on the knowledge they possess to their poorer and less well-informed neighbors who really need instructing. 'The bishops' vehement condemnation of birth control obviously makes it rather a delicate and difficult matter for those who work among the poor to give advice which is often urgently needed and which otherwise many would no doubt like to give. The same observation applies to doctors in private practice and medical officers at maternity centres, in consumption sanatoria, venereal disease clinics, etc.

It seems to me most important, therefore, in the public interest, that the attitude of the Church of England toward this question should be reconsidered. It is nearly a decade since the Lambeth Conference, and during that time much fresh light has been thrown upon the question.

If the bishops are unable to do this, if they take up an attitude of "What I have written, I have written," and shut their eyes to the teachings of science; then I fear there is a serious danger that, in the near future, deserted by public opinion, deserted by the eugenists, deserted by the medical profession, deserted even by their own clergy, they will find themselves stranded high and dry and out of touch with the life and sentiment of the age.

I will venture, with all respect, to quote the words of one who, in his lifetime, was one of their own most brightly shining lights, Dr. Temple, Archbishop of Canterbury: "Sometimes what we think is evil

*"On Sex Hygiene and Race Culture," being an address to social workers delivered under the auspices of the Leicester Health Society; reprinted after approval by the National Council for Combating Venereal Diseases.

is not so evil in reality as we in our ignorance would put in its place. . . . Often what we fancied was hurtful has proved of the greatest service."

XXI.

CONCLUSIONS.

We may now summarize some of the principal conclusions to which our survey of the subject has led us:—

1.—The fall in the human birth-rate is a worldwide international movement which has come to stay.

2.—It is not due to diminished natural fertility, but to the adoption and spread of birth-control principles.

3.—It is not a symptom of national decadence, but a mark of advancing civilization.

4.—It is the civilized substitute for those natural checks to population—scarcity, disease and war—which have always operated in the past.

5.—Rapidly growing populations in countries with circumscribed territories are a fruitful predisposing cause of political unrest and war.

6.—Internationally, a competition in birth-rates is comparable to a competition in armaments, and both are undesirable.

7.—The prosperity of this country is absolutely dependent upon an abundant supply of cheap coal. The more rapidly the population of this country increases the sooner will a commencing exhaustion of coal-fields manifest itself.

8.—The birth-control movement is a natural ally of the maternity and child welfare movement. A low birth-rate is closely correlated with a low rate of infant mortality, and *vice versa*.

9.—Birth-control is an essential factor in the campaign against poverty. It is calculated to reduce the supply of unskilled labor, to increase efficiency, to raise wages, and to encourage a higher standard of life.

10.—Detailed knowledge of birth-control is not readily available for the very poor, by whom it is most urgently needed.

11.—Birth-control encourages early marriage by removing the fear of a large family. It is therefore an important factor in the campaign against immorality and venereal disease.

12.—Properly used, and not abused, birth-control is a valuable eugenic instrument, capable, by restricting the multiplication of the least fit, of greatly raising the quality of the race.

XXII.

SOME OBJECTIONS ANSWERED.

The chief objections to birth-control fall under two headings:—

- (1) Political.
- (2) Moral.

POLITICAL OBJECTIONS.

It is frequently urged that the nation needs more babies in order to increase the population, especially at the present time. Presumably this is either on militarist grounds or in order to fulfil our "manifest destiny" as being the most worthy nation to populate the globe, or at least all that part of it comprising the British Empire. The militarist argument has already been dealt with, and as regards the second ground, we have pointed out that our great self-governing colonies may reasonably be regarded as a sort of safety valve to absorb the surplus population of Europe and not only of our own country. This surplus will most certainly continue for many years to come because the fall in the birth-rate having been largely neutralized by the fall in the death-rate, the increase in the population of Europe has hitherto been little affected.

The so-called "Yellow Peril" has also been dealt with, but we may repeat that, in spite of the high birth-rate in the East, the natural checks to population are so terribly high that the population of the East is actually increasing at a very much lower rate than the population of Europe.

MORAL OBJECTIONS.

The so-called moral objections to birth-control appear to be as follows:—

(1) It is said that the Bible condemns it. Thus the Bible says:—"Be fruitful and multiply and replenish the earth." But this was said, according to the story of Genesis, at a time when the population of the globe had been reduced by the Deluge to a single family. The most extreme advocate of birth-control would not object to the precept under such circumstances.

Again the Bible says: "Children and the fruit of the womb are an heritage and gift which cometh of the Lord." This is a poetical figure of speech which might also be applied to other special blessings. The great value and blessing of children is admitted by all. Other isolated texts are also sometimes cited, *e.g.*, Gen. 38, 9.

But as the Birth-Rate Commissioners say: "This uncritical manner of invoking the authority of the Scripture is now generally discredited."

(2) Limitation of the family is the outcome of selfishness and is opposed to the public interest. This is begging two important questions. There are good reasons for believing, as we have seen, that it is not due, in very many cases, to selfishness, nor is it necessarily opposed to the public interest.

(3) When it is really necessary for any reason to limit the family this should only be done by "natural" methods, or through self-restraint within the marriage relation, which will be found a healthy discipline. The answer to this is that "natural" methods are untrustworthy and that nothing short of complete cessation of marital relations can be relied upon as effective. On many grounds, moral as well as physiological, this is undesirable with most people, and it certainly cannot be recommended except when there is mutual consent. It clearly ignores one of the recognized objects of marriage.

(4) Any interference with the Laws of Nature is wrong, and will be punished by Nature; therefore all "artificial methods" must be physically injurious, even if the ill effects cannot be demonstrated. This objection also begs the question. Science is constantly interfering with nature, *e.g.*, when chloroform is used in childbirth, in the operation of circumcision or vaccination, or even when we cut our finger nails, or use a razor! The objection that we are "interfering" with "nature" might be brought against any of these actions, which all, moreover, involve the use of "appliances."

(5) It is said that the "artificial limitation of the family" is "condemned by the moral instinct of mankind," and is "demoralizing to character." These are mere assertions which are not supported by any evidence. The fact that birth-control methods have now become so widely adopted by the thoughtful and prudent classes throughout the world is surely strong evidence to the contrary.

(6) Lastly, there is the belief, entertained by some people, that if knowledge of birth-control methods were popularized it would encourage illicit intercourse between young people who at present are largely deterred by the fear of possible pregnancy.

Even if this belief were well founded it would not affect the main conclusions set out above and which make no reference to popularizing birth-control methods. As a matter of fact, a knowledge of these methods has already become common property. It is accessible to all who really wish to obtain it, and it is possible that this accounts for the fall in the illegitimacy rate, which is certainly not to be deplored. So far as any further spread of knowledge is concerned, it is now only a question of bringing this knowledge clearly and unequivocally before poor married couples of the socially lowest class and urging them to exercise the necessary provision and self-control which the use of all birth-control methods to some extent involves.

In any case, a morality which is based upon and upheld by a fear of consequences is not of a very exalted type, nor of great value from the point of view of its effect upon character. True morality is surely based upon much higher considerations and would be unaffected by the knowledge in question.

POSTSCRIPT.

After the above was sent to press a volume has been published—*Birth-rate and Empire*—by the Rev. James Marchant, Honorary Secretary, National Council of Public Morals, Director of the National Council for the Promotion of Race-Regeneration.

The author advocates more babies in order to populate Australasia, and he makes an eloquent plea for the endowment of motherhood and a reduction of the financial burdens of parenthood. His attitude toward birth-control is indicated by the following extract:—

“If, then, volitional control of births within the married state has become a normal proceeding, if it is fast losing its apparent indelicacy, if it is spoken about without raising vicious passions, if it is becoming the ‘correct thing’ to do . . . we must give up the futile attempt to keep young people in the dark and the assumption that they are ignorant of notorious facts. We cannot if we would stop the spread of sexual knowledge; and if we could do so we should only make matters infinitely worse. This is the second decade of the twentieth century, not the early Victorian period. . . . It is, then, no longer a question of knowing or not knowing. We have to disabuse our middle-aged minds of that fond delusion. Our young people know more than we did when we began our married lives, and sometimes as much as we know ourselves, even now. So that we need not continue to shake our few remaining hairs in simulating feelings of surprise or horror. It might have been better for us if we had been more enlightened. *And if our discussion of this problem is to be of any real use we must at the outset reconcile ourselves to the facts that the birth-rate is voluntarily controlled, and that brides and bridegrooms know how it is done, and many will certainly do it. Certain persons who instruct us in these matters may hold up their pious hands and whiten their frightened faces as they cry out in the public squares against ‘this vice,’ but they only make themselves ridiculous. Their influence in stemming the tide is nearly *nil*.”

Mr. Marchant, according to “Who’s Who,” was consecrated for the work of public morals in Dean’s Chapel, Westminster Abbey, by the Lord Bishop of Durham and the Rev. F. B. Meyer, D. D., November, 1911.

Abstracts and Gleanings

BOURGEOIS "MORALITY"

The attitude of at least a large section of the possessing classes towards the love affairs of the mass is expressed by H. G. Wells, in his novel, "The Wife of Sir Isaac Harman."

The self-made man, one of the central figures of the book, has a young wife who is warmly interested in the condition of the wage earning women. A number of girls are employed in Sir Isaac's restaurants and he has established a club—a profitable scheme, by the way—for the benefit of his assistants. Lady Harman, who is solicitous for the happiness of the girls, suggests that young men should be occasionally admitted as visitors to the club parties. The morbid sense of decorum in her husband is quickened at the proposal. He regards it as monstrous and entirely impracticable. His veto is vulgarly expressed by allusions to "cheap bits of skirt," and the unprecedented impropriety of facilitating social intercourse between the sexes, which might lead to love matches and matrimony.

The spirit of opposition to any measure calculated to promote the comfort and enjoyment of "the masses," is characteristic of many of the favored and prosperous class. There are dour persons of both sexes who do not wish the rest of the world to love, to laugh, or enjoy.—WALTER M. GALLICHAN.

SEX KNOWLEDGE

The alpha and the omega of reform in sexual morality is moral sexual education. This education must be soundly scientific, broad, positive, nobly conceived, and reverently imparted. All archaic shams and medieval fallacies must be weeded out of the system.

There must be more, not less, decency and delicacy; and these elements can only be infused by those with minds clean purged from shameful thoughts and morbid ideas of sex. From no other source can true, living purity arise. The way of virtue in this domain of conduct is thru knowledge.—WALTER M. GALLICHAN.

INCUBI AND LAMIAE

During the entire Middle Ages and during a considerable part of modern times, the devil and his subordinate infernal spirits were considered the "disturbers of peace" in the health of humanity. The imagination of mankind at that period was inexhaustible in inventing the greatest variety of infamous actions which the devil was able to perform, either of his own accord or as summoned by incantations.

The sexual life of men as well as of women offered an especially fruitful field for the activity of the devil and of his infernal companions. Thus it was a favorite trick of the ruler of hell and of his subordinate demons to assume the shape of the husband or lover of this or that female, and, under this mask, to assume rights which should be permitted only to the husband. The infernal spirit that played this rôle was called Incubus. Thus, for instance, we are told of a nun who was micchievously claimed by such an infernal paramour and who could be relieved of him only by priestly aid.

But hell also contained female constituents who played the same rôle for the male as the Incubus for women.

Such a wanton woman of hell was called Striga or Lamia. These amorous female friends of hell did not even stop when they met eminent saints. In the convent of St. Benedetto, near the town of Subiaco, a rose bush is shown into which the naked St. Benedict threw himself in order to resist the unholy temptation. And every one is sufficiently acquainted with the troubles which St. Anthony of Padua had with these infernal women.

Today we know well enough the cause of these temptations. They were the expressions of suppressed impulses of nature which, in the form of voluptuous imaginations, appeared before the eyes of persons removed from terrestrial gratifications; for nature does not exempt a saint, and the ancient saying, "Naturam expellas furca tamen usque recurret" applies to them as to any other mortal.—From DR. HUGO MAGNUS: "Superstition in Medicine."

A CASE OF NYMPHOMANIA

Dr. E. N. Chapman (*Am. Med. Times*, 1864) relates a case of nymphomania that seemed to arise from a premature cessation of menses. A spinster, aged 44, had her menses suppressed for ten years, with the exception of a few months four years previously, and one "turn" two months back, when she had a considerable "show."

She was brought to the clinic by a female friend. The patient was moping, gloomy, greatly distressed. She had fled the house of her employer, where she had lived many years, for fear that she might commit some indiscretion with her master's son, a boy of 18 years of age. She stated that she had the most uncontrollable passion for this boy and a burning desire to sleep with him. She struggled against these feelings, but eventually the infatuation became so irresistible that she took safety in flight.

The patient was corpulent and full blooded, had a wild, nervous excitability about her, would not eat for fear of poisoning and suffered

from gastric, hepatic and intestinal disorder. The examination revealed the hymen intact, but failed to disclose any disease of the uterus or vagina. She was sent to the Lunatic Asylum at Flatbush.

The writer believes that the symptoms in this case arose from the amenorrhea, and that the patient's blood was poisoned by the retention of certain elements that should have been eliminated by the menstrual fluid.

APES AS WINEMAKERS AND POTTERS

Dr. Macgowan who has resided in China many years and travelled extensively in the Flowery Kingdom, states that there exists in the mountainous and densely wooded region of Manchuria near the Great Wall a species of Ape which prepares from berries two sorts of wine, one greenish and the other reddish, and preserves them in earthen jars for winter use, when the springs and rivers are frozen.

The jars are made by the apes and are fully equal in workmanship to the pottery of many savage tribes. Dr. Macgowan asserts that there is in the province of Chekiang a kind of orang-utang which shows the same skill and prudence in manufacturing and storing beverages for the time of need.

According to Chinese authorities the orang-utangs of Chekiang have been observed pounding berries and other fruits in stone mortars [?] Cited by E. P. EVANS: "Evolutional Ethics and Animal Psychology."

NOTE ON MENTAL CONDITION OF A GIRL, MOTHER AT FOURTEEN

A girl lived with a married "aunt," who was childless. When visited before parturition the girl, aged 14, appeared unconcerned about her condition, rather vacant. During labor she was wonderfully quiet, taking everything as a matter of course. After confinement she lay contentedly in bed and did not take much interest in anything, but wished much to get up in three or four days. She took no notice whatever of the child, who was brought up on the bottle by the aunt, who took entire charge of the infant. The girl showed no maternal instinct at all, but was dull and indifferent.

Conception occurred after criminal assault, a few months after irregular menstruation had begun. Her condition was not discovered until three months after the event.—DR. G. FINDLAY: *Jour. Mental Science*, 1900.

CAUSES OF SUICIDE

Prof. Francesco Del Greco ("Il Manicomio") considers sadness, *i. e.*, melancholy in the common acceptance of the word, *tedium vitae*,

and impulse as the most important elements in the mentality of an individual about to commit suicide.

Impulse alone explains some unusual cases, as, *e.g.*, those in which people destroy themselves in anger, pain or anguish.

After excluding other causes, such as imitation, suggestion, etc., the author considers the linking together of sadness and tedium vitae as producing a mental condition which he calls loneliness of the mind. This is a sentiment of profound weariness and desolation.

The part played in the causation of vountary death by this loneliness of mind is illustrated by the rise and fall of the suicide rate as revealed in history, and as found among the various states and conditions of mankind.

The author recalls the fact that suicide is less frequent among barbarians than among civilized peoples, less frequent in rural districts than in cities, less frequent among Catholics than among Protestants.

The barbarian is ruled by customs, superstitions, moral ideas coming from without himself. Primitive men does not torment himself about the value of his own being in the world; he is a collectivistic being.

With the progress of civilization, the rules which uncultivated man had drawn from custom and religion, become obsolete. Reflection begins to dissolve the collective aspect of mind. A restless search for supreme moral attitude is going on, but it is never attained. An "interior dissolution" is constantly at work. The ego, the individual, stands alone on emptiness and nothing, and, finally, weary of wrestling, he believes himself justified in committing suicide and ending it all.

Subjectivism must in the end lead to loneliness and misery; objectivism to happiness. "In the work of philosophy, of art, and science, the artist and the thinker find peace; the man of the world finds it in the objectivity and universality of work."

MASKS

What is our civilized world but a big masquerade? Where you meet knights, priests, soldiers, men of learning, lawyers, clergymen, philosophers and I don't know what all! But they are not what they pretend to be; they are only masks and as a rule behind the masks you will find moneymakers. One man puts on the mask of law in order to be able to pull wool over another man's eyes; a second has chosen the mask of patriotism and public welfare with a similar intent; a third takes up religion or morality. For all sorts of purposes men have put on the mask of philanthropy, and even philosophy, and I know not what besides. . . . The whole of these masks

are merely a disguise for some industry, commerce, or scheme.—SCHOPENHAUER.

COLLECTING MANIAS

There is a kind of what may be called symbolic actions which are the results of repressed wishes and furnish a wide field for collecting manias or peculiar hobbies. This does not refer to those who confine their activities to the collection of valuable or scientific objects such as books, paintings, etc., but to persons who collect things without any definite aim and who can give no reason for their activity.

Dr. A. A. Brill ("Psychoanalysis") cites the case of an unmarried woman of thirty-six years of age who took a great interest in mushrooms. She not only took her vacation during the mushroom season so as to be able to gather them, but she also collected many works on the subject, especially those containing colored charts. She had no scientific interest in the subject and could give no reason for her action. She only knew that mushrooms fascinated her. Analysis showed that she began to take an interest in mushrooms a few years before, while she was on her vacation. She passed a restless night, having been troubled by many nightmares. While taking a walk early in the morning she found some mushrooms. This was the beginning of her interest in mushrooms. Further investigation showed that at the time she resisted many sexual temptations, which would also account for her insomnia and nightmares. The interest for mushrooms was aroused by their resemblance to the membrum virile. Phallus is the scientific name for some species of mushrooms.

Some of the collecting manias observed are extremely bizarre. Thus a man was collecting corks. He possessed many thousands which he guarded very jealously.

A young girl of seventeen was an ardent collector of candlesticks. An elderly woman suddenly decided to collect pocketbooks; she possessed hundreds of pocketbooks from which she would not part. A similar case of a woman who collected pitchers was reported under the title of "In the House of the Thousand Pitchers." A woman collected corkscrews for thirty years.

The obstetrician Braun collected pubic hair which he skilfully acquired while examining his patients.

The most curious collection was left by Countess Chavan Narischkin. It consisted of a great many bedpans belonging to historical characters, for which she paid fabulous sums. Among the bedpans of her collection were those of Ann of Austria, Diana of Poitiers, Mary Stuart, Marie Antoinette, Pompadour, Dubarry, Catherine II of Russia, and many others.

A BRITISH PHYSICIAN'S ATTITUDE TOWARDS DRINK

With regard to total abstinence my own opinion is that for habitual inebriates abstinence is the only chance, and that many other people are better in health without alcoholic liquor. But for many it is a good thing. I know it is a good thing for myself. I have virtually abstained on various occasions for months together and have no difficulty in doing so. Nor does it affect me prejudicially at first. But after a time my brain suffers from lack of nutrition and will not work so well.

I derive immediate benefit from the use of wine or beer. Perhaps I should add that I come from abstemious parentage and was very sparing all my youth. Once when at school I got a wound on the finger at cricket, which obstinately refused to heal. At last the surgeon, having exhausted his art, ordered me a glass of port wine every day. The wound healed at once. I have seen many cases in which the moderate use of alcoholic liquor as an article of diet has been equally beneficial. But it is a mistake to lay down absolute rules. There is no law applicable to everybody; individuals differ so much. I suppose it is true enough that many people drink too much, yet never exceed to intoxication. But then, we are all always doing things "too much." We eat too much, work too much, and talk too much. What is "too much?" What is the final test and the object of life? Let us remember there is something more obnoxious to God and man than mere physical excess, and that is self-righteousness and the desire to regulate our neighbors' lives by some little formula which happens to suit ourselves.—DR. ARTHUR SHADWELL: "Drink, Temperance and Legislation."

 PREGNANCY AT AN EARLY AGE

A man, aged 45, was prosecuted for a misdemeanor in having had carnal knowledge of a girl then between the ages of ten and twelve years. When the intercourse was first had, the girl was eleven years and eight months old; it was repeated several times subsequently, and when the prosecutrix gave her evidence in Court, it appeared from the statement of the mother that she was in the last month of her pregnancy; she was then not quite twelve years and six months old. Menstruation had commenced in this girl at the age of ten years and two months, and had continued regularly up to December, 1847, which was about the time when she first had intercourse with the prisoner. It appeared that she was a factory girl, and to the heat, confinement and association with males, to which girls are subjected in this employment, may be referred the early commencement of puberty. The prisoner was convicted.—Cited by Dr. A. S. Taylor: "The Principles and Practice of Medical Jurisprudence."

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THE FEMALE-IMPERSONATOR

By RALPH WERTHER-JENNIE JUNE

Author of "Autobiography of an Androgyne"

He or she—for we are dealing with an individual who ordinarily passed for a youth, but who, when plying his avocation, one would be apt to identify with the gentle sex—was the victim of heredity. Present-day society frowns upon the female-impersonator because of the opinion that any young man adopting the rôle must do so as the result of moral obliquity. But it is not generally known that female-impersonation is usually a matter of instinct, and as it is a phenomenon of human life which causes no detriment to any one, it lies outside the province of ethics.

Whoever has witnessed a performance by one of these lowly, unadvertised impersonators who from time to time entertain the patrons of the more modest cabarets of our large cities, must confess that they are *born* actors, or "actresses," by which latter term they are commonly referred to in their own circles. Their remarkable histrionic skill is not primarily the result of practice or instruction. Nor did they—to go to the bottom of things—voluntarily select their profession. They are a species of human sport (in the biological sense), just as a red buttercup is a botanical sport.

The instinctive female-impersonators have a just claim to membership in both sexes. Or rather they are a curious fusion of three human elements ordinarily appearing each in a single individual—one-third man, one-third woman, and one-third infant. While fundamentally man physically, the contour of their bodies is feminesque. Further, their skin is remarkably soft and comparatively hairless. They are of slight build, and their muscular system is inefficient, as in the typical woman. The hair of their heads is literally as fine as silk. One never encounters it so fine and soft in the typical man.

In character they are completely women, having a fondness for the occupations, diversions, and vanities of the latter, and a corresponding shrinking from the interests of the typical man. As to their

infantilism, the form of face and head is often that of a baby, and they enjoy perennial youth. That is, one of these instinctive female-impersonators—or androgynes, as the medical world calls them—at the age of forty looks to be twenty. At forty, further, they have still a childlike way of doing things, and their faces wear expressions ordinarily seen only on the countenances of small children.

Their audiences have often marvelled because the impersonators' faces are devoid of any sign of beardal hair, and have concluded that by a freak of Nature, these human sports are beardless. This is rarely the case. Usually the face is depilated. The beardal hair is allowed to grow for a full week, during which period the impersonator relinquishes his profession because of his untidy appearance. By means of depilatory wax he then pulls out every hair by the roots. For three weeks subsequently, the impersonator's face is as devoid of hair as a baby's, when the cycle has to be repeated.

"Jennie June"—as the particular impersonator with whom we are concerned was known professionally—was in the heyday of his career in the last decade of the nineteenth century. Some readers may recall him. It might be of interest to look in on a typical 24 hours of the life of a lowly female-impersonator as passed south of 14th Street, New York, about the middle of the decade pointed out.

It should be explained that all these female-impersonators adopt a feminine sobriquet. For example, three of them bore respectively the names, Jersey Lily, Grace Darling, and Annie Laurie. But often they adopt the names of star actresses, and even drag these noted names into the mud, because most of these lowly impersonators do not give a rap for their own reputations.

At the particular period under scrutiny, June made his home with a young ruffian by the name of "Mike," because there had developed in himself an especially strong affection for the latter. Although Mike mulcted June out of a large share of his earnings, and habitually treated him in the most heartless manner, he continued for months to hold first place among June's friends.

As neither of the pals got to bed usually until around three in the morning, their day did not begin until noon. Then June would prepare breakfast for the two. As usual, Mike was almost penniless. He had no inclination to work, and what needs he could not supply from the fruits of crap-shooting and other gambling, he depended on June to supply. As they sit together at their tiny breakfast table, he is occupied with bombarding his pal for cash.

"Hand out another dollar, or I'll have you locked up!"

"Mike, you ought not to hit me like that; if for no other reason, because I'm a girl. A fellow ought to be ashamed to hit a girl."

"You're no girl! You're only a damned thing!"

"How often have I told you, Mike, that I do not claim to be a complete girl. I merely have a girl's mind and a girl's breasts, and body otherwise is much like a girl's. I am a girl incarnated in the body of a boy."

"How did you ever come to be a female-impersonator?"

"Because I could get nothing else to do. While studying at Blank College to fit myself for a teacher, I stooped to impersonation only one evening a week, partly for the money there was in it. But female-impersonation was for me the highest joy of life. I, however, regarded it as something to be ashamed of, and hid it from the college community. But the faculty, through an accident, finally discovered it and immediately expelled me. As I could not tell prospective employers that I had ever attended college, and had difficulty with references, I was unable to find a job for which my education fitted me. I thus had to turn what was only an occasional diversion into a steady occupation."

The breakfast things cleared away, the two pals separated, not to meet again until bedtime. Mike started out for a gambling "joint," while June spent the afternoon in the Astor Library—near which he resided—finding there, almost every day, food for his strong intellectual instincts.

For his evening meal, June visited a restaurant, and dined alone. Particularly while eating all by himself, he became melancholy: "To think of what I have come to! My ambition since childhood to win an honored place in the world of culture utterly shipwrecked! To think of being doomed to pass my life in the most dreary and desolate districts of New York!" Tears trickle from the corners of his eyes down and into his mouth, seasoning the food that he chews mechanically.

"But I am grateful to Providence that it is my fate, rather than that of one of my brothers or sisters, to pass man's allotted stay on earth as an outcast from society! And it is comforting to realize that none of my dear ones up in the Connecticut hills has any knowledge of what fate had in store for me, who was always looked upon there as the most pious and pure-minded boy of the community.

"In suffering my fate, I am doubtless paying the penalty to God for the profligacy of some ancestor. I have been appointed by the God who visits the iniquities of the fathers upon the children to live out the rest of my life in mourning and paroxysms of grief!"

The instinctive female-impersonators are in general the most inclined toward melancholy of all classes of society. Not really belonging to either of the sexes, and for this reason despised and persecuted by the normally sexed, these androgynous unfortunates are the most discontented with life of all elements of society—that is, with life as Nature and their fellow humans mete it out to them. Suicide is by far more frequent per thousand among them than among any other class of mankind.

But the ordeal of dinner finally finished, June returns to his rooms, and prepares for his usual night's program. He removes his outer clothing, adjusts a woman's wig to his head, touches up eyebrows with a stick of charcoal and cheeks with rouge, and applies padding here and there to his body. Lastly an evening dress designed for a member of the gentle sex is put on and carefully adjusted. Pinning a picture hat in his false hair, and throwing a cloak around him that almost conceals his gown, he makes the trip to the low-class cabaret which is first on his schedule for that night.

It is soon his turn to occupy the center of the large, gaudily decorated, and elaborately lighted hall. With the exception of this space left free in the center for the exhibiting artists and for dancing, the hall is filled with small tables, around which are gathered numerous smartly dressed members of the gentle sex with their escorts, as well as many rather poorly clad and uncouth laboring men, who have dropped in the cabaret to find a little recreation after their wearisome day. All of "Jennie June's" audience are from time to time sipping their favorite beverages, while the men take an occasional puff at their cigars, and some of the women, at cigarettes. The place is paradise for the *genre* of human.

"Jennie June," now the center of all eyes, becomes oblivious to the dark side of life that habitually weighed upon him when his mind was not occupied with his studies or with his avocation of impersonator. He is now conscious only of the joy of being alive and the center of an admiring group. The transformation from his usual rôle of a youth to the short-lived rôle of a girl was like drinking a stimulant to a dipsomaniac. Another personality seemed to have taken possession of him. He felt that he had temporarily relinquished his mind and body to the dictates of another spirit—that animating the cry-baby species of mademoiselle. It was a spirit not alien to him. It was a spirit which had dwelt in his brain from infancy.

He first renders, all alone, a dialogue between a young couple, alternately adopting his natural rather hoarse voice and male intonations, and then imitating the response of the individual of the fair sex in a bland, sentimental, and caressing voice, which, while funda-

mentally baritone, nevertheless possessed a decidedly feminine timbre.

His next number is a monologue, as of one of the cry-baby species of women, depicting her views of life, particularly her estimate of the sterner sex.

For his last number, he impersonates a prima donna, as she struts about the operatic stage, and renders several selections in falsetto, more like an alto than a soprano.

To all, his audience listens attentively. They marvel at the close resemblance of his poses, intonations, and general appearance to the same things in a young woman. They repeatedly applaud, and as he makes his final bow, quarters and dimes roll to his feet over the floor from every direction—the tribute from those who had decidedly enjoyed his female-impersonation.

After this scene had been repeated at several cabarets, June, long after midnight, turns his steps towards home. He shrinks from the returning thither, because his pal's heartlessness had thoroughly poisoned his home life. Primarily for this reason, he spent as little time as possible there.

But before being able to forget, through sleep, the hardships of life, he tossed about for two hours. Among other worries was that his pal had not yet returned. Some misfortune must have overtaken him, as he was a reckless character and likely any night to fall into the toils of the police, or occupy a cot at Bellevue Hospital. June felt that every moment he would lose his mind, and repeatedly besought the All-seeing One to allay his excitement. His manner of life was hard on the nerves.

KLEPTOLAGNIA OR SEXUAL KLEPTOMANIA

By HAVELOCK ELLIS

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By kleptolagnia is meant theft associated with sexual excitement, or sexual "kleptomania." The question is thus at once raised whether it is to be regarded as a subordinate variety of kleptomania. This further leads to the inquiry as to what kleptomania is, a long-debated psychiatric and medico-legal question. The subject of kleptolagnia is thus of considerable practical as well as psychological interest, and it is desirable to attempt in some degree to clear up its nature and position.

The history of kleptomania begins in the eighteenth century.¹

¹ It has been summarized by Juquelier and Vinchon, "Histoire de la Kleptomanie," *Revue de Psychiatrie*, February, 1914.

Lavater incidentally referred to morbid thefts and Gall (1825) dealt with the subject systematically. He regarded the child as naturally a thief, the youthful tendency to ignore the rights of property being modified with growth by happy organization, the influence of education, habit, and the fear of punishment. But in some individuals the tendency is so strong that these motive forces are ineffective. The judge must therefore seek to fortify imperfect personal inhibition by progressively aggravating the punishment. So that Gall would evidently have approved the judge who, when a defence of kleptomania was pleaded before him, observed: "That is what I am here to cure." At that time the doctrine of distinct "monomanias" was being set up by the psychiatrists, of whom Esquirol was the most distinguished, but neither he nor Pinel went so far as to assert positively the existence of a definite kleptomania. That step was taken in 1840 by Marc, who originated the term "kleptomania" and regarded the disorder as an instinctive monomania. The kleptomaniac, in his view, was a hereditarily morbid person whose resistance to theft was diminished by some occasional cause which permitted him to be distinguished from the delinquent; but Marc entered, at the same time a warning of the dangers of a too large or irreflective use of this doctrine. Trelat in 1861, also starting from Gall's doctrine of the normality of theft in childhood, held that if this natural tendency persisted after the age of thirteen there was reason to fear its incurability and the subject would be a kleptomaniac. Marce in 1862, while admitting the delicacy and difficulty of the question, sought to give precision to the conception by insisting on the small value of the objects chosen, their often peculiar nature, the little use made of them, the social position of the thief, his heredity and mental state and physiological condition. Linas in 1876, in the *Dictionnaire Encyclopedique des Sciences Médicales*, set forth the doctrine of the day that, apart from the evidently insane, there exist kleptomaniacal persons whose acts are morbid and who on careful examination reveal signs of predisposition. Some years later, in 1900, Krafft-Ebing, while disavowing the doctrine of monomanias, accepted an impulsive insanity on the basis of degeneration, and placed in it, aside from definite insanity, a true kleptomania, in which theft was the isolated impulse of psychic degenerates.

There was, however, another stream of expert opinion definitely opposed to the conception of kleptomania as in any form a distinct "monomania." On this side Morel was the leader in the middle of the last century. He only admitted the tendency to theft as associated with various other definitely insane symptoms, pathological manifestations, often periodic, of "instinctive mania." Magnan popularized Morel's conception, and kleptomania became, especially in France, one

of the episodic syndromes of degenerescence, rare in its true form, that is to say an irresistible obsession impelling to theft, with resistance, struggle, anguish, and finally, after the act is accomplished, the relief of tension. In Germany Kraepelin also based kleptomania on a predisposition; it is for him a rare morbid impulse, connected, like other obsessions in his opinion, with manic depressive insanity. The tendency has been widespread, and Ballet classes kleptomania together with all other obsessions. But many observers everywhere have also insisted on the association of kleptomania with the early stages of general paralysis, and with epilepsy. The position in 1911 was summed up by Dubuisson and Vigouroux in their *Responsabilité Pénale et Folie*. Kleptomania, they say, is becoming less and less invoked as a defence since the pretended kleptomaniacs belong for the most part to categories already known, classed and labeled. Cases may, however, they continue, still be admitted who seem to carry to the utmost the rule of "art for art" in theft, yet always with a motive, for it is difficult to find "true kleptomania" with an irresistible impulse to motiveless theft.

On the whole it may be said that the idea of kleptomania or morbid theft arose towards the end of the eighteenth century, in the movement of humane individualism characteristic of that time, as against the unintelligent pressure of society and law. During the last century, however, a reaction took place; the claims of society were set up against the anti-social acts of the individual, and it was felt that the assertion of these claims acted as a wholesome inhibitory force even on a morbid tendency to theft. The definition of kleptomania, and the classification of its forms became most variously modified, and it was no longer usual to describe it as an absolutely irresistible impulse. But in some form or another, and indeed in many forms, the conception persisted, however vaguely, and though there has been no clear realization of the motives for the morbid theft, beyond an attempt by Regis and others to regard it in its most typical form as a mania of collectionism, and usually motives have been denied.

It is from this confused but persistent mass of facts and opinions that the definite conception of kleptolagnia, as a clear, positive and demonstrable group of cases, has slowly emerged. It may be said to have cast its shadow before. When Magnan and others described true kleptomania as an obsession with resistance, struggle, anxiety, followed by the act, with the satisfaction of relieved tension, they were describing, without knowing it, the actual psychic state of tumescence and detumescence in the sexual process. Others, again, came near the spot when they referred to the frequency of sexual perversion in association with kleptomania, and Garnier came very near when,

though he failed to suspect sexual excitation, he described the case of a man who would steal satinette for the sake of an agreeable physical sensation the stuff gave him. But it seems to have been Lacassagne, of Lyons, always a pioneer with the insight of genius, who first realized (at the Geneva Congress of Criminal Anthropology in 1896) that the theft may be accompanied by sexual excitement due to the emotional radiation of the fear of detection, and that this voluptuous element in the act is its motive. Lacassagne's illuminating statement seems to have attracted little or no attention. The new situation was hardly grasped even by Zingerle, who in Austria (in the *Jahrbücher für Psychiatrie* for 1900) made the next step forward by a careful medico-legal study of what we may now probably regard as a typical case of kleptomania. It concerned the young wife of an official, a woman with decidedly neurotic characteristics, who had no sexual satisfactoin in marital intercourse, but had from her school days, and usually at the end of the menstrual period, experienced a high degree of sexual excitement when stealing various objects, especially if of brown leather. Afterward she would destroy those objects or throw them away. Zingerle regarded the act as a sexual perversion, and concluded that the case was one of periodic and brief acute psychosis in a psychic degenerate, involving irresponsibility. He made no reference to kleptomania, and remarked, evidently without grasping the dynamic connection, that in degenerates trifling ideas were sometimes associated with sexual excitement.

During the next few years there was little progress, though the field was being prepared by the study of the sexual associations of anxiety. Janet made fruitful observations on the instinctive effort in states of depression to gain necessary stimulation by violent means, one of which was stealing; Cullerre in 1905 showed that anxiety could act as a sexual excitant; and Freud attributed to *Angstneurosis* a sexual origin. But even in 1909 P. Hospital, studying "Kleptomanes et Vols aux Etalages" in the *Annales Médico-Psychologiques*, made no reference to sexual excitation, and concluded that kleptomania is rare and belongs to "the group of essential impulsive monomanias," though in the same year Kraepelin referred to the cases as numerous in which sexual excitement accompanied the act of stealing a sexual fetich, and in 1907 Gudden, who made one of the most careful and extensive studies of shoplifters, concluded that they are mostly women near the menstrual period, yet he regarded the thefts as in most cases without motive.

It is in France, however, where the conception of kleptomania was originated and chiefly developed, that kleptomania was clearly demonstrated, first perhaps by Depouy in 1905 in the *Journal de*

Psychologie Normale et Pathologique.² Most of the French cases involve the stuff-fetichisms, especially the attraction of silk, and the theft usually occurred near the menstrual period. One woman, a case of Dupouy's writes: "When I can steal silk, I am as it were intoxicated, I tremble; yet it is not fear, for I am not at all thinking of the horrible thing I have done; I only think of one thing; I go in a corner and crumble it at my ease, and then I have voluptuous feelings that are stronger even than I felt with the father of my children." Another woman, who would steal silk and especially black corsets, said that even the sight of these articles in a shop would make her heart beat and her sexual parts become wet; when she took one she was as happy as if she had received a treasure, though her satisfaction was swiftly followed by shame and remorse. Clerambault also studied a number of somewhat similar cases (*Archives d'Anthropologie Criminelle*, June, 1908, and August, 1910). One of these cases, a woman of forty, frigid with men but a masturbator, noticed once, when as a young woman she was seated in her room on a velvet chair, that the contact of the velvet produced an agreeable sensation. She thus fell into the habit of sitting astride the chair, obtaining sexual excitement by friction with the velvet, and finally acquired a passion for stealing silk remnants, which she would apply to her sexual parts and then throw away. Even the mere act of stealing them would itself give her sexual enjoyment. There was insanity in her family. Clerambault insists on the marked tactile element in all such cases, and concluded that this condition tends to involve a combination of precocity, frigidity, and masturbation. He seems to have recognized the symbolic element, and thinks there is a tendency for women to like stuff fetiches that are stiff, and for men to like soft ones.

In the United States, immediately after Depouy's paper, but apparently in ignorance of it, W. L. Howard (*Medicine*, 1906) well illustrated the fetichistic clue to the explanation of this group of cases. He described the case of a young woman, of good birth and antecedents who, never having before experienced any developed sexual emotions, one evening, at a fashionable summer resort, met an attractive man who was attentive to her. She flirted with him to a slight degree, and chanced to note, with no special feelings, that he was unconsciously displaying the blue garter which supported his silk hose. On returning home for the first time in her life she began to have erotic reverses, which started with the subconscious visualization of

²It may, however, be remarked that Krafft-Ebing and other authors had described cases—without fully realizing their significance—which may fairly be described as coming under the head of kleptolagnia. Krafft-Ebing stated that erotic fetichism may lead to the crime of theft, but failed to grasp any intimate connection.

the blue garter, and led on to the vision of masculine virility. Erotic day-dreams were, however, unsatisfactory, as it was difficult to picture the wearer of the garter. One day she saw in a shop an exact duplicate of her fetich. She instantly appropriated it and on returning home fondled it, and soon found herself masturbating with it. The practice continued; but in order to obtain orgasm it was necessary not only to have a new garter every time, but to obtain it in a surreptitious manner, corresponding, as Howard remarks, to a clandestine meeting with her ideal. She was finally detected, and on investigation her family found a large collection of such garters in her possession. Her acts were pronounced to be the symptoms of marked kleptomania, and she kept her own secret. How many cases of alleged motiveless kleptomania due to mental degeneration are really only due to the care with which women have similarly kept their own secret, it is not easy to tell.

The nature of kleptolagnia, as brought out by such cases as these, is fairly clear. The subject, though often neurotic, is not necessarily highly degenerate. The act, far from being motiveless or in strict sense irresistible, has a definite and intelligible motive and is carried out with reasonable precaution. The instinctive desire is to secure sexual excitation which cannot be obtained—for whatever reason—in more normal ways, by reinforcing the feeble sexual impulse by the stimulus furnished by the emotions of fear and anxiety which necessarily accompany the perpetration of a theft.³ There is no desire to appropriate the stolen object for purpose of gain, and when its sexual effect has been obtained, either in the act of stealing or by subsequent masturbation, it is hidden away or destroyed.

The question arises as to the exact place and status of kleptolagnia. We have seen that it really represents the outcome of two lines of investigation. On the one hand it has been reached through the medico-legal study of kleptomania, on the other hand by the psychological study of sexual aberrations.

If we first consider its relation to kleptomania, we are faced by the alternative that either it is not a sub-division of kleptomania in any exact sense, or else we must certainly revise our conception of kleptomania. The former alternative is generally selected. Kleptomania, in the classic sense, is an irresistible and motiveless impulse to theft, at first regarded as a "monomania" standing by itself, but later (and even as early as Griesinger) as of wider relationships, now usually as an obsession or an imperative conception or a periodic psychosis on a basis of degeneration, epilepsy, general paralysis, manic

³I have discussed the sexually stimulating action of fear and allied emotion in *Studies in the Psychology of Sex*, Vol. III.

depressive insanity, or other profoundly morbid state. But kleptolagnia, far from being motiveless, is precisely motived, and, however powerful an impulse, can by no means be described as irresistible, for it is held in check until a favorable moment for its gratification occurs. Thus Kiernan, who has repeatedly discussed this subject (as, for instance, in the *Alienist and Neurologist* for 1912), holds that kleptolagnia is not kleptomania, and not even necessarily morbid since fully controllable, though this test of morbidity, I may remark, admits of question.

We may go further and throw doubt upon the whole conception of kleptomania. When the idea first arose in the eighteenth century it was justifiable, and it was in accordance with the psychological knowledge of the time. It is no longer in accordance with our knowledge and it is no longer needed for humane reasons, since its alternative is now equally humane. We can no longer make any dogmatic statements about "irresistible impulses"; and if a theft may ever fairly be said to be due to an irresistible impulse, we are then concerned with a subject whose mental disintegration is so far advanced that the tendency to theft becomes a negligible symptom. Absence of motive is an even more unsound basis for classification. It tells us nothing about the case, it merely describes our own ignorance. The actions demanded by any complex process in any sphere of life must seem to us to be marked by "absence of motive" so long as we are ignorant. The stages in our knowledge of life are marked by discovery of a motive where before we could see no motive. "Kleptomania," Dubuisson has remarked, "is not an explanation; it is merely a word." It is already sinking into the same obscurity as "pyromania."

Kleptolagnia, on the other hand, is a precise and intelligible psychic state, though its affinities are really only to a slight degree with the old kleptomania. The theft, which for the medico-legist was in kleptomania the great outstanding fact, is in the psychological conception of kleptolagnia a secondary and subsidiary fact. The condition more properly belongs to sexual psychology, and especially to the sphere of what I am inclined to term erotic symbolism under its subdivision of erotic fetichism. But under that heading it represents a distinct and special class. The fetich is not necessarily a normally desirable or attractive object associated with the opposite sex, but merely any object that has become accidentally associated with sexual emotion, and that is in large measure why its stimulatory force needs to be reinforced by the additional stimulus derived from the explosive energy of the emotions generated by the theft. Hair-despoilers, who derive sexual gratification from the act of secretly cutting off girls' tresses, form the link of connection with more normal erotic fetichists.

There remains to be mentioned, finally, two closely allied combinations of sexual impulse with theft which yet must be clearly distinguished from kleptolagnia in the sense in which it has been here described. The first of these is the psycho-analytic conceptoin of kleptomania as especially set forth by Stekel in the *Zeitschrift für Sexualwissenschaft* in 1908. Stekel was indeed preceded a year earlier, as he himself has pointed out, by O. Gross, but to him belongs the credit for setting out this conception clearly and fully. Stekel regards erotic theft not as a sexual gratification—making indeed no reference to kleptolagnia as here understood—but as a substitute for sexual gratification. It is the result of repressed sexual emotion, apt to occur, for instance, in the wives of impotent men, who crave a forbidden act. A theft is such a forbidden act. So that we are concerned with a transposition of emotions from the sexual into the criminal sphere. The sexual root of kleptomania is indicated, Stekel asserts, by the generally symbolic (not narrowly fetichistic) character of the objects stolen; they are frequently umbrellas (intended to be erected), and other objects which have a sexual symbolism. "The knowledge of sexual symbolism is the key to the comprehension of kleptomania." Stekel finds that when the woman is restored to normal sexual relationship the thefts cease. It may well be that there is a real basis of truth in this theory. But, as sometimes happens with psycho-analytic investigators, Stekel gives it an undue extension to cover all cases of "kleptomania," even in children who when they steal are to be regarded as sexually precocious, and however plausible and in many cases probable, this conception remains, in its generalized form, rather speculative. In any case it fails to coincide with the cases of what is here called kleptolagnia, in which the theft is not perpetrated as a sub-conscious substitute for sexual gratification, but as a direct means of obtaining it. It has also been truly pointed out by Kiernan that Stekel shows himself uncritical, and ignorant of the present position of psychiatry, in his unquestioning acceptance of the ancient doctrine of kleptomania and of the monomanias generally. He unnecessarily vitiates his conception by grafting it into that discredited doctrine.

The other manifestation of pathological stealing associated with the sexual impulse, but to be clearly distinguished from kleptolagnia, is that which has lately been especially worked out and clearly demonstrated by Healy in his great work on *The Individual Delinquent* (1915), and later in *Mental Conflicts and Misconduct* (1917). These cases are chiefly of boys and girls who are led into sexual temptations which yet seem to them intensely abhorrent and wicked, with a resulting conflict from which they subconsciously seek an

escape by yielding to what seems to them the less reprehensible temptation of theft. This conception moves in the psycho-analytic sphere, and at a first glance it might seem indistinguishable from Stekel's conception. It might indeed be possible so to formulate it as to make it appear identical with that. But it is really quite distinct. The theft is not here a symbol of repressed sexual desire. That precisely is the source of the psychic trouble. The sexual temptation is yielded to, in act or at least in thought, and instead of the theft proving a substitute for sexual gratification the tendency to steal is apt to become more violent the more the sexual temptation is gratified. Conflict is of the essence of the process, and the theft is an instinctive effort to solve the conflict by turning the psychic energies into an equally violent but, as it is felt, less evil channel. This is distinct from Stekel's conception of theft as a symbolic gratification of repressed sexual desire. At the same time it is the very reverse of kleptomania as an effort to attain the direct gratification of the sexual impulse by the aid of the emotional energy generated by the excitement of the theft.—*Medical Review of Reviews.*

ILLEGITIMACY AND THE ENDOWMENT OF MOTHERHOOD

By A. MAUDE ROYDEN

Two questions which, quite independently of each other, have been arousing an increasing amount of public interest lately are those of the position of the illegitimate child, and of the endowment of motherhood. The conscience of the community is more and more sensitive to the wrong inflicted on the innocent children of unmarried parents, as information comes in showing that such children die at twice the rate of their "legitimate" brothers and sisters; it will be more sensitive still, we believe, when people realize how many of the "failures" of society are the men and women who started life under the handicap of illegitimacy. Already efforts, on a tiny scale indeed, but yet of great value, are being made to help the unmarried mother and keep her child at least as long as she can nurse it, and, in some cases, to keep the two together permanently. A Council has been formed to consider the question on its theoretical side with a view to legislation. The Pensions Ministry pays, as a matter of course, for the children of "unmarried wives" of soldiers, sailors and airmen. Everywhere the feeling is gaining ground that the child should not be made to suffer for an act for which he was in no way responsible.

On the other hand, the idea that the individual must suffer with and for the family is not dead. Modern church-goers smile or frown

at the naïf conception of justice illustrated in many Old Testament stories when, for example, Korah, Dathan, and Abiram suffer for their impiety, not alone, but in company with "their wives and their little ones," or Daniel, rescued from the lion's den, sees those who plotted his death devoured in his stead—"them, their children, and their wives." But many of these modern critics heard, apparently unmoved, the explanation offered by Mr. Macpherson for the stoppage of payments to the wives and children of soldiers who had contracted venereal disease—that this "was part of the punishment" of the offending soldiers. And this feeling that the guilty must be prevented from becoming more guilty by the knowledge that the innocent will be punished if they do, is strong enough to make itself both heard and felt when it is proposed to include the child of unmarried parents in a great national scheme such as that known as the "Endowment of Motherhood."

It is safe to say that most of the sufferings inflicted on "illegitimate" children by good people have been inflicted on the grounds that they are "part of the punishment" due to the mother (many of them, curiously enough, seem designed as positive encouragement to the father), and that if they were or could be, remitted, the result would be an immediate increase in the illegitimate birth-rate.

On general principles it is worth while to remark that it takes two people to make an "illegitimate" child, and that the purposes of deterrent punishment are not served by measures which ensure, certainly, the harshest penalization of one of these two, but achieve this by carefully relieving the other of almost all trouble and responsibility. But the special purpose of this article is to discuss the effect on illegitimacy of the endowment of motherhood, since it was when these two questions impinged upon one another, that what I may call the "Old Testament moralists" made themselves heard with great earnestness. Not all those who hope for the endowment of married mothers wish the unmarried included, but some do, and it is upon them, naturally, that the burden of defence lies. For probably all, or nearly all of us, feel that the wrong done to the child by its parents is a real one; that a child ought to have a father as well as a mother, and a settled home in which to grow up. That circumstances may deprive it of either of these does not, at least in my judgment, exonerate the parents from deliberately depriving it of them beforehand. If, then, an improvement in the lot of the "illegitimate" child is likely to increase the number of the "illegitimate," this is a serious (though not necessarily a final) objection to it.

Let us then consider how the present harsh treatment of unmarried mothers and their children has reacted on society. The most

careful investigation shows that a quite disproportionate number of unmarried mothers and of prostitutes were themselves "illegitimate" children. The conviction, strongly held by some people, that this is due to their "bad heredity" is not confirmed by further investigation, since it appears that orphans and children coming from bad homes (even where the parents are or were married) also contribute a disproportionate number to the ranks of society's failures. It looks, therefore, as though evil surroundings—the loss of one or both parents, the lack of a home—were the most regular factors in the making of illegitimacy and prostitution. We find also that in spite of all the penalties at present laid on unmarried mothers, many of them bear one child after another, retiring into the workhouse infirmary year after year for that purpose, and quite untaught by experience of society's condemnation.

Since, then, all we can do to make the mother suffer has not brought down the illegitimate birth-rate, though it has so terribly involved the suffering of the innocent child, it does not seem unreasonable to urge that we should now abandon that "part of the punishment" which the child bears, even if it drives us to the lamentable necessity of being a little more merciful to the mother.¹

It is suggested, then, that the State should recognize the great debt it owes to mothers, and should, by a system of endowment, put all mothers into a position to discharge their duties without the perpetual strain of uncertainty, anxiety, and toil under which so many of them at present labor. And it is added that *all* mothers should receive this endowment—whether they are married or not.

It sounds a risky proposition, and many people believe that the removal of financial anxiety would put "a premium on vice." It is well, however, to remember here that those who rely on fear as a motive are in danger of losing that safeguard (?) in the near future. The knowledge of the means to prevent conception is spreading and will soon be universal. The dread of having a child will not long be available as a deterrent, whether or no it may be regarded as having any effect, one way or the other, on morality. On the other hand, to provide the unmarried mother who wishes to keep her child with the means, however small, of doing so, will be to provide it with a home, and the care of at least one parent. A "home" is much better than a "Home," for no institution, however well organized and directed, can give to a child the individual love and care that childhood craves. A society which has been so criminally neglectful of

¹The carefully planned provisions of the Norwegian law for bringing home the responsibility of their children to illegitimate *fathers* are well worthy of consideration at this point.

child-life as ours must feel a very real gratitude to those who have founded or who carry on the work of institutions whose purpose it is to remedy in some degree our defect; but no one will claim that the Home is, to the child, all that a home can be.

Again, the child, though it has only one parent, will to that extent at least be better off than with none. Of course, in any case, a mother who shows herself unable or unwilling to be the guardian of her child will not continue to receive the endowment; but this would be the case whether she were married or not. And experience shows that the unmarried mother is often quite as fond of her child as the married. Even when she has expressed beforehand her horror of it and her determination to "make away with it," it is often found that love comes with the child. Its coming is associated with dread and anxiety; when it is there, its helpless dependence on its mother evokes the tenderness that fear overcast. The great thing is to keep the two together until this feeling has time to grow and strengthen; the danger lies in immediate separation. The child is then, very generally, boarded out with a foster-mother, seldom seen, and associated in the mother's mind with the dread of detection and the payment of a weekly sum of money almost impossible to earn.

In peace time at least, whatever may be the case in war-time, it is almost an impossibility for a girl to support herself and a baby too. To provide a home for it is frankly impossible. To keep it with a foster-mother reduces the tie between the two to a merely economic one, and it is no wonder that the mother soon ceases to care whether the child lives or dies, or even wishes it would die. Small wonder also, if in such circumstances, it often does so! As has been pointed out, the illegitimate death-rate is double that among the legitimate.

If the unmarried mother were put into a position to keep her child, we should both save the child's life, give it a real home and the start in life that only a home can give, and supply to the mother a powerful motive to "keep straight" herself; thus breaking in two places the vicious circle by which illegitimacy tends to create illegitimacy. No stronger motive has been found with which to influence a girl than that of her love for her child, but until very recently no attempt whatever has been made to keep them together, and even now, except where philanthropy steps in, the whole economic pressure of our social system is exercised to thrust them apart. When it is proposed to create another system by which they may be together, this is immediately stigmatized as a proposal to encourage vice! On what knowledge do such critics base their attacks? Surely not on a knowledge of human nature! On the contrary, where (as often happens) the unmarried mother is a girl not naturally more depraved than

another but less strong in character—possibly even more affectionate and responsive—the responsibility for her child is found to supply just that element of strength which was needed. This applies, of course, to perfectly normal girls, of rather weak character or emotional temperament; not to the mentally or morally deficient.

It is perhaps, however, a knowledge of the state of affairs which preceded the Reform of the Poor Law in 1834, which creates the fear of “encouraging vice.” It will be remembered that Poor Law Guardians were, in some parts of the country, accustomed to make grants to unmarried mothers in respect of their children, in such a way that the mother of many such unfortunates came actually to be regarded as a desirable wife on account of her income. Nothing could be more revolting than such a state of affairs, and those who fear a return to it do well to oppose the endowment of motherhood at all costs. I suggest, however, that it is not impossible to keep the advantages of the scheme without falling into this morass.

All that I have urged on behalf of the unmarried mother applies to the normal and not to the “deficient.” It is the normal woman who is perfectly capable of loving and caring for her child, and she by whose care the child will really benefit, who is in question. The woman who is willing to have any number of “illegitimate” children by promiscuous fathers is not normal. She is either mentally deficient, or she has been so cast out by society when she first bore a child that her self-respect is destroyed and all motive for reform taken away. In the latter case, the endowment of motherhood would have saved her; in the former surely it should at once be admitted that a mentally deficient or wholly promiscuous woman is not the right person to have the care of young children. The obvious remedy for this is surely to give the endowment to the unmarried mother *as a right* only in the case of the first child, and in the case of a second or third being born to give it only under conditions. This principle has already been adopted in the payment of allowances to the “unmarried wives” of soldiers, when the claimant is called upon to prove that she was in a real sense the “unmarried wife,” and was supported by the man on whose behalf she claims an allowance. So in the case of the endowment of motherhood, the unmarried mother of several children would have to show that she had some permanent relation to their father and would (and could) give them a stable and permanent home.

It will, of course, be argued by some that such a “permanent relation” does not make cohabitation moral, or give a woman the right to be regarded as a fit guardian of children. A prostitute may have a “permanent relation” with her *souteneur* besides the casual

connections of her trade. It may, however, suffice to point out that the prostitute rarely bears children, and that as it is already illegal to bring up children in a brothel,¹ so it should be to bring them up in any grossly unfit and evil surroundings. But to leave aside such extreme cases—on which everyone would be agreed—it does, of course, remain an open question whether a perfectly faithful monogamous union should be regarded as “immoral” and on a definitely lower plane than, for example, a legal marriage to which the husband is occasionally, or more than occasionally unfaithful, or one in which, let us say, the wife married for money. I do not think so, and the prospect of so arranging the endowment of motherhood as to increase the numbers of the latter type of “marriage” does not exhilarate me. If a child’s parents *only* marry in order to qualify for endowment, it is difficult to see what is gained for morality.

On the other hand, endowment would certainly make marriage possible at an earlier age than is now the case. I am not one of those who desire to see an extraordinarily high birth-rate; I know too well what this costs women, and how almost invariably it is accompanied by an appalling infant death-rate. But I do desire to see a better social condition than that which compels marriage to be put off to an age unnaturally late, and so increases both illegitimacy (especially in the country districts² and prostitution (especially in towns). Such a better social condition would immediately be created by the endowment of motherhood. Young people, at least in the working-classes, would be able to marry young, and much of the present abnormal strain on the sexual nature would disappear.

They would be able not only to marry young but to have children, without reducing themselves to grinding poverty. The endowment would not be a great sum, but it would at least be a subsistence and would increase with the increase of the family, so that the coming of another child would not mean, as it so often does now, a loss of comfort, and even of necessaries, to the parents and the children already born. But it has been noticed that a very high proportion of marriages ending in separation or divorce are childless ones. There would be fewer such if motherhood were endowed, and fewer of those disastrous separations which are responsible for the formation of so many looser ties and illegitimate families. The home would be more stable and more comfortable, the mother less worn with anxiety and toil, the presence of children more desired. Can anyone

¹The law is not, however, very strictly enforced, unfortunately.

²The *immediate* cause of illegitimacy in country districts is very often connected with the shortage of cottages; but this again depends in some degree on the inability of the labourer to pay an economic rent. The endowment of motherhood would increase the purchasing power of the family.

doubt that all these things would make for a fuller freer family life, and so cut off illegitimacy at the root?

The average woman desires a husband and a home. In spite of all that has been done to spoil these things for her, she still desires them! There are no doubt women who are mothers only and not wives, just as there are women to whom both motherhood and wifehood are antipathetic, and other women yet who are vicious and depraved. But the mass of women really do not require to be penalized into marriage or restrained by sheer terror from vice. Make our marriage laws a little more decent, make the work of the home a little less overwhelming, and associate the bearing of children no longer with increasing economic straitness and intolerable hardships; the result will not be to tempt men and women to immorality but to establish the home and to purify sexual relationships.

A SUMMARY OF FINDINGS IN A STUDY OF SEXUAL-
ISM AMONG A GROUP OF ONE HUNDRED
DELINQUENT BOYS*

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I. INTRODUCTION

While making medical examination of delinquent boys in juvenile court service during former years the writer repeatedly noted neurotic symptomatology and mental states of sex etiology which were in excess of the number of similar conditions in the general child populations. At that time it did not occur to me that these neuroses or symptom-complexes were indicative of anything more important than somatic enervation and hyperritability resultant of bad hygiene and concomitant with other traits acquired by practically all delinquent boys in the course of their irregular living. I was fully aware of the significance of sexuality as a motivating factor in misconduct of girls because of the symptomatology their social histories usually present as regards both individual conduct and their less common group behavior. Boys on the other hand usually present in the foreground of their conduct such traits as dishonesty, truancy, nomadism and disorderliness which generally have no obvious sex association and my attention therefore was not directed beyond these expressions

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of moral deviation in any systematic consideration of sex motivation.

The persistent recurrence of such psychophysical observations and indications of erotism in the personal histories of so many boy misdemeanants, however, strongly suggested the genetic importance of abnormal sex functioning in relation to diverse misconduct and led to the making of a few exploratory inquiries among delinquent boys whose known conduct was without any trace of sexualism.

With surprising response when favorably encouraged to discuss their personal histories these subjects revealed extensive sex consciousness and an involvement frequently exceeding that of known sex offenders. My former conception thus was modified and under the stimuli of the important facts elicited by these sporadic inquiries, which proved to be of important therapeutic value to the boys under analysis, I undertook the present intensive group study for the consideration of erotic motivation in the irregular behavior of boyhood.

The study was extended with frank deliberation among an unselected group of one hundred boys whose misconduct was known to be confirmed and as diffused in character as is observed in the usual juvenile court practice. Selection of material was made only in one respect, namely, that boys were chosen to whom we had access for the deliberate use of analytical technique. In no case was the study frustrated by a blocking of approach—a salutary fact attributable, I would say, to the native frankness of children when sympathetically freed of the reticence engendered by the attitude of society, and to the fact that, with a few exceptions, the consultations were altogether personal and purposely kept unthwarted by avoiding parental collaboration. The importance of the latter factor is made obvious by the fact that none of the subjects of the study had ever conversed with their parents regarding matters of this sort and all were disinclined so to do. Though the confidence reposed in the analyst was respected in all cases where our acquaintance with the parental relationships showed that no benefit would accrue to the child from a discussion of the topic with his parents, we did apply our findings helpfully in quite a few instances when the parents were responsive and the boys favored the communication.

A period of nearly two years elapsed during the study of this group. Considerable variation occurred in the length of time consumed by the several analyses. Some histories were assembled bit by bit during periods of association extending over a year. In a few cases an hour or two of direct inquiry sufficed, though such minimum periods were always preceded by a considerable interval of companionable association. Probably these periods of friendly approach

contributed more to the success of the studies than did ingenuity of method in eliciting an unrestrained, honest recital of facts.

In each instance the subject's reactions were apparently salutary; and while no general consideration of therapeutic results is included in this paper, it may be noted that a gratifying improvement occurred in the physical and mental condition of many of the group who have continued under observation.

Diagnostically the findings have proven to be unusually illuminating as regards the causation of delinquency, particularly in states of inertia, manifesting in nomadism, vagrancy, truancy; and in conflicts, yielding irritability, untruthfulness and dishonesty. The findings strongly support the postulate that *sexuality is the most productive source of irregular behavior in childhood.*

II. RANGE OF SEXUAL SYMPTOMATOLOGY RECORDED

For the purpose of this study the term sexualism may be defined as an habitual, pathological functioning of the sexual mechanism. The data used have been limited to such clearly defined symptomatology, and the study throughout has not been concerned with the normal interest in sex which is an ubiquitous trait in childhood; nor with occasional orgasms induced experimentally without erotism.

Among the one hundred boys who furnished the material for the study, seventy-one presented symptomatology of an erotic nature and an addiction of interest and practice within the meaning of our definition. The twenty-nine others who were recorded negative possessed normal sex interests and fourteen were familiar with libidinous sensations, but had not frequently induced them. Their sporadic acts were not regarded to be pathological for they involved no addiction of interest. The sex group of seventy-one per cent to whom exclusive reference is made hereafter, all were habitual autoerotists, with a frequency of orgasms ranging from three times a week to five times daily. All attributed their continuity of practice to sensory interest, which usually was reported to be cumulative from the time of incidence which, in every case, was at least a year prior to the date of the analysis. Although very few of the subjects could recite dates accurately they usually traced an uninterrupted period of indulgence and a confirmed interest two or more years back. Only four recalled that their interests originated with themselves; while sixty-seven had memories of association with playmates which they considered was the source of their practice.

With no exception a nocturnal hour before sleep was the preferred period. Several cited the fact that their habituation to the

soporific effect of the orgasms prevented them from sleeping until they masturbated, even when they experienced physiological resistance to the act. Day-time indulgence was frequently noted, but appeared to be without regularity and was dependent upon the varying circumstances of their play hours. The usual practice was limited to nocturnal acts. Six subjects of prepuberal age and one who was pubescent purposely tore openings through their trousers pockers to facilitate orgasms at their desks during school hours and elsewhere. These seven recorded several acts daily, sometimes as many as five, though that frequency was attained only during periods of exacerbation which lasted a few days at the longest.

No data were secured that suggested periodicity. The natural inhibitory reaction in the nature of enervation for a few days following a succession of orgasms and visual stimuli which they found among girl playmates and in their other social relations, were opposing factors noted in some of their statements which sustained important relations to the periods of exacerbation and quiescence.

A second widely diffused practice revealed by the study, and an observation more portentous than the high incidence of masturbation, is that thirty-one subjects, or forty-three per cent of the entire sex group, presented a history of fellatio relations which produced sequelae in the nature of persistent phantasia. Among these subjects autoerotism was of nightly occurrence and practically all of them cited, with but little variation, the habitual recurrence of the imagery associated with one or another fellationous relation, the memory of which they held agreeably dominant. Among three of these subjects we also observed substitution phenomena. In each case a male older than the child was surreptitiously made the object of libidinous interest and his personality and form visualized in a phantasy-substitute for the original consort, prodromal to the orgasm.

The fellationous relations, excepting three cases where the subjects were seduced by men, occurred exclusively with boy companions. All were initiated during prepuberal age. Approximately sixty per cent of them were seduced by pubescent boys and the others consorted by mutual approach with prepubescents. Four of the seduced group stated that they were coerced by pubescents when they were about six years old or younger. The others expressed no memory of having offered resistance. The usual statements indicated that there was more or less mutual interest in the acts which generally occurred in their play associations. In most cases other erotic acts and conversation led the novices to participate somewhat in the nature of an adventure. All but the four who were coerced during infancy recalled having masturbated prior to their fellatio relation-

ship. The entire number subsequently made use of their memories as erotic stimuli. A fact of social significance was shown in the histories of five twelve to fourteen-year-old boys of the fellatio group who, after a year and more of association with playmates, voluntarily frequented low-grade amusement resorts and the water front to solicit men with whom they consorted for financial considerations.

Only in a few cases was a preponderant interest in heterosexual relations noted. This may be explained by the fact that fifty-seven of the seventy-one members of the sex group were of prepuberal age at the time of our inquiry. Three of prepuberal age and four pubescent subjects gave a history of coitus. It is gratifying to note that subjects who were physiologically at puberal imminence or beyond had, in addition to their interest in homosexual acts, normal amative desires and probably were limited in their heterosexual relations only by their environment. Likewise all of the homosexual behavior recorded was found to be directly due to environment influences.

III. RELATION OF SEXUALISM TO THE MISBEHAVIOR WHICH BROUGHT SUBJECTS INTO COURT

In designating the nature of the child's behavior which occasions court action one is apt to fall into the error of using a rule of thumb classification which seldom is accurate. A specific act, for example, stealing, may lead to an arrest though that offense may be only collateral to a course of unstable behavior including such varied symptoms as indolence, insubordination at home or in school, truancy and so on.

The significance of this fact is revealed in our present findings which show in nearly every case a wide range of unfavorable interest and behavior that is technically within the usual legal definition of delinquency but unknown to society. For the purpose of tracing the relation of sexualism to the immediate misbehavior which brought our subjects to the attention of the authorities we shall make use of such a tabular grouping of their conduct according to police and court data.

The seventy-one subjects were technically involved in this regard as follows:

Nomadism, loitering and indolence.....	28
Dishonesty	18
Truancy	9
Vulgarity on school grounds.....	6
Sexual misconduct	6
Disorderliness about community	2
Irritability of temper and disobedience at home....	2

The court's sociological information as assembled from family,

school and police sources regarding these delinquencies contain traces of sexualism in only twelve cases, which are referred to above under the heads "Sexual misconduct" and "Vulgarity on school grounds." The six charged with vulgarity about the school premises were brought in together. They were ten and eleven years of age and constituted a community group that had collectively engaged in erotic acts on numerous occasions and conversed offensively with other children regarding their adventures. Our findings show that three of the group had a neurotic inheritance and masturbated as early during infancy as they could recall. A year or longer prior to the court hearing these three had initiated the other three members of the group. They referred to themselves as "The Dirty Six." Their conduct was characteristically gregarious although they individually sought for erotic adventure among other children, including girls, and directly endeavored to relate each new companion to their group. Five of them were a year and more retarded in mental development; two being influenced only by hygienic faults and three by congenital factors. The analyses were followed by consultations with the parents and the group conduct was corrected. The three with normal endowment responded individually but the other three who were high-grade morons have continued erotic in their behavior. Nine months following the initial court care of this case one of the morons informed the analyst that he recently had stolen money amounting to \$10.00 and shared it with another member of the original group. Previously he was not dishonest. At this recent interview he stated that he continues to induce nocturnal orgasms with phantasia related to his former group experiences.

The six subjects who were brought to the court because of "sexual misconduct" were apprehended separately and were without any community of interest as in the case of those charged with "vulgarity."

One was a boy of fourteen years who had experimentally attempted coitus with a 7-year-old girl whom he enticed into his home during the absence of his mother. He was a well-bred, attractive child and presented a history of autoerotic interests following a chance experience with an older boy at the age of twelve. He had secured no physiological information from any source and attributed his act with the girl to curiosity. Another was an Italian of seventeen years who made salacious use of a 5-year-old girl whom a neighbor had left in his care while other members of the two families attended a funeral. He previously had numerous fellatio relations with boy companions and had masturbated daily, with occasional omissions of two or three days, since his eighth year.

Of the other four, two were complained against because of mas-

turbaiton with younger boys and two were taken by the police for fellationous association with each other. The latter had personally sought the adult companionship and their selection of consorts older than themselves was a choice based upon their experiences they had had with both boys and men.

Directing our attention now to other misdemeanors involving the remaining fifty-nine boys, which were without perceptible sexual involvement, it is apparent that we were largely dependent upon analytical technique and the evaluation of our data was made with due regard for the mental and somatic symptomatology, and the opinions of the subjects themselves regarding the importance of the influence exerted by their erotic interests and behavior upon their acts and general character.

With striking similarity erotic interests dominated the behavior of all members of the "nomadic, loitering and indolent" group of twenty-eight subjects. Neurological and other physical findings strongly indicated hygienic faults in most cases. Sexualism with only a moderately varied manifestation seemed to permeate their consciousness and was made more manifest during the analyses, doubtless because of the paucity of other interests. All of these subjects were autoerotists of long standing and a majority of their histories record fellatio complications. Several were of inferior constitution but the improvement under hygienic control, whenever favorable treatment was secured, was so marked that sexualism was plainly shown to be an important factor. No member of the group was a confirmed vagrant, though all had been either habitually insubordinate to school and vocational discipline, had persistently loitered in the least desirable social environment, or now and then had been away on stolen rides to other towns. The content of their experiences abounded in homosexuality with older boys and homeless men. Several subjects who came from apparently stable family environment and had repeatedly run away from their homes without any known reason, were found in each instance to have a background of erotism which was the motivating influence and during our analyses was readily perceived, if not voluntarily suggested (as was in fact done in three cases) by the boys themselves. Similar causation was detected in each of these indolent and unstable subjects and the entire group thus in one form or another revealed the fact that sexualism was concomitant with their behavior as reported to the court and was a source of intellectual, moral and physical enervation.

In a general respect the boys who were charged with "dishonesty" presented less somatic depletion and more complex mental symptomatology. There were fewer neurotic symptoms noted by

inspection than among those vagrantly inclined. Conflicts were found among them to be a more noticeable factor in the weakening of moral inhibitions and the causal relations were therefore less easily isolated. But when stealing was found to be directly due to pathological sex behavior, as was the case in nine instances, the complex symptoms unfolded with such unmistakable clearness that this group constituted the most interesting part of the study.

Although sex interests were found to be genetically associated with the stealing in eleven cases, in only one instance was the sexualism plainly in the foreground, although even here the influence was not observed prior to the analysis. This subject was charged with stealing an automobile. We found that he took the car for the immediate purpose of conveying a girl into the country for illicit association. At the hearing this fact was successfully suppressed and the evidence submitted to the Court by the police was misleading in over emphasizing his dishonesty as a controlling trait.

The genetic relationships in other cases were not so easily perceived. One subject of fourteen years traced a course back through five cleverly-planned thefts to an inceptive act of stealing from the hotel room of a man directly after they had mutually induced orgasms. Notwithstanding the fact that the subject stated he encouraged the sedulous interest of the man during more than an hour with erotic desire, he impulsively purloined his gold watch and did not fully comprehend the nature of the theft until he was on the way home. He had never theretofore, so far as he recalled, stolen anything. He expressed no consciousness of guilt nor dislike of the man during the analysis though he recalled some feeling of disgust at the close of his orgasm which the man had coercively prolonged. The second and subsequent thefts followed during immediate weeks and were without any similar sexual involvement. Another subject of thirteen years was associated in burglarous stealing with a seventeen-year-old boy. During some weeks prior to their robbery he had gained an unfavorable reputation both at school and in his neighborhood because of disorderliness. He had a pleasing personality free from any sort of innate dishonesty and was affable to the degree of pliancy. This social trait had in fact led to companionship with the older boy which soon developed an erotic complex and culminated in his community behavior. This case was similar to the experience of an eleven-year-old member of the dishonest group. He was arrested for stealing from dressing rooms in a natatorium, access to which he had gained by crawling under the slightly elevated partitions. Prior to the analysis he staunchly affirmed his individual responsibility for the stealing and accounted fictitiously for nearly \$50.00 in cash taken.

We found him to be an honestly disposed, affectionate child who had been socially controlled for two years by a boy of sixteen through mutual sexualism. The stealing which occasioned his arrest and his subsequent falsification were directly traceable to the influence wielded by the companion through the sex complex.

Two other "dishonest" subjects were found to be dominated by complexes of long standing which were of exceptional interest.

One was a winsome, healthy child somewhat mature in manner for his eleven years when brought in by a constable and his solicitous mother. He had stolen a considerable sum of money from a neighbor's home. An uninterrupted line of dishonesty was traced by the mother back to his fifth year. She expressed very little confidence in his future, because of the persistency of the trait in spite of various methods of training she had used under the direction of several educators and a clinical psychologist whom she had consulted in another state. The psychologist had limited his diagnostic methods to the application of intelligence tests. Our analysis led directly away from the field of previous investigations and revealed a series of coerced fellationous adventures with a group of pubescent boys when he was five years old, and concurrent stealing of money and eggs from his home for them under threats of torture if he should not comply with their sensuous and dishonest demands, or if he should ever tell of their relations. He was rather mature for his age and, yielding to a natural emulative impulse, he readily was habituated to the behavior and made a willing consort of the group. Soon thereafter their relations produced libidinous nocturnal imagery and he became a confirmed autoerotist and petty thief. Six months have elapsed since the child was brought in and his condition now is practically satisfactory.

The other case involved a boy of sixteen who was arrested for stealing an automobile. His father sought our professional assistance and stated that the present theft was a culmination of a period of moral apathy and indifference toward the family on the part of the boy which began at his eighth year. At that age his natural confiding and affectionate disposition underwent a sudden change. He became stolid and retiring in manner, and seemingly lost all emotional interest in the other members of the household. In the midst of an otherwise companionable family his unresponsiveness was a source of grave concern to the parents. His known community relations and high school standing were satisfactory. From the outset of the analysis the boy proved to be eager for help. He said he wished to be understood, but never before had a favorable opportunity. At the age of eight he was intimidated by a group of older boys and

held under their control in almost daily association for several months. The experience disordered his emotional life and resulted in a complete suppression of confidence between himself and other members of the family. Following the initial group experience his family moved to another community. He was twelve years old at this time and so influenced by erotic interests that he sought out companions in the new community and thereafter until the present maintained individual companionships with boys of equal age whom he found to be homosexually inclined. Finally one afternoon while in an erotic mood he took the automobile for the purpose of gaining the company of a boy chum for a ride into the country. Although the theft was premeditated and committed with an understanding of its seriousness his only object was the gratification of an erotic desire. His mental attitude toward the family changed promptly following the analysis and a normal situation has prevailed now for nine months.

IV. PHYSICAL FINDINGS

The physical examinations were limited to general inspection, sensory, cardiac, co-ordination and motor control tests. Very little of unusual importance was observed. A syndrome of nerve signs, anaemia, undernourishment and early fatiguing was common to the group and amounted to a somatic type. Fully one-half of the group were functionally neurotic in this composite respect. The nutritional findings are not well indicated in the height and weight norms because several of the age groups are so small that one or more over-size subjects invalidated the average. Their cardiac rate averaged an increase of 38 per cent following a stationary run of one hundred steps.

Several hygienic factors combined produced the physical depletion. Night hours, cigarettes and inadequate feeding contributed in important measure, though probably in lesser degree than the sex element. The effect of pathological emotion, such as anxiety which was concurrent with their erotic practices, upon nutrition and nerve stability has much significance in this regard.

Hypertonia of the genitalia was frequently observed following slight consensual stimulus, such as local inspection without contact, or upon the recital of erotic symptoms.

Gonorrhoeal infection was present in only one subject. There was no lues observed, though blood tests were not made.

V. INTELLIGENCE FINDINGS

An intelligence rating on the basis of the Stanford Revision of the Binet scale placed 11 per cent of the sex group three or more years below their chronological age level and the significant number of 36 per cent one or two years retarded.

In contrast with the above the non-sex group shows 27 per cent retarded three or more years and 17 per cent one or two years below grade.

The chief value of these findings is in their indication that erotism profoundly effects the intellectual processes. There is no support in the data for a reliable opinion as to the amount of potential congenital feeble-mindedness there may be among the 36 per cent who were one and two years backward, but the intimate observations we made during the period of the study and subsequently have assured the writer that a very large part of the one and two year retardation is attributable to faulty hygiene.

The subjects were noticeably inclined to lag along in their intellectual development with only such a maximum of effort as their environment demanded. This apathetic state of mind kept them below the level of alertness and agreeably favored their indolence. Such inertia, being physiological in character, is as little amenable to compulsion as though the disinclination to vigorous mental action were due to amentia. But when these subjects were made aware of their condition and realized the depressing effect of their erotic interests they readily comprehended the relationship and easily increased their mental effort.

 THE TWO FUNCTIONS OF WOMAN

We have perhaps no record of any state of things in which the predominant features of the wife and of the courtesan were allowed to develop themselves so fully, and to exhibit themselves so freely as that which obtained in ancient Athens. There the view taken of the two functions of the woman was not corrupted by post-mortem hopes and fears. Nor had any artificial standard of sweetness and light been set up by aspiring sentimentalism. The two aspects of love—that which presents to view only the good of the existing generation, namely, the gratification of the intellectuo-sensual desires of man, and that which presents to view only the good of posterity, namely, the begetting of healthy children were distinctly separated in the old Greek mind.—RICHARD HARTE: *"The Laws and Customs of Marriage."*

Abstracts and Gleanings

THE SOLDIER AND WOMAN

The soldier is very much concerned about woman. Just as gambling is one of the serious occupations of the soldier, so is the search after woman one of the great games he plays. It is the game of a huntsman, and like a good hunter he displays persistence, energy, avidity, and resourcefulness in the chase. And generally speaking, this activity in the pursuit of woman is not in vain, for by and large practically every soldier who participates in this activity—and a very large majority do—finds his efforts rewarded. And in this process he reduces all social institutions within his reach, from the church to the gambling house, to an instrument for his end, and does so deliberately.

The talk in some quarters to the effect that military discipline has made a moral saint of the American soldier emanates from sources that would place a wish above a fact. And the fact is that the soldier is very much more unmoral than when he entered the army—a fact that has few, if any, exceptions. The truth that infectious diseases are less common in the army than they were, or that they are known to be in some large cities, is due not so much to greater voluntary abstinence, to higher morality, or even to the lack of opportunity for its spreading, but rather to the fact that military efficiency is not consistent with prudery, and that the army has faced the problem and made provision for its discovery and treatment on a scale more adequate for the situation than in civil life—but most of all to the fact that educational preventive measures are a part of the army scheme and method in dealing with this problem. In fact the army has done a remarkable piece of educational work in sex hygiene. An interesting illustration of the method of approach is the fact that a man is court-martialed for not reporting exposure to contagion rather than for exposure as such. But the interesting thing in the present connection is the soldier's attitude towards woman as that attitude is affected by his life in camp and the narrow outlets which it forces upon him. This attitude is unexpected. It is the attitude of the scientist. It is an attitude shorn of modesty, morals, sentiment, and subjectivity. It is immodest, unmoral, objective, evaluating, and experimental. Men will sit till late at night in a darkened tent, or lie on their cots, their faces covered with the pale glow of a tent stove that burns red on cold nights, and talk about women—but this talk is of the physical rather than the emotional, of the types, the

reactions, the temperaments, the differences and the peculiarities of moral concepts, the degrees of perversity, the physical reactions, the methods of approach—in fact, as if it were a problem in physics rather than morals.

The lack of personal interest, the freedom from care, the absence of the restraint of family and association, the close intimacy with men to the exclusion of women, accentuates the interest of and the craving for woman. This craving for the escape from an unnatural and dissatisfying condition lacks however most of those sentimental and affectional aspects which we consider a normal consequence to the intimacy between man and woman. It is an expression of physical hunger desiring physical satiation. It is very much akin to the craving for food by a hungry man, and is talked about and discussed in terms applicable to food hunger, food acquisition, and food satisfying qualities.

This predominating unemotional attitude is so characteristic that it pervades the atmosphere. Let me illustrate. In the town near my camp the public woman has been driven from the street. Some hundred of them are now in jail. But prostitution has prevailed. The soliciting previously carried on openly by the women is now in the hands of young boys—boys from twelve to sixteen years of age. After being accosted a number of times one evening by some of these youngsters I made some remark offensive to one young huckster, and in reply he avowed, "Look a' here, Soldier, I tell you it is clean, fresh and good." These were the very adjectives, and others like them, which are on the lips of the men in camp when discussing the problem of sex—an attitude applicable not only to the public woman, but to all women in general. That there are some exceptions to this rule is probably true, but it is also true that these exceptions are rare.

The deteriorating influences of camp life involve other aspects than those indicated, but the widely heralded virtues bred by military discipline—and beyond a certain readiness of give and take and greater sociability I do not know what they are—are achieved at a very heavy cost in terms of human personality. Aside from the political aspects of military institutions, when viewed purely as an influence upon human personality, army life proves to be **unhappy in its consequence**. For not only does gambling become the chief of the moral occupations, and the physical attitude towards sex a reversion to a type that is not generally considered desirable, but in addition to those things it definitely deteriorates the sense of individuality, of self-respect, of interest, and of that something that gives to a normal being his fiber and his grip upon the world about him. It is a very great destroyer of values—values cherished in civil life. Probably the meaning is

best illustrated by a remark made by a Sergeant-Major who, upon being discharged, and while saying good-bye, turned to me and said: "I am very glad to go home." "And why this great gladness?" I asked. "Well, it darn near makes a criminal of you if you stay in it long enough," was the reply. And this remark tells a tale that includes most of the things I am trying to say.

It seems a matter of great doubt whether this deteriorating influence could be modified or eliminated by giving something to the army life that it has not at present—something that is described as education. The evidence seems to point to the fact that as long as young men are herded together on a large scale and deprived of the opportunities to contribute democratically to the determination of their own destinies, their own government, and their own labors, no amount of external palliatives will destroy the more serious evils involved in army life. And to democratize an army—truly democratize it—is to undermine the present function of all the military ideology and technique as it relates to the soldier, making him an obedient unthinking instrument of another's will. There seems, in fact, no alternative. One must either accept the present scheme of army life with whatever palliatives and reforms are offered, and accept with it the general evils that come from such a life, or set one's face like flint against the whole scheme of military purpose and military ends.

The soldier's efforts at escape from a dull environment and his efforts to find an outlet for his personal activities are rarely successful. Neither gambling nor women make such provision, and the desire to escape the immediate is always the strongest and most obvious thought and purpose that he exhibits. He is never happier than when he is on the go. Long before the war ended there was some rumor to the effect that my Division would be held on this side for a winter's training. Not only were we chagrined at being denied the privilege of going across, but we were made extremely unhappy at the thought of having to spend a winter in camp—and one soldier put it tersely and with the common approval of all, "I would rather spend the next six months in Hell than here."—FRANK TANNENBAUM, in *The Dial*.

A PECULIAR CASE OF NYMPHOMANIA

Jan., 22d, 1869, Dr. H. R. Storer (Am. J. Obstet. 1869) presented a masked woman to the Gynecol. Society of Boston. The patient was 50 years old, unmarried and from the country. Climacteric had passed several years ago. At 25 she had indulged in

coitus with the overseer of a mill, and upon the remembrance of this she lived. Her mental and physical conditions were both peculiar. There was action and reaction. There had for many years existed a troublesome pruritus and a constant twitching of the clitoral region.

This had been attended with an inordinate longing for the other sex and a frequent indulgence in masturbation. In addition to these appetites there existed a remarkable delusion. The patient thought that a knowledge of her fault, committed so many years ago, had been communicated among the Irish throughout the country, so that every Irishman or Irishwoman whom she met seemed by word or by deed to be taunting her. If she heard an Irishman say to his comrade, "It's very hot today," she imagined that he applied the expression to her; if he said, "It's very cold," he was upbraiding her for an indifference that she endeavored in vain to attain. Thus every person she met started, through her morbid self-consciousness and remorse, the old disordered train of ideas, and these reflexly and always, kindled the vulval congestion, which almost inevitably culminated in orgasm.

From the excision of her clitoris and the employment of other remedial measures no benefit had been obtained.

This woman's case was pointed out as an instance of the conflict so often observed by physicians, between what is demanded by deference to public morality, and what seems required for a patient's health, and it was suggested that if she could go to a house of prostitution and spend every night for a fortnight at sexual hard labor, it might prove her salvation.

THE STRANGE CASE OF LUCY ANNA SLATER, ALIAS
REV. JOSEPH LOBDELL

Dr. P. M. Wise (Alienist and Neurologist, 1883) reports the following case of sexual perversion which was under his observation for two years. From a variety of sources the writer was able to glean enough information for recording the brief history of a remarkable life and of a rare form of mental disease.

The patient was admitted to the Willard Asylum, October 12th, 1880; she was 56 years old, widow, without occupation and a declared vagrant. Her voice was coarse and her features were masculine. She was dressed in male attire and declared herself to be a man, giving her name as Joseph Lobdell, a Methodist minister, and declaring she was married and had a wife living. She appeared in good physical health; when admitted she was in a state of turbulent ex-

citement, but was not confused. Her excitement was of an erotic nature. In passing to the ward she embraced the female attendant in a bad manner and came near overpowering her. Her conduct in the ward was characterized by the same lascivious conduct. Several weeks after her admission she became quiet and depressed but would talk freely of herself and her condition. She gave her correct name at this time and her own history, which was sufficiently corroborated by other evidence to prove that her recollection of early life was not distorted by her later psychosis.

She was the daughter of a lumberman living in the mountainous region of Delaware County, N. Y. From her mother's antecedents she had inherited an insane history. She was peculiar in girlhood in that she preferred masculine sports and labor, had an aversion to attentions from young men and sought the society of her own sex.

After the earnest solicitations of her parents she consented to marry, in her twentieth year, a man for whom she had no affection and from whom she never derived a moment's pleasure. Within two years she was deserted by her husband and shortly after gave birth to a female child (still living). Thenceforward she followed her inclinations, donned male attire, spent most of the time in the woods and became an expert in the use of the rifle. She continued to follow the life of trapper and hunter and spent several years among the Indians of Northern Minnesota.

She published a book giving an account of her life and experiences which is said to be well written, although in quaint style. During the few years following the return to her native county she met with many reverses and in ill health she received shelter and care in the almshouse. There she became attached to a young woman of good education who had been left by her husband in a destitute condition. The attachment was mutual and led to their leaving their temporary home to commence life in the woods in the relation of husband and wife. The unsexed woman assumed the name of Joseph Lobdell and the pair lived in this relation for the subsequent decade; "Joe," as she was familiarly known, following her masculine vocation of hunting and trapping and thus supplying themselves with the necessaries of life. An incident occurred in 1876 to interrupt the quiet monotony of this Lesbian love. "Joe" and her wife made a visit to a neighboring village where "he" was recognized, was arrested as a vagrant and lodged in jail. The "wife" made a petition for the release of her "husband Joseph Lobdell" from prison, because of "his" failing health. The chirography of this document was faultless and the language used was a model of clear, correct English. The petition had the desired effect and "Joe" was released

from the prison. For the following three years they lived together quietly and without any noticeable incident, when "Joe" had a maniacal attack that resulted in her committal to the asylum.

A CASE OF SEXUAL PERVERSION

Dr. G. H. Savage (J. Ment. Sc., London, 1884) was consulted by a man, single, aged 28, who began the description of his state of mind by stating that he felt he must kill himself. He said he did not feel any real mental depression, but he felt so ashamed of his unnatural state that he wished he were dead, to prevent scandal to his family. He had always been industrious and made a good living as a traveller for a foreign house. He had led a very solitary life and had never indulged in worldly amusements. He was proud of repeating that he was a professing Christian. He had but one pleasure and that was in music, and of late he had given this up, as it took him into society, where he met other men. At eleven years of age he learned to masturbate and had continued the habit ever since.

He had no desire or lust after women. He had told his employer of his feeling, and said that he felt that he must embrace him. This the master resented and said if he "gave any more of that stuff" he would discharge him. The patient said in America he had been fairly comfortable, because the men were only of moderate size and height; but that in England, where there were so many men over six feet, he was perfectly miserable. He said the sight of a fine man caused him to have an erection, and if he was forced to be in his society he had an emission. The writer told him to follow his occupation with energy, to seek mixed society, to go to places of amusement, and to pursue his musical tastes.

A HINT ON THE TREATMENT OF SYPHILIS

Dr. Th. Dutton (Med. Times, London, Jan. 1919) says mercury is by far the best treatment for syphilis and much superior to the "606" treatment, which is dangerous, uncertain, and only makes the spirochetes lethargic, whereas mercury kills them outright after long continued doses. The best preparation is the green [i.e., the yellow] iodide.

NAIVETE OF THE ANCIENTS

When Ceres was wandering over the world in her search after Proserpina, she came to the house of a peasant woman, Baubo by name.

Baubo saw that the goddess was heartsick and miserable, so she offered her a drink of cyceon. The goddess refused the refreshing mixture and continued her lamentations. Fully believing in the virtue and efficacy of the symbol, Baubo lifted her robes and showed Ceres her genitals. The goddess burst into laughter and at once drank the cyceon.—Cited by DR. JAMES WEIR: "*Religion and Lust.*"

MAN AS A MORALIZING ANIMAL

Man is in general a moralizing animal, and that is his weakness in his relations with women. It would be better if he were to make up his mind and find out which is the more agreeable to him: the woman who is voluptuous, beautiful and fascinating, the instrument of pleasure, the Phryne, the Fiammetta—or the woman in the higher and more noble sense of the word, the Andromache, the Miranda. Instead of either of those, however, he often chooses the proud woman charming and playful, and would like to teach her morality, instead of providing himself with a whip, as the wise old woman advised Zarathustra; he longs for the voluptuous woman, haughty and playful, and forgets that she has teeth and finger nails.—LEO G. SERA.

PHALLIC CULT

The symbolism of the instrument of coitus was an inexhaustible material for ancient phantasy. It furnished a widespread cult that was designated phallic, the object of reverence of which was the phallus. The companion of Dionysus was Phales, a personification of the phallus proceeding from the phallic Herm of Dionysus. The phallic symbols were countless. Among the Sabines, the custom existed for the bridegroom to part the bride's hair with a lance. The bird, the fish and the snake were phallic symbols. In addition, there existed in enormous quantities theriomorphic representations of the sexual instinct, in connection with which the bull, the he-goat, the ram, the boar and the ass were frequently used. An undercurrent to this choice of symbol was furnished by the sodomitic inclination of humanity. When in the dream phantasy of modern man, the feared man is replaced by an animal, there is recurring in the ontogenetic re-echo the same thing which was openly represented by the ancients countless times. There were he-goats which pursued nymphs, satyrs with she-goats, in still older times in Egypt there even existed a shrine of a goat god, which the Greeks called Pan, where the Hierodules prostituted themselves with goats. . . .

Today we feel for such a thing nothing but the deepest abhorrence, and never would admit it still slumbered in our souls. Nevertheless, just as truly as the idea of the sexual assault is there, so are these things there too; which we should contemplate still more closely—not through moral eye-glasses with horror, but with interest as a natural science, since these things are venerable relics of past culture periods. We have, even today a clause in our penal code against sodomy! But that which was once so strong as to give rise to a worship among a highly developed people has probably not wholly disappeared from the human soul during the course of a few generations. We may not forget that since the Symposium of Plato, in which homosexuality faces us on the same level with the so-called “normal sexuality,” only eighty generations have passed. And what are eighty generations? They shrink to an imperceptible period of time when compared with the space of time which separates us from the Homo Neanderthalensis or Heidelbergensis.—DR. C. G. JUNG: *Psychology of the Unconscious*.

WINE AS A STIMULANT

Sir James Crichton-Browne (“What We Owe To Alcohol”) declares that to alcohol as a stimulant the world owes much, not only in reconciling men to their lot, but also in its literary and artistic treasures. The author asks, who will deny that genius has often been quickened by the wine flush, and that talent has found in the flagon an adjuvant? It would be tedious to enumerate the men of light and leading who have made alcohol a familiar beverage and who have bestowed encomiums on its merits, some even sanctioning an occasional excess as salutary.

Cato, notwithstanding that he observed in general a most abstemious sobriety, did not scruple on occasion to deviate a little from the severe rules of rigid temperance. Horace cited the example of this venerable sage as an encouragement to his friend to taste freely of the good old wine he had broached on purpose for his entertainment:

Narratus est Prisci Catonis,
Saepe mero caluisse virtus.

Plato expressly recommends occasional excesses to his disciples. A free circulation of the cup, he taught, not only enlivened and invigorated the powers of the mind, but frequently called forth the latent passions of the soul and gave a man an opportunity of discovering and correcting the flaws in his temper and disposition, which otherwise might have remained concealed.

Milton, who denounced the "Sly enticement of the baneful cup," was yet appreciative of its advantages, sybaritic and social, when modestly blended with other artistic enjoyment.

Thackeray affirmed that he got some of his best thoughts when driving home from dining out, with his skin full of wine.

Tennyson, Browning and Gladstone took a full allowance of alcohol.

David Macbeth Moir, an accomplished physician and an acute observer and critic, wrote to Charles Dickens: "I have known several men of talent and genius who, under the impression they had been accustomed to live too highly, had become water drinkers, and it has struck me that the abstraction of the wine might also be noted in the abstraction of that vigor and originality by which their compositions were formerly distinguished."

[Well, well, well. Too bad I have never learned to drink. I might have been able to write some good stuff. And now, with prohibition here, it is too late to learn. Too bad.—W. J. R.]

CONTRARY SEXUAL INSTINCT CURED

A merchant, aged 32, was seen by Dr. Wetterstrand ("Der Hypnotismus und seine Anwendung in der prakt. Medizin"). The patient stated that he had been given to masturbation since his thirteenth year, and that he began to have intercourse with his own sex in his twenty-fifth year. He had performed coitus, which caused him disgust and repugnance, but a few times, and not at all for many years. He had a strongly developed sexual instinct, and found his greatest delight in the embrace of men. Only when he had no opportunities for this did he avail himself of onanism. His greatest desire was for men, and he could spend days seeking them.

To satisfy his lust he visited water-closets, where the sight of male genitals gave him pleasure. It seemed to him he had a feminine nature and no man's feeling. He was of powerful masculine appearance; genital hair and beard not much developed. As far as he knew, none of his relatives suffered with a similar malady. He wept, wrung his hands, and was in despair at his unhappy fate.

He had previously tried hypnotic treatment; but, perceiving no improvement after thirty sittings, he gave it up.

Dr. Wetterstrand was successful in producing deep sleep on the first trial, with complete amnesia on waking. After seventeen sittings he was fully recovered. The writer has often seen him since, and has never met a more grateful man. He hated what formerly had given him the greatest enjoyment.—Quoted by Schrenck-Notzing.

FALSE CHARGE OF EXHIBITION MADE BY OLD WOMAN

An old woman accused two young men of having come to her shop and insulted her by exposing their genitals. The magistrate allowed her to tell her tale, then interrupted her and asked her to repeat her story. As she did this he suddenly asked, "How much do they owe you?" "Ten rupees," she promptly replied, being taken off her guard, and then, seeing that she had let the cat out of the bag, she confessed that her complaint had been made merely to get the young men into trouble, as they had not repaid the loan. Obviously this old woman could scarcely hope to have young men convicted of having ravished her, so she chose the next best charge.—DR. W. D. SUTHERLAND: *Indian Med. Gaz.*, 1915.

FALSE ACCUSATION OF RAPE. YOUNG GIRL HER FATHER'S
REGULAR MISTRESS

Two young girls were brought to Dr. Lawson Tait (Provincial M. J., 1894), aged fourteen and eleven and a half respectively, living in the same set of back houses in a fairly respectable street, the elder girl looking much older than her ascertained age. The person against whom the charge was made was the father of the elder girl, and she made the charge that she had found her father indecently assaulting the younger girl. She told the neighbors and the neighbors brought in the police.

The younger girl proved to be quite uninjured, but it speedily came out that the elder girl was her own father's regular mistress and that complete sexual relations had been maintained regularly between them for more than two years. The child's vagina was as large and lax as that of married women of mature experience. The father was tried on this indictment, and, in spite of being a Sunday-school teacher in one of the city churches, he got two years' hard labor. The writer says that the girl who was the cause of this sentence was one of the most virulent little minxes he'd ever seen, and she made no secret of her reason for accusing her father being the fact that she had found him taking up with another girl.

A CASE OF EXTREME LYING AND SEX IMMORALITY IN A
YOUNG GIRL

The following case (Healy: "Pathological Lying") exemplifies a type and shows the correlation of lying with other delinquency, and especially with sex immorality. The subject was an orphan girl, about 10 years of age. She was small for her age, but without genital de-

fect or important organic trouble. Hutchinsonian teeth. Expression old for her years and rather shrewd and notably unabashed. No evidence of pelvic trouble. Clitoris large. All other examination negative. Mentally she was found rather precocious. She seemed to be a queer, sophisticated child, laughing easily and talking fast and freely. She was evasive, shifting and self-contradictory.

This child was a foundling and was adopted by people whose family was broken up by death when she was about 6 years old.

When 8 years old she was expelled from school and was generally known as an habitual liar and a child who showed most premature sex tendencies. She then went much with little boys and was constantly in trouble for stealing. A number of people who had tried to help her spoke of the elaborateness of her verbal inventions. She talked freely of sex affairs and showed evidence of intense local feeling. In a country home an intelligent woman was unable to cope with her and she was finally delivered into the hands of an institution. It seems that the pathological lying and other delinquencies sprang from a background of congenital defect, probably syphilitic in nature, and lack of early parental care, precocious sex desires, and sex experiences.

NUNNERIES IN TO MIDDLE AGES

Many nunneries were nothing better than brothels, where young noblemen came and conducted the most unrestrained orgies with the nuns. Such notorious cloisters were, for example, those in Kirchheim, Soflingen, Oberdorf. The priests from their pulpits hurled denunciations against immorality, but were themselves a perpetual menace to the chastity of women, and innumerable were those who procured intercourse with nuns or married women and girls with whom they became acquainted in the confessional and at their homes. Many communities thus insisted upon priests keeping concubines. It sometimes happened, as, for example, in Würzburg (at the end of the fifteenth century), that the burghers refused to go to war, because their wives were endangered by the priests.

PREGNANCY MISTAKEN FOR DROPSY

Dr. Francis Ogston ("*Lectures on Medical Jurisprud.*") recalls the following humorous story: The lady in the case was the wife of one of the physicians of St. Thomas' Hospital in London. The hymen closed the orifice of the vagina, leaving only some small aperture, and it was so strong as to have resisted all the efforts of her husband to effect a rupture. The lady, however, sickened, the abdo-

men enlarged, and the legs became edematous. She went to Bath to get cured of her dropsy, but soon returned worse than ever, and desirous to die at home. She had not reached London, however, before pains, which she considered colicky, obliged her to stop at an inn, where in less than half an hour she was radically cured of her dropsy by becoming the mother of a well-grown, living child. The incorrigible hymen had ruptured spontaneously during the delivery.

WHEN UGLINESS BECOMES BEAUTY

Even little defects in a woman's face, such as a smallpox pit, may arouse the tenderness of a man who loves her, and throw him into deep reverie when he sees them in another woman. It is because he has experienced a thousand feelings in the presence of that smallpox mark, that these feelings have been for the most part delicious, all of the highest interest, and that, whatever they may have been, they are renewed with incredible vivacity on the sight of this sign, even when perceived on the face of another woman. If in such a case we come to prefer and love ugliness, it is only because in such a case ugliness is beauty. A man loved a woman who was very thin and marked by smallpox; he lost her by death. Three years later, in Rome, he became acquainted with two women, one very beautiful, the other thin and marked by smallpox, on that account, if you will, rather ugly. I saw him in love with his plain one at the end of a week, which he had employed in effacing her plainness by his memories.—Henri Beyle-Stendahl: "De l'Amour."

THE SIGNS OF VIRGINITY

The most curious and absurd notions have from time to time obtained recognition and have been published as to the signs of virginity. The earlier works on forensic medicine contain some comical descriptions relating to this subject. One old author speaks of "the fresh, rosy lips and bright, beaming eyes, with a free, yet modest, look" as being peculiar to virgins. Roman writers describe as a sign of matronhood and so, negatively, of the loss of virginity, a swelling of the neck resulting from defloration. Hence, it was a custom at the time of marriage to measure the throat before and after the nuptials.

It has been the custom of writers on forensic medicine to repeat, one after the other, the usually accepted signs of virginity, until Parent Duchatelet showed the unreliability of many of them by finding them present in the persons of Parisian prostitutes. He was led to make the investigation by the following occurrence: Two young women of Paris complained to the police that they had been in-

sulted on the street by some young men, who had called them common prostitutes in the hearing of those passing. The men were summoned before a magistrate. They claimed that the known character of the girls was a justification of the offensive epithets. The girls offered to submit to a medical examination as to their virginity. The proposal was accepted and a reputable physician was appointed and sworn by the magistrate to perform the duty. He reported that, in respect to one of the girls, he was wholly unable to say whether or not she was a virgin; she might be and she might not. But the other one he thought, was not a virgin, so he would not swear positively. It subsequently transpired that both the women were prostitutes, and that each had been a patient two or three times in the hospital for syphilis.

This incident led Duchatelet to make an elaborate investigation concerning the usual state of the genitals of prostitutes. This inquiry he made carefully, with skilled aid. The results which he formulated were as follows:

The external genitals of prostitutes do not present any absolute uniform differences or appearances to distinguish them from those observed in married and chaste women. There were young girls, recently engaged in prostituting, who had vaginas as large as those of women who had borne children. On the other hand, there were many women who had been twelve and fifteen years in the town, who showed the signs of premature age, but whose vaginas and other parts presented nothing noteworthy. Duchatelet found one woman, fifty-one years of age, at the Pension de Madelainettes, who had been a prostitute from the age of fifteen, and whose genitals might readily pass for those of a girl of eighteen.—Frank Winthrop Draper: "Textbook of Legal Medicine."

The editor has seen women who have indulged promiscuously for years, who confess to having undergone two or more abortions, and whose genitals, but for the hymen, are quite virginal, and in some cases there is doubt even as to the real condition of the hymen.

A PATHOLOGICAL LIAR

In March, 1916, the judge of a juvenile court asked Dr. Frank A. Ely ("Alienists and Neurologists of America," Sixth Annual Meeting, Chicago, 1917) to investigate the status of a young woman, the claim being made that she was feeble-minded.

The following story about her was obtained: She was 24 years old, the "natural" child of an actress, and very early in life was taken care of by a woman of loose character who, the girl said, introduced her at the age of twelve or fourteen to a life of immorality. From

the home of this woman she ran away and lived a hand-to-mouth existence for some months, during which time she gave herself up to prostitution and irregular sexual practices. According to her own story at the age of sixteen she had given birth to a child; the details of her confinement and her love for the babe she recounted in vivid details. Investigation showed that she had no child; there were no physical evidences of her having been pregnant; her story was an elaborate fabrication. She also said that she had a year's training as a nurse. On coming to Des Moines she applied for training at the Methodist Deaconess Home. The authorities on seeing that she was a human derelict, placed her in St. Monica's Home, a rescue home for fallen girls. While there she alternated between angelic and satanic moods. She gave evidence of auto erotic and homosexual irregularities. All her stories tended toward the most fanciful fabrications. At one time she stated that she had wonderful advantages in music and art, told who had instructed her and how she had been complimented and advanced by her instructors when in point of fact she had no knowledge whatever of either subject. Her education was almost nil.

At another time she told how, while taking her training as a nurse, she accidentally found out that one of the other nurses was her sister; that she became greatly attached to her, but that after leaving the hospital her sister died. The details of the death and her own sorrow she recounted in elaborate detail. A few days later she stated that her sister was living and well and that one reason she wanted to gain her freedom was so she could go to her.

On having submitted to her a list of questions calculated to reveal her motives, desires, environment, habits and emotions, she made the following answers: That she always read fiction and was in the habit of getting books from the library; that she liked to take care of children—she "liked to see them grow"; that she did not approve of theaters or picture shows (thus showing a tendency to religious cant—one of her characteristics); that she wanted to be a nurse. The writer points out that the desire to be a nurse is one of the definite characteristics of pathological liars. One motive in these cases may be of a sexual nature, but probably the principal one is a desire to have a group of receptive ears open to their fabrications and to pose as a heroine.

AN INTERESTING CASE OF EXHIBITION

Dr. L. Thoinot ("Medico Legal Aspects of Moral Offenses") cites from Lasègue the case of a vertiginous epileptic having attacks of exhibitionism.

A superior officer, retired, 65 years old, was apprehended for a public offense against decency under the following conditions: Every two days he used to take up his position in front of a house where some young girls lived, in the same locality as his own residence. There he exposed his genital organs; then, after several minutes, he buttoned up his trousers and continued his periodic walk. Not the least curious detail was, that he always placed his cane in the same place before exhibiting himself. The accused seemed to be in full possession of his reason; he replied pertinently to the questions asked, laying less stress on the non-existence of the act than on its improbability.

This man, who was of a high order of intelligence and correct habits, had lost his wife a year before; since then he had been subject to vertiginous attacks, with intellectual confusion and some time sub-acute delirium. An attack of this sort, but more intense, had occurred in one of his relatives, just as he was sitting down at the table and in the presence of a numerous company; they had to take the patient back in a carriage. He did not invoke nor could he invoke in his defense recollections that he did not possess.

The case was not continued, and the patient died later, a hemiplegic, at the home of one of his relatives who had taken him in so as to avoid new adventures.

PURITY AND CHASTITY

Purity is preached as a negative virtue imperative for morality. It should be inculcated as a positive virtue. Chastity is usually accepted as synonymous with purity; but human history proves that a positive purity is not the same thing as rigid sexual continence. The strictly abstinent genital neurasthenic cannot be accepted as a type of true purity of mind. Purity is a moral attitude as well as a practice of physical virtue. It is not apparent in the morbid, tortured ascetic in his cell, who is constantly assailed by lascivious desire; but it may be innate in the Magdalen who has erred through depth of affection. Purity should be encouraged, not solely as negation of unruly desires, but as evaluation of chastity and restraint, and a respect for sexual love as a mighty life force. . . . This ideal is not merely preservation of bodily purity; it is the cultivation of clean thought and sane ideas concerning sex love.—WALTER M. GALLICHAH: "The Great Unmarried."

FALSE ACCUSATION AND SELF-DEFAMATION

Annie, a girl almost 16 years old and of attractive and innocent appearance, alleged that she had been leading an immoral life and frequented houses of assignation. She had attended an emotional revival meeting where such topics had been preached about. In her Sunday School the teacher repeated what had been said about the scarlet woman. A day or two afterward the girl said that she herself was a scarlet woman. She told it first to her teacher and was then taken to the minister, who was horrified and made a big noise. He demanded a thoro investigation of the social vice conditions involved. The police got busy but failed to get any satisfactory evidence.

It was found later that the story was all a myth and that the girl had not been in the least immoral.

Two years later Annie was placed in an institution for delinquent girls. She had run away from home, picked up a man on the street and stayed all night in a hotel with him.

After this she worked in a millinery shop where she proved herself quick and skillful. There she told stories again defaming herself. She said she had a baby and went into complete details, such as giving the name of the nurse who had taken care of her, and so on. On account of this she was discharged.

Later she repeatedly told people that she was in the family way and made charges against a certain man, but these soon fell through because a little detective work showed she was corresponding with a boy and had very likely been immoral with him and others.

As time went on Annie married a young man with a long criminal record, and had a child. She was in court many times for various reasons. This girl was a mild psycho-neurotic type, exhibiting under stress unusual mental phenomena.

She and her family have created an astonishing amount of trouble in law courts as both defendants and complainants because their peculiar unreliabilities had not been understood.—From Wm. and M. T. Healy: "Pathological Lying, Accusation, and Swindling."

PERVERSITY MANIFESTED FROM THE CRADLE

A mother brought her boy to Lombroso ("Criminal Man") because while still at the breast he bit his nurse so viciously that bottle feeding had to be substituted. At the age of two years, careful training and medical treatment notwithstanding, this child was separated from his brothers, because he stuck pins into their pillows and played dangerous tricks on them. Two years later, he broke open his father's cash box and stole money to buy sweets; at six, altho decidedly intelligent, he was expelled from every private school in the

town, because he instigated the others to mischief or ill-treated them. At fourteen, he seduced a servant and ran away, and at twenty he killed his fiancé by throwing her out of a window. Thanks to the testimony of a great many doctors, he was declared to be morally insane, but if the family had been poor instead of well to do, and the mother had neglected to have her child examined in infancy by a medical man, thus obtaining ample proof of the pathological nature of his perversity, he would have been condemned as an ordinary criminal, because, like all morally insane persons, he was very intelligent and able to reason clearly, like a normal individual.

COURTESANS IN ANCIENT ATHENS

One will not be surprised that women in Greece were treated with no great respect by their husbands. A woman cannot have much attraction who passes all her time in solitude: to be admired she must receive the polish of society. At the same time, men of fashion were so much improved in manners as to relish society with agreeable women, where such could be found. And hence the figure that courtesans made at that period, especially in Athens. They studied the temper and taste of men and endeavored to gain their affection by every winning art. The daily conversation they listened to, on philosophy, politics, poetry, enlightened their understanding and improved their taste. Their houses became agreeable schools where everyone might be instructed in his own art. Socrates and Pericles met frequently at the house of Aspasia: from her they acquired delicacy of taste, and, in return, procured to her public respect and reputation. Greece at that time was governed by orators, over whom some celebrated courtesans had great influence; and by that means entered deep into the government. It was said of the famous Demosthenes, "The measure he hath meditated on for a year, will be overturned in a day by a woman." It appears from Plautus and Terence, that Athenian courtesans lived in great splendor.—HENRY HOME OF KAMES: "Sketches on the History of Man."

ALTRUISTIC SENTIMENT IN ANIMALS

There is no doubt that strong attachments are formed between animals, and that they are capable of emotions of pity and acts of generosity not only toward their own kind but even toward creatures of another species. E. P. Evans ("Evolutional Ethics and Animal Psychology") relates the case of a gentleman who had a great number of doves and used to feed them near the barn; at such times not only chickens and sparrows, but also rats, were accustomed to come and share the meal. One day he saw a large rat fill its cheeks with kernels

of corn and run to the coachhouse, repeating this performance several times. On going thither he found a lame dove eating the corn which the rat had brought. Evans suggests that such an action on the part of human beings would be looked upon as a charitable desire to relieve the necessities of a helpless cripple, and everyone would be satisfied with this simple explanation; but as a rat is assumed to be incapable of similar feelings, its conduct is regarded as the resultant of a series of impulses of sensation, perception and conception, under which the animal is led to do wonderful things in an automatic way, without any consciousness of the purpose for which it does them; and thus a moral virtue is obscured and wholly hidden from view by a mass of meta-physical jargon.

The following instance of altruistic sentiment and faithful friendship has been recorded: The owner of a vegetable garden was surprised at the mysterious disappearance of carrots from a basket and asked the gardener what had become of them. The gardener replied that he did not know, but would try to discover the thief. He accordingly hid behind the hedge and had not waited long before the house dog came and carried off a carrot toward the stable, giving it to one of the horses, and wagging his tail with delight as his equine friend consumed it. The gardener was angry and, seizing a stick, was about to punish the pilferer for his excessive and rather eccentric exhibition of generosity, but the owner prevented him and secretly watched the dog, who continued to run to and fro between the garden and the stall until the entire stock of carrots was exhausted. Meanwhile the dog never bestowed a look, much less a carrot, on the horse in the next stall.

There are numerous and well authenticated examples of cats and dogs carrying food to other cats and dogs that were utter strangers to them, but were evidently suffering from hunger.

CONFIRMED MASTURBATION IN FEMALE DUE TO EARLY SEDUCTION

That in some cases, masturbation in females becomes a confirmed habit for life is well known, and is illustrated by the following case reported by Schrenk-Notzing.

A normally developed female, with normal inclination toward the opposite sex, was seduced to masturbation in her fourteenth year, and was a slave to it until her sixteenth year. She then had a platonic love affair. After six months' acquaintance with her lover, she practised mutual masturbation with him, which gave her more pleasure when the clitoris alone was stimulated than when the vulva and vagina were manipulated. Coitus was avoided for social reasons. After she had been seduced in her eighteenth year she had frequent

cohabitations; her sexual desire was excessively increased without giving her satisfaction in coitus; after every attempt, she masturbated in order to experience the acme of the sexual paroxysm.

After the relation had ended she resorted to solitary masturbation again. Then she married a man she loved, but she could find no satisfaction in normal coitus with him. She had to complete the conjugal act by manipulation of the clitoris.

THE RELATION BETWEEN SLEEP AND THE SEX ACT

. . . 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 perfected sex act.

We see this very clearly in 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 feeling find their ending 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 to be rejuvenated.

But how fare women in this event? When they too have had complete satisfaction they similarly relax and slumber.

But as things are today . . . the majority of wives are left wakeful and nerve racked to watch with tender motherly brooding, or with bitter and jealous envy, the slumbers of the men who through ignorance and carelessness have neglected to see that they too had the necessary resolution of nervous tension.

. . . The prevalent failure on the part of many men to effect orgasms for their wives at each congress, is a very common source of the sleeplessness and nervous diseases of so many married women.

. . . When the sex-rite is, in every sense, rightly performed, the healing wings of sleep descend both on the man and 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 plains of daily consciousness.—DR. MARIE C. STOPES.

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MODESTY AND THE MODERN WOMAN.

By the Rev. A. E. Whatham.

In the London "Daily Mail" (over-seas ed), for May 31, 1919, page 352, a paragraph appears headed,—“War, Women, and Morals.” It reports a recent saying of Mr. Justice Darling presiding at the Old Bailey. He said, “the harm the war had done to the morals of the people of this country was far beyond the material damage. In nothing had it done more harm than in the relaxation on the part of the women of this country. This had now reached a point that it could be seen in a walk along the street. Women differed by the width of Heaven from what their mothers were.” Two years ago the writer heard the chairman of the Committee of Safety (the police board) of the city of Louisville, Ky., sarcastically remark, “One used to be able to tell a prostitute in public by her dress, but now you cannot tell the presumably respectable woman from a member of the demi-monde.”

Says Northcote, in his “Christianity and Sex Problems” (page 232), “Modesty is an extremely important part of sexual morality.” It does not require to be an expert sexual psychologist to recognize the truth of this statement, especially where women are concerned, since it is easily recognized by any thoughtful person giving attention to civilization and the welfare of the race. Modesty in the display of her nude charms so as not to expose more of them than is in keeping with what is considered to be decent, is surely a necessary feature on the part of a sexually pure woman. So utterly disregarded is this feature today by the average woman, that one is apt to concur with Havelock Ellis that female modesty had its definite origin in men forcing women to cover up their nude charms from the sight of other men. It is well known that in the primitive state the women of many races go naked till after marriage, when they then wear aprons or loin girdles. The origin of such a custom could only be that henceforth the chief natural function of woman is reserved for the man to whom she is mated.

It is a remarkable fact that whenever women have attempted to gain for themselves, as independent social factors, complete liberty from the rule and guidance of men, they have used this independence to dispense with every vestige of sexual modesty in dress, action, and speech. Modesty, says Letourneau, "is *par excellence* a human sentiment," and he adds so far as the female is concerned, "that it must have resulted from the enforced chastity imposed on women under the most terrible penalties" (The Evolution of Marriage, page 56). Now this conclusion is not pleasant, for the average man naturally likes to think of women as in all things, especially in sexual modesty, superior to men. Anthroptlogy and ethnology, however, prove that women are not as sexually modest as men. The Bible practically opens with an account of the introduction of sin into the world, and in euphemistic language it describes this sin as an act of sexual irregularity, the woman tempting man to this end (cf. Whatham-AJUAS, July, p. 293; Nov., p. 482-1917; the Outward Form of the Original Sin-AJRP, August, 1905; Trumbull—The Threshold Covenant, p. 238; Crawley—The Mystic Rose, p. 382; Havelock Ellis—Man and Woman, p. 15; Letourneau, p. 16; Hastings, Ency. Rel. Eth., Vol. iii, p. 596b).

With the preaching by the first Christians of the equality of men and women in the sight of God, there arose in Corinth on the part of the married women who had embraced Christianity an antagonism to the wearing of the veil, at that time "the symbol of conjugal fidelity in the matron, and generally of modesty in women. The hetairae, the party standing for female emancipation, regarded unfavorably the assumption of the veil by women." St. Paul perceived the real drift of hetairism and advised that the covering of the women should be retained (Northcote—ib, p. 374; I Cor. II:2-16).

In my article already cited, "Man, Woman, and Morals" (AJUAS, Nov., 1917, pp. 481-495), I have given abundant evidence to show that women have always been considered as more sexually immodest than men. The literature quoted is, of course, the production of men, copious on this point from the earliest ages until the present time including Biblical and Classical writers. There are few works on this subject from the pens of women; a practically recent one, "The God-Idea of the Ancients," by Mrs. Gamble, represents that under the earliest form of primitive religion, which was matriarchal, women generally exhibited great purity and sexual modesty, and that it is only since woman became enslaved under the patriarchal system in which man has ruled that she has become erotically depraved (pp. 202-216). This writer adds that on the

walls of a cave temple of India we have pictured the original form of the "Temptation" as this is represented in Genesis III. Here in this original representation it is the man and not the woman who is the tempter (ib, pp. 31, 52).

We sympathize with Mrs. Gamble in her effort to reverse the order of history as women naturally would like to have it reversed that it might show their sex in a more favorable light, but, unfortunately, even in the present instance we have no choice, but must take history as we find it.

"Among the Semites," writes Northcote, "the matriarchate, which favors freedom of sexual choice for women, is the earliest discernible social system; and it has been observed before now, as one of the bad consequences of this fact, that promiscuity of various kinds found there a congenial soil" (ib, p. 132).

What Mrs. Gamble, and writers who agree with her view on this point, seem to forget is that the cult of the unmarried mother goddess logically resulted in "fostering sexual love" (Barton—Semitic Origins, p. 253). The entire cult of Ishtar was a sexual cult, as seen in her large retinue of priests and priestesses "who kept the atmosphere of social life impure by perpetuating under the guise of religion the long outgrown customs of a barbarous civilization." As in Babylonia even so in Cyprus, where the devotees of the mother-goddess Ashtar were initiated with impure rites. The fact is that the matriarchal period, which produced the worship of the unmarried goddess, whom Mrs. Gamble seems to find so excellent in modesty and sexual purity, was characterized by a widespread system of unmarried sexual love, which was only reduced to a minimum with the introduction of the patriarchal system which still governs society. The modern woman, however, has of late years especially made strenuous efforts to return to a freedom in her actions, dress, and speech which partake of the earlier system, with the consequence that the sexual free love of former times seems to be returning with alarming growth.

On all hands we are hearing strenuous disapproval of the latest fashions in women's dress. Even the Press has recently strongly deprecated the immodest way in which both young and middle-aged women exhibit their nude charms by the scantiness of their wearing apparel, a well-known Englishwoman of title and leadership in society describing it as undress in the afternoon and no dress in the evening. In spite of all this the fashion in female attire is becoming more and more immodest, and the serious question which naturally presents itself to the thinking man is—why will women, presumably well brought up, so indelicately exhibit their nude charms in public;

so adorn themselves in a scantiness of dress that they practically seem to be absolutely undressed? It seems to us, although hesitating to admit it even to ourselves, that the only answer is that women have no innate sexual modesty, it being with them, as Letourneau says, "an artificial sentiment," depending for its existence, we may add, upon the mere consent of social usage, so that the less clothed society permits a woman to go in public, the more she will avail herself of this permission. That we are not exaggerating the case is abundantly proved by the one piece-bathing dress for women allowed today at all fashionable bathing places, and freely worn by high and low, its wearers mixing with men in an equally light and glove fitting dress, and openly walking with them on the beach as well as bathing with them in the water. As for the indelicacy of the ordinary day dress we cannot do better than quote from another part of the same edition of the "Daily Mail" already quoted:

WOMEN AND THE FASHIONS

"There is some curiosity as to whether the most daring extravagances of Paris will be followed. The skirts are to the knees only, no sleeves are worn, and bodices are meager to attenuation. In some cases stockings are discarded and shoes consist mainly of a toecap, an ankle-strap, and a very high heel. By still more daring spirits the skirt is worn slashed to the hip, and I am creditably informed that by comparison with many of these ladies the average ballet-dancer is distinctly overclad."

In an earlier edition (May 24), under "What Women Are Wearing," we read,—“When the backless dress is patronized it is impossible to wear any undergarment which reaches higher than the waist.” With this bare back, practically bare front, bare arms and hair removed from the under arm by means of razors freely advertised for the purpose, where is the modesty of a woman so gowned? The answer is of course that she does not possess any except of an artificial sort which can be readily dispensed with when society so permits.

We have referred to Mrs. Gamble's notion that under the matriarchate period there existed greater sexual purity than when this was followed by the patriarchate period. She was of course wrong, otherwise Letourneau could not possibly have said that ethnology proves that female chastity has been imposed on women under the most terrible penalties. Nor is there the slightest use in attempting to dispute this conclusion of so eminent an ethnologist and sociologist. The prophet describes a laxity in sexual morality existing amongst the maidens and young married women of Israel

that is truly appalling (3.14), a laxity previously denounced by Ezekiel (16.15). As it was in earlier days, so it was in the days of Israel's prophets, and so it is largely today, and growing worse as time goes on, women show that they have no sexual modesty.

Hitherto we have given this answer as explaining why women are so quick to adopt an attire which practically denudes them if only social usage permits them to do so. Nevertheless this answer does not explain why women seem to delight to adopt this scantiness of attire when such an opportunity is given to them. In attempting to answer this question many eminent scholars have assumed that women are more erotically inclined than men, but in an article in this journal for July, 1918, we showed conclusively, so it appeared to us, that this was a mistake, women in fact being normally and usually much less influenced in a sexual encounter by personal eroticism than are men. In an earlier issue (July, 1917), we claimed that a woman's desire for a man as her mate is based on psychic rather than physical impulse. We believe that in this thesis we made good our claim, consequently, in attempting here to answer the question—Why do women delight to exhibit their nude charms to men?—we must look elsewhere than to personal erotic desire. A woman desires a man as a physical protector; as evidence that to him she is the best beloved woman; as a being over whom she can exercise her imperial sway, most women being anxious to rule; finally, as one to whom she can give the greatest physical pleasure through the possession of her own person. It is with this last mostly in view that she endeavors to exhibit as much as possible her charms which are the greatest factors in stimulating this pleasure, namely, her physical nude charms. Most women know instinctively that men are captivated by these charms, therefore they seek to show as much of them as society will permit. How far she will take advantage of this permission depends, of course, entirely upon her own view of decency.

For The American Journal of Urology and Sexology.

SOME CURIOUS THINGS, SAD AND COMICAL, THAT
ONLY A DOCTOR SEES

*By Doctor * * **

Several physicians found themselves stopping at the same hotel. It was the only decent hotel at that not very popular summer resort, so it is no wonder that all the doctors stopped there. It was a fine night outside; and the breeze from the ocean was both cooling and calming; the rooms were rather stuffy, and as the veranda was an extraordinarily spacious one, the doctors preferred to sit outside

around a little table. Those who drank, drank all the highballs they cared to drink, they had told all the jokes and the yarns that they could remember or manufacture, and one or two doctors began to tell smutty stories. But these were not well received by the rest of the doctors.

It was suggested that each physician relate the most curious or strange case that he has had in his practice. The suggestion was unanimously approved and adopted. And here are the stories that the doctors told, without any embellishment, one starry August night in the year 1918. A curious thing about these curious stories is that after they were told, they were found, every one of them, without exception, to possess a sex interest. Though it was not hinted that the stories be of a sexual character, they were found to be such, from the first to the last. The deduction to be drawn from this "coincidence" is left for the reader to draw.

I

FATHER AND SON

Tho he looked like a boy of eighteen or nineteen, he was only sixteen. In fact he was lacking three months to sixteen. And he had a severe acute gonorrhoea. He was brought by his father, who was quite indignant, and kept on preaching and threatening. He was very anxious for the mother's sake. "It would kill her if she learned that Bob began to go so early with women." The boy said that that was his first sexual experience, and that he would give it up for good. Later, he told me privately that he had been going around with women since he was twelve years old. In three months the boy was cured and he promptly forgot his promise to give up women.

Seven months later the father appeared with an acute gonorrhoea. He looked rather sheepish, for he knew that the doctor remembered his indignant preachments to his son. Yes, he looked sheepish. He was away on the road, friends invited him to have a drink, etc. He had tried another physician, but his case seemingly getting worse, he decided to swallow his pride, or rather his shame, and to go to the doctor in whom he had confidence. And one morning father and son met in the doctor's waiting. For the son contracted another gonorrhoea.

Tableau.

II

AN AZOOSPERMATIC FATHER

He was the "father" of three splendid looking children. In reality he was only the husband of the mother of the children. For

he was completely and absolutely azoospermatic, and of course completely and absolutely sterile. But this secret was known to the doctor only. Not even the mother and the real father of the children suspected that—they merely knew that he was impotent. Had they known that he was also sterile, they might have been more careful in their relations. As it was, they were all happy, and nobody was any the wiser. Where ignorance is bliss, it is sometimes real folly to be wise.

III

WHY THEY HAD NO CHILDREN

They had been married eight years, and the wife had not been once pregnant. The first few years they did not mind it, but now they were anxious to have children. The husband was sexually vigorous; so he claimed and this claim was corroborated by the wife. His semen was examined and was found to contain numerous, vigorous spermatozoa. But when the wife was examined she was found to have a practically imperforate hymen. Questioning disclosed the fact that both through ignorance and through the firmness of the hymen they practiced all those eight years *coitus externus*. The hymen was snipped open, some instructions were given to both husband and wife, and in nine months, almost to the day, she gave birth to an eleven-pound boy.

IV

A WOULD-BE MOTHER

The most curious or rather the most pathetic case in my practice was that of an old maid, forty-nine years of age, who had not menstruated for six years, and was about to get married, and who came to find out if I could not give her anything, or perform some operation, which would enable her to become a mother. I told her that absolutely nothing could be done, that the only way she could become a mother was by adopting a child. But we dont believe what we dont want to believe, and we give credence to what we want to believe, and I learned that for about three years she was taking patent medicines and was going from one quack to another, in the hope that she might be helped. Her husband did not expect any children from her, but in some women the maternal instinct is the strongest of all instincts, even stronger than the instinct of self-preservation.

V

WINTER AND SPRING

He was sixty-four years old; very short and weighed over two hundred pounds. He gave the impression as he walked in of a

good-natured barrel. He had buried two wives, the second one ten years ago. All these ten years, and two years before her death, he lived an abstinent life. He has no erections whatever, and claims not to have had a single night emission during the entire period of his widowerhood. And now he wants to get married again. And the prospective third wife is a girl of twenty-five.

He wants to know if his sexual powers can be improved. Very little hope is held out to him; in fact he is told that the prognosis is decidedly bad. Does this phase him, Is he going to give up the girl? He has not the slightest idea of doing so. He is well off, he is in love with her fresh beauty, she knows what she is doing, and he is willing to take his chances. He speaks quite frankly. Even if he is unable to have relations with her, he will "have her all the same.

In a decent state of society where girls from poor families will not have to depend upon the bounty of men to save them from poverty and drudgery, such things will not happen. It will be worse for the men, but it will be better for the women. And it is time that their lot were improved a bit.

VI

DRINK AND LOVE

Dypsomania is undoubtedly in many cases a real disease. But I have long been of the opinion that in most cases the desire for drink is due to the terrible monotony of our lives. The drinking spree often acts as an outlet for pent-up emotions for which the sufferer can find no other outlet. When we consider the terrible, drab monotony of most people's lives, the surprising thing is not that so many, but that so few people drink.

Mr. X, whom I had known from the time he was twelve or thirteen years old, was a really brilliant young man. He is thirty-four years old now, and is the junior partner in a law firm in a middle-sized city in an eastern state. He has been married about ten years and has one child. He would have been what is conventionally called an ideal lawyer or business man, but for one failing: every now and then, twice a year usually, but sometimes three and four times a year, he would go off on a terrific debauch. He would disappear for two or three weeks, during which time he would do nothing but drink. His partners and many of his clients knew of his failing, but they put up with it, because when he was sober, he was an indefatigable worker, often studying cases and preparing briefs late into the night. And he had a charming, winning way with juries. And then he was forgiven for his failing, because the townspeople knew that it was hereditary. His father also indulged

in those periodic sprees and would often be picked up in the gutter. He, i. e., the father contracted pneumonia during one of his debauches from which he died. Taking all circumstances into consideration his failing was forgiven him. The people felt that he despised himself for it, but it was stronger than he. He was therefore more pitied than scorned. All at once, without any preparations, he gave up drinking. For the past five years not a drop passed his lips, except on three occasions, when I advised him purposely to take some liquor to see if he was strong enough to take so much and no more; to find out if he was no longer the slave, but the master of the alcohol habit. And it proved that he was the master. He could take a drink or leave it the same as you or I. And besides that he has become much nicer and more tender to his wife whom, before, he was apt to neglect and to treat brusquely.

What brought about this sudden marvellous change? What cured him so effectually of his dysomania which had resisted all remedies and treatments until he gave up making any further attempts? Only three people know: he himself, a young lady and the doctor who is telling the story. One day he visited a firm of New York lawyers with whom he had to discuss a case. A stenographer was called into the private office to take down some notes. He saw her, and that very instant fell passionately in love with her. And what's more, she fell just as passionately in love with him. If you think that love, passionate unquenchable love at first sight, is a figment of the poets, you are pitifully mistaken. Such cases do occur, and it is my personal belief that most cases of falling in love are cases of love at first sight. He made an appointment with her for that very evening, and that very night he had relations with her, or as he says, married her, because morally or in the eyes of God he says he considers her as much his wife as he does his legal wife. They saw that resistance in their case would be foolish and useless, it would only cause mutual agony, and they gave themselves to each other unreservedly.

And now once a month, once in six weeks or once in two months, he goes to New York on business, secludes himself for twenty-four or forty-eight hours with his sweetheart, and comes back home perfectly calm and happy. And he claims that his sweetheart is perfectly satisfied with these occasional visits; she asserts that this is the first happiness she has experienced in her life. And he has not a trace of desire for alcohol.

In discussing the case he told me that, before he met with his present "happiness," he would feel every three or four months a sort of tension, a cloudiness of the brain, a feeling as if he must do

something scandalous, must kill somebody or himself. He had to use his utmost will-power not to do something which would send him to prison. And mere sexual debauchery would give him little or no relief. He tried it several times in brothels, but the result was only weariness or disgust. Only heavy drinking, without the partaking of any food, for several days would give him relief. But it was a relief of exhaustion. The emotional relief which he gets now periodically is of an entirely different character; not only has he lost the desire for alcohol, but he has lost his irritability, and he meets and treats everybody with a smile.

Of course the moral side of the question I am leaving out of discussion. Only I wish to say that his wife is a happier woman now than she was before. She told me that John is wonderful the way he has been treating her since he stopped drinking. She is soon to become a mother again.

What would happen to John if he lost or if he had to give up his second "wife?" It is hard to say. Would he take to drink again? He says, no. He says, he simply *would not stand it*.

For The American Journal of Urology and Sexology.

IMAGINARY OR PHANTOM PREGNANCIES

By Doctor * * *

Les extremes ses touchent, say the French. Extremes of opposite feelings sometimes produce the same effect. Extreme sudden joy and extreme sudden grief may kill a person with an unsound heart or arteries.

The extreme fear of an unmarried woman that she may have become pregnant may cause her to miss her menses and thus convince her that her fear was justified. And exactly the same thing may happen in a married woman who had been sterile for a number of years and is extremely anxious to become a mother. And such a woman may go on for fully nine months simulating all the symptoms of pregnancy, even to the enlargement of the abdomen, getting ready for labor, claiming that she is experiencing labor pains, sending in a hurry for the doctor—and when he comes all the symptoms disappear like a phantom.

Were we to collect all the cases of imaginary, illusory or phantom pregnancies recorded in literature, the result would be a very bulky volume. But a few typical cases may prove both of value and of interest to our readers.

Let us start this essay on False Pregnancies with a famous historical example, The Phantom Pregnancy and Delivery of Mary Tudor. (As reported by Dr. A. W. Ellis.)

Mary Tudor, known in history as Bloody Mary, was the daughter of Henry VIII of England and his consort, Catherine of Aragon, and was born in 1516.

There was a great fuss made over her coming into the world, and a Miserere was wailed in Westminster Abbey when she cut her first grinder, and a Te Deum when her gums parted on the last one. Mary was a singularly precocious child, being an accomplished musician at four years of age, and when only nine she delivered a Latin address with great assurance and fluency. She studied astronomy, natural philosophy, mathematics, and read the orators, historians and poets of Greece and Rome in the original. She also spoke and wrote French, Spanish and Italian with ease and facility. When she was twelve years old there came a dark cloud over her pathway that cast its terrible shadows over the rest of her life. It was the divorce between her parents. At the birth of Anne Boleyn's daughter, Bess, Mary was removed from the court and required to acknowledge that she was a bastard. A poor helpless outcast, at the mercy of her brutal father and her cruel stepmother, she became a chronic invalid.

The years passed by and finally Mary's half-brother ascended the throne as Edward VI. Then she was subjected to new horrors and trials. The court was full of warring factions, and blood flowed freely. Innumerable murders were committed in the name of the new religion, which Mary hated as the engine of the Devil. She made many vows in secret to root it out whenever she came into power. By day she stood at her window and saw those she loved led to death, nightly she heard the groans and cries of her best friends who were shut up in the Tower of London. All these events were leaving their fearful impress upon her emotional mind.

In 1553 Edward was laid away in the royal vault of Windsor Castle, and Mary found herself one of the most powerful sovereigns in Europe. She was thirty-seven years of age, short and thin, wrinkled in the face and of sallow complexion and had long been afflicted with chronic constipation and falling of the womb. Her stomach and liver were out of order and she had periodical fits of the blues.

After the Bishop of Winchester had oiled her head, Mary began to look around for a husband. Finally her affections became fixed on Philipp of Spain, a widower, some twelve years her junior. They got to writing to one another and exchanged pictures. So without seeing one another they became engaged. Philipp came over in a fine ship, landed at Southampton and rode all the way up to Winchestertown, on a mule. They stood up in the Cathedral and were married. The first meeting was a great disappointment for

both parties—Mary was a frightfully looking old maid, and Philipp an ugly pup. But as both were fervent Roman Catholics they determined to make the best of it and thought if now they could only have a baby they would establish the authority of the Old Church forever and the world without end. But the more Philipp tried to become the father of a Catholic prince the harder he found it. The King and the Queen were wondering what in the world was the matter, and even had masses said for the success of their undertaking. Mary knew that in the event of having no heir, her crown and kingdom would pass to her half-sister, the red-headed Protestant Elizabeth.

But lo and behold! After two years or so Mary found herself in the family way. Her menses stopped, her breasts grew discolored around the nipples, her abdomen enlarged, and morning sickness was so nauseating that she could hold nothing in her stomach. Mary's favorite amusement, beside attending mass, was counting on her fingers how many months she was gone. An ambassador was sent to Rome, with the news that the Queen felt the precious young life stirring within her, and the Holy Father was charmed almost to death, for it was bringing under the dominion of the Holy See not only England, but also all of her colonies in the New World.

Finally, the nine months drew to an end, and one night all the bells of London rang out the glad peal that an heir was born to the royal couple. The people rushed in great crowds into St. Paul's Cathedral and listened to the venerable Archbishop as he told of the baby—of how he was a boy, of how handsome he was, of how much he weighed and all that sort of thing.

But alas! All came to naught. The whole thing collapsed like a bubble. It was a case of spurious pregnancy and that was all that the accoucheur at the royal palace could make out of it. Mary had a violent attack of hysterics, and Philipp declared he was tired of planting his seed into barren English soil, and he cleared out for home and never came back again.

Mary, finding herself without husband or baby, imagined herself deserted by Heaven, and all because she had been too easy on the heretics. She then began to put them to death, and from that time up to the day of her death the fires of Smithfield never went out.

As Bloody Queen Mary this woman became notorious, and as Bloody Mary she will ever be remembered with horror.

Mary came from tainted stock on both sides. Her mother, Catherine of Aragon, and her grandmother Isabella were religious monomaniacs. Catherine was an epileptic, and Isabella saw faces in the air and heard whispers in the walls. In one of these trances she was commanded to found the Holy Inquisition and to punish the

Jews and the Moors. Turning to Mary's father, Henry VIII, the founder of English Protestantism, he may be briefly summed up as one of the most detestable, murderous and rottenest ruffians that ever lived—a blot of gore and grease on the pages of history.

And now let us pass over to common plebeian examples of the present day.

A CASE OF PHYSOMETRA

Dr. G. De G. Griffith (Medical Press, London, 1910), was engaged by a lady to attend her in her approaching confinement. She was then in her thirties, her husband being much older than she. She thought at the time that she was nearing the end of her gestation. By examination it could not be made out that pregnancy existed, though breast and abdomen changes, and the "irregular and scanty monthlies," and some other symptoms led her to suppose she was about to become a mother. The writer noticed that as soon as he began to make a vaginal examination, violent gastric eructations were excited. She was told that her abdominal enlargement was due to an increase of fatty deposit in the walls of the abdomen, and to the flatulent distension of the intestines, and an aperient was ordered.

Some time elapsed, and no motherhood had occurred, but she said, with perfect confidence: "Well, I am sure I am that way now. I can feel the child move, and sometimes even hear it cry."

The writer assured her that there was no sign of pregnancy, and when he proceeded to make vaginal examination there was a gaseous escape per vaginam. The introduction of the speculum and sound produced violent eructations, and when the instrument was introduced along the cervical canal the gas, which was distending the uterus escaped, and the patient felt relief.

It was quite manifest that the case was one of physometra, which constituted the pseudocyesis.

For years, even after the "change," this woman used to come to the writer, saying, "Well, doctor, I know I am pregnant now. I have felt the movements for some time, and also heard the child crying, and it seemed to me at times that it was sobbing." Every time the digital examination was made there were the eructations, and each time the sound was used the gas escaped from the uterus and she felt relief.

Ever since her marriage she had longed to be a mother, a longing which could not be fulfilled, if the stenosis and the elongated and indurated cervix which were present had existed at the time of marriage, or had come on after it.

Dr. A. J. M. (*Med. World*, 1902), writes that one day there came a widow lady, aged 42, and settled in his town. She was the mother of three children. Within six months she married an old widower, much older than herself. He was not the father of any children by his first wife. As he was well fixed in this world's goods, he was very anxious to have an heir. In due course of time her menses stopped. Both felt pleased over the prospect of an heir. In due course of time she was sure that she felt motion, and she actually looked as if she was pregnant. So they dated her time for confinement from her last menstruation, and prepared everything for that great event. When her nine months had expired, everything was put in order, and the writer was called in haste. The lady had hard pains every five minutes, and the pains seemed to be real labor pains, in the last stages of labor. A careful examination revealed an unimpregnated uterus. An abdominal examination showed there was no child. Then the writer made her stand up against the wall and practised ballotment; he also used the stethoscope, but found no fetal heart beat. The womb was normal for a woman of her age. All those present were told that she was not pregnant, and never would be; that her enlargement was only from change of life; and that she should quit bearing down those pains; that there was nothing to expel; and that her pregnancy was all imagination.

She got up, dressed herself, and got supper.

In the spring of 1896 Dr. W. H. Brown (*Med. World*, 1902), was engaged to deliver a lady, aged 24, who had never been pregnant before. She and her husband said her time would be up on August 7th. The appearance was that of a woman seven and a half or eight months advanced in pregnancy. On July 26th the writer received a note that she had made a mistake, and that the time would be one month later. Sure enough, on September 7th, there came a messenger telling the writer to come as quickly as he could. On his arrival he found the prospective mother lying on her back in the bed, holding a sheet fastened to the corner bedposts at the foot of the bed. About every five minutes she would have a bearing down pain and work with the sheet as though she was in the second stage of labor. After disinfecting his hands and the woman's external organs, the writer palpated the abdomen and placed his phonendoscope on the umbilicus. No sound of heart beat could be heard. On vaginal examination an os was found about one inch long and a half inch in diameter, indurated.

She was told not to work with her pains any more, but to get up. It was found that the uterus was about three and a half inches long by one and a half inches wide.

The writer told all present that the lady was not in the family way, but they refused to believe him and all said they had seen the movements and the patient stated she knew she felt it move only a short time before.

The writer said: "Make up your mind that you are not sick, and your pains will leave you and you will return to your normal size, the milk in your breasts will dry up and your monthlies will return and you will be yourself again."

All of which come true in the course of three months.

This was the secret of this phantom pregnancy. This couple were both healthy, strong, well-developed people who for two years had done everything they knew, as they said, to bring forth an heir. They said they would give all their worldly possessions to be the father and mother of a good healthy baby.

Dr. W. M. Craig (N. Y. M. J., Oct. 24, 1891), reports in following case:

On May 10th, the writer was called in haste to see a married woman, aged 32. On arriving, he found her in labor. Questioning revealed the fact that she had menstruated regularly every month; she said that she had consulted another physician who told her she was pregnant, and the cause of hemorrhage was a placenta previa. A digital examination gave no satisfaction. The pains kept up. She was given an eighth of a grain of morphine sulphate, after which all pains ceased. The abdomen was prominent, the areolae were altered; she said she felt fetal movements. Her breasts were enlarged; milk was oozing out.

On September 6th her husband came hastily after the writer and said his wife was in labor. She was found suffering as before. A vaginal examination showed that she was not pregnant; the uterus was normal in size and there was a profuse leucorrhoeal discharge.

On further questioning it was found she had but one child, a boy, then 13 years old. Her health had been poor ever since the birth of this child, and physicians had told her if she gave birth to another child her health would be restored. She has been very anxious to give birth to another child, and this seemed to be the cause of her spurious pregnancy.

The writer had no trouble in changing her mind, and all symptoms of pregnancy disappeared.

Dr. E. W. Cownern (Med. Council, May, 1906), in May, 1905, attended a lady, aged 38, in a miscarriage at the fourth month. She had been married to her present husband about two years; had three children previously, but had not been pregnant for twelve years.

Her present husband was a man of about fifty years, had never been married before and was very anxious for a child.

On February 14, 1906, he came and announced that his wife was pregnant, and expected to be confined in about a month. On being questioned he stated that she had not had any cessation of the menses, but had come around regularly every month, the flow, however, being rather scanty. She had figured the date of the confinement from the time she felt life. On March 12th, at 11 p. m., he came saying his wife had been in labor all day, and that the pains were getting more frequent and severe.

On arriving, the writer found the patient in bed and everything in readiness for the baby. She stated that the pains were much harder, and that the baby would be here very soon. However, there had been no discharge of any kind. When the writer was about to examine, she was seized with a pain and said, "I think it is coming now." The writer hastily lifted up the clothes, expecting to see a bulging perineum, but there were no ocular signs of immediate birth. Further examination revealed the fact that the os was way up, perfectly rigid, and the cervix unobliterated. No presenting part of any description could be felt. Palpation revealed nothing but an immense accumulation of fat. Percussion elicited a tympanitic note all over the abdomen. Direct auscultation revealed nothing but the murmurings of gas. The woman insisted that she had felt the fetal movements all through her supposed pregnancy, even on that day; also, that she had milk in her breasts.

She was evidently deceived by her great increase in size, due to the excessive accumulation of fat and to the gaseous movements in the bowels.

In 1869, Dr. E. J. Tichenor (*Obst. Gag., Cincinnati, 1879*), saw a woman who had borne a family and was 66 years of age, but who could not be made to believe that she was not pregnant. Her abdomen was distended; her breasts enlarged; the milk was flowing to some extent, and there were the same general symptoms of pregnancy which she said had characterized her former pregnancies. Upon being put under the influence of chloroform the tumor became soft and very much diminished in size.

Dr. E. F. Hauck (*Weekly Med. Rev., 1891*), reports the case of a woman, aged 42, mother of eleven children. About the middle of October she asked the writer to call on her. She imagined herself pregnant with the twelfth child and expected her confinement October the nineteenth. She had had her monthly flow regularly and was not surprised at that. She had for nearly nine months almost

constant nausea. Had felt life since June the first, she claimed. Lately the fetal movements would stop for days and then again would be feebly felt. A midwife had examined her repeatedly and once more just before the writer was called had told she might expect her baby now any time. The patient was very fleshy, weighed over 200 pounds and drank large quantities of beer. Examination revealed the following conditions: Abdomen very large, but flabby; fundus of womb could barely be felt by deep pressure. Liver extended three and one-half inches below border of ribs. Vaginal and bimanual examination showed womb to be slightly enlarged, slightly retroverted, an old lacerated cervix with erosions, but no pregnancy. Her memory was very weak, and even two months later she still believed herself pregnant at times. The "fetal" movements were, no doubt, movements of gas in the bowels.

One day, in 1897, Dr. J. G. Powell (The Medical World, 1902), was informed that a lady, who lived about six miles away, was thought to be pregnant, and had been for thirteen months. Her two physicians and her friends were becoming very much alarmed at this strange phenomenon. The writer was sent for. On his arrival he found the lady in fine health and to all outward appearances pregnant. She was 38 years old, weighed about 160 pounds and was about 5 feet 10 inches tall; had been married twenty-four years; had never been pregnant, though this was her chief desire. About thirteen months previous her menses suddenly ceased, and all her friends told her that she was "caught." In due time, morning sickness came on. She was told to keep very quiet. Everybody was glad. She was joked and jollied; she was rocked and fanned, and fed on the fat of the land in order that she should go to full term, for everybody loved "Aunt Dollie" and "Uncle Sam." So she continued to grow and her abdomen was well rounded out. The breasts were filled with what she termed milk, but proved to be only a very thin, watery substance. The movements of the supposed child were at times very painful.

All the genital organs were found normal. The writer informed the family and friends that a grave mistake had been made. To settle the matter, she was anesthetized. No sooner was she under the influence of the anesthetic than down went the tumefaction as flat as could be, to the chagrin of all concerned.

The patient was put on a tonic course of treatment, but a long siege of malarial fever followed in a few weeks. Since this, however, she has enjoyed her usual good health.

Dr. H. T. Bahnson (N. Orl. M. & S. J., April, 1887), relates

the case of a motherless girl, who while driving with a discarded lover, was criminally assaulted. The small of the back rested on the edge of the buggy seat and her buttocks and limbs were between the seat and dash of the vehicle. Her genitals were not sore or bruised. The underclothing and person were moist with a sticky fluid when she had opportunity to examine herself. The back was so severely strained that she could hardly move for several days afterwards. Dr. Bahnson was called to see her by her friends four months later. She was in a condition almost maniacal. It was several days before she could speak coherently. After gaining her confidence the writer was told the above facts. She had got hold of a book on medical subjects and learned the symptoms of pregnancy. In response to her fears, nausea appeared, and she was convinced that she was ruined.

Examination showed that she was not pregnant and that coitus could not have occurred. In a few weeks, by careful treatment, the patient was restored to both mental and physical health.

Dr. E. J. Tichenor (*Obst. Gaz.*, 1879), was called to see an unmarried girl, aged 25, who affirmed that she had been pregnant nine months, and had been suffering with "labor pains" for nine or ten hours.

The doctor remained a short time and heard her complain of severe pains at intervals, similar to the sufferings of genuine labor, and at first he believed her pregnant. A careful examination revealed the usual outlines and rotundity of the abdomen but no fetal heart beat or placental murmur could be heard. The os uteri was difficult to touch with the index finger and had the hardness, rise, and shape of the unimpregnated uterus. The abdomen, upon percussion, indicated an accumulation of gas.

As this was his first case of such character and having some misgivings, the writer kept his opinion to himself. He gave a grain of opium and 12 grs. of bicarbonate of soda, another dose to be given in two or three hours if the first did not produce relief. He directed that upon the following morning four compound cathartic pills should be given, and followed in about five hours with a full dose of epsom salts should the pills fail. The directions were followed, and there was a large evacuation of feces and gas, with a corresponding diminution in the size of the abdomen.

The patient was not exactly satisfied that the doctor understood her case, and accordingly, about six weeks subsequently sent for another doctor, "a man of great faith," who, being satisfied that she was in labor, camped about the patient for a good part of the ensuing

week. Dr. Tichenor remained in that locality six years afterward, but the lady had not become a mother.

Dr. S. Weir Mitchell reports the following three cases (Medical News, April 13, 1895):

I. He was consulted by a lady in regard to a woman of thirty years of age, a nurse in whom she was interested. This person had been married some three years to a very old man possessed of a considerable estate. He died, leaving his wife her legal share and the rest to distant cousins, unless the wife had a child. For two months before he died the woman, who was very anemic, ceased to menstruate. She became sure that she was pregnant, and thereupon took on flesh at a rate and in a way which seemed to justify her belief. Her breasts and abdomen were the chief seats of this overgrowth. The *menses did not return*, her pallor increased; the child was felt, and every preparation made for delivery. At the eighth month a physician made an examination and assured her the absence of pregnancy. A second medical opinion confirmed the first, and the tenth month found her of immense size and still positive as to her condition. At the twelfth month her menstrual flow returned and she became sure it was the early signal of labor. When it passed over she became convinced of her error, and at once dropped weight at the rate of half a pound a day despite every effort to limit the rate of this remarkable loss. At the end of two months she had parted with fifty pounds and was on the whole less anemic. At this stage Dr. Mitchell was consulted by letter, as the woman had become exceedingly hysterical.

II. A lady, who had several children and suffered much in her pregnancies, passed five years without becoming impregnated. Then she missed a period, and had as usual vomiting. She made some wild efforts to end her supposed pregnancy, and failing, accepted her fate. The menses returned at the ninth month, and were presumed to mean labor. Meanwhile she vomited up to the eighth month and ate little. Nevertheless she took on fat so as to make the abdomen and breasts immense and to excite unusual attention. No physician examined her until she supposed labor began, when, of course, the truth came out. She was pleased not to have another child, and the fat lessened as soon as the mind was satisfied as to the nonexistence of pregnancy.

III. A woman had given birth to two female children. Some years passed, and her desire for a boy was ungratified. Then she missed her flow once, and had thrice after this, as always took place with her when pregnant, a very small but regular loss. At the

second month morning vomiting came on as usual with her. Meanwhile she became very fat, and as the growth was largely, in fact excessively, abdominal, she became easily sure of her condition. She was not the writer's patient, but her husband consulted him as to his own morning sickness, which came on with the first occurrence of this sign in his wife, as had been the case twice before in her former pregnancies. The writer advised the husband to leave home, and this proved effectual. The writer learned later that the woman continued to gain flesh and be sick every morning until the seventh month. Then menstruation returned, an examination was made, and when sure that there was no possibility of her being pregnant she began to lose flesh, and within a few months regained her usual size.

Dr. J. Young (Edinb. M. J., 1873-4) was called to attend a lady where menstruation had ceased for nine months; the belly was distended to the full size. Fetal movements were felt, according to the patient's views. The nurse and baby-linen were all procured.

On examination, the whole distended belly collapsed in a moment, air being the only product.

[To be continued]

A PECULIAR CASE

The following story appeared in one of the local papers a number of years ago. Omitting all irrelevant matter the story was about as follows:

Young lady married electrical engineer in a small town in California. During wedding ceremony something went wrong with lighting plant. He was only one in town who could repair it. Left bride of a few minutes—touch live wire—killed.

Widow married again a few years later. Second husband killed by train on way from minister's.

Several years later widow married again in Seattle. On way from minister to hotel husband complained of toothache and left bride to see a dentist. Was never seen again.

Dr. B. G.

For The American Journal of Urology and Sexology.

WAR HUSBANDS

By Ernest Schaeffle

This story comes to me from my friend the Soul Doctor. All day long and every day people sit in his cluttered up study and tell him of their sorrows, worries and perplexities. Most of them he helps—many he cures so that they no longer need his help.

Most of his "patients" are women—nervous women, and their stories are tragic. So many are unmarried women with "New England" consciences. It is easy for my friend to point out the cause of their troubles, but, being a clergyman, he dare not suggest the remedy other than to advise that they pick out a healthy man and marry him. Other women are married, with stories of abuse and neglect, weariness, irritability and what not.

But the other day he listened to a story that differed from any he had ever heard. Knowing my interest in sex matters he promptly repeated it to me. With the hope that it may be a slight addition to the store of published facts on the subject I present it for the consideration of the readers of this journal.

This patient was a woman. Apparently about 35 years of age, fine looking and prosperous. She explained that she had been married about 10 years but had no children. Her husband is a captain in the American Army and was among the first to go to France.

For the first few weeks of his absence she suffered only from a keen sense of loss. She realized that her husband was in dangerous business and feared that he might never return. But with the natural dulling of this first feeling came an uneasiness that frightened her. She had always been extremely passionate and had been able to lead an active sexual life. Having no children and no absorbing mental occupations she had allowed her sexual life to grow into a dominant position.

And now it gave her no rest night or day while her moral scruples permitted her to accept no relief. She could not sleep, her digestion was upset, she had headaches and hysterical spells. She was nervous and irritable and felt herself getting worse every day.

My friend was obliged to tell her that there was nothing in his "medicine chest" of philosophy, religion and plain psycho-therapy that would relieve her sufferings. The best he could do was to suggest that she get actively into Red Cross and other altruistic works and endeavor to make a conversion of her surplus sexual energy.

She left and he did not see her again for three months.

This time she was a changed woman. Her troubles had all disappeared and she was as blooming as a girl.

My friend rather naturally assumed that his prescription had worked the cure, and looked for a word of appreciation. What he got almost made his hair curl and started him counting his beads.

"Doctor," said the erstwhile patient, "I didn't take your advice; I couldn't, and besides, I got a letter from my husband a few days after I saw you that pointed the way out of my trouble—and I took it. And now I am all right.

My husband wrote that he had been away from me long enough to realize just how I must be suffering. Not particularly passionate himself and up to his ears in exacting and absorbing duties he had begun to feel the need of a woman and intended to obtain relief when he could stand the pressure no longer. He explained that my condition must be much worse than his own, as I was much more alive sexually than he and lacked the physical and mental substitutes that had relieved him.

He explained further that the war might last a long time—and indeed that he might never come home to me. For me to restrain myself month after month on the chance that he might return in good health was neither safe nor fair, considering the certain effect on my health and his care for his own well being.

He advised me to find a clean healthy man and live naturally until he could return and take up his duties as the male of the family.

At first the suggestion was revolting to me. Not only was it contrary to the ideals that had been drilled into me since childhood, but coming from my husband it shocked and hurt me.

Within a few days, however, I found to my wonder that the suggestion had found a prepared soil and taken root. It was not long before I could advance a number of strong arguments to add to the original suggestion. From this it was but a step to carrying the idea into execution.

I now have a "war husband" and am able to enjoy life and be useful once more. I love my husband as much as I did before and feel that my affection for him will not cease. I do not love the man who supplies my needs—any more than he loves me. We are conveniences to each other, nothing more.

I may be a sinful woman; but there seemed to be no other way out of my difficulties.

And besides—my husband is pursuing the same course and advised me to follow his example."

This case raises some interesting questions. Could a man really love his wife give her such unusual advise? Or did he love the woman and yet feel that in fairness he was bound to give her the privileges he was about to take (or had already taken) for himself? Was his unselfishness the expression of his own weak sexuality and lack of interest in the wife's sex life? Will the wife's conduct kill her love for her husband?

And how many other women will do the same thing during the absence of their sweethearts and husbands—with or without their consent? And—what is likely to be the effect upon army morale of this irregularity of the women left behind?

For The American Journal of Urology and Sexology

THE NURSE HAS A SICK HEADACHE.

By Dr. H. H. H.

There was a case of fever in the home, and the nurse was called—a good nurse, whose features and whose soul had not been hardened, as is so often the case, through professional experience. She was forty-two years of age, and one of eleven children, reared in the old-fashioned religious home, where sex was regarded as sin, and all the manifestations of the sex instinct must be suppressed. Her features plainly showed the conflict with nature. She had had but a month's sex experience, and yet for twenty-one years she had been a nurse, with the usual temptations of the nurse!

She had been in the house but ten days when she was suddenly taken with a terrible sick headache. The pain she suffered was excruciating. I have seen but one human being suffer as she did, and that was on the field of battle when a piece of shrapnel entered the scrotum and lodged in the prostrate gland. The nurse begged that she might die to end her suffering. Everyone in the house was running on errands of mercy. The patient's fever was rising; and then I began to realize what the nature of her suffering was. When the paroxysm of pain had passed I noticed the rhythmic muscular movements of the thighs and the pelvic region. When relaxation followed with a look of guilt upon her face she requested me to leave. I am convinced of the cause of her suffering. Then and there I silently cursed all the purity leagues that were ever created, while the churches also came in for a minor share.

It was but a short time until I had her full confidence. She did not know why she confided in me, but she knew that I was not of the sensual class, etc. To cut the history short I will simply put down the questions and answers:

Do you suffer from constipation, nervousness and indigestion?

Yes, all of them, and I always fear something is happening to my loved ones.

When do you have these attacks, once a month or oftener?

Only once a month.

Before or after the menses?

Well, generally about a week or ten days after. (It was an effort to get this admission.)

Do you have an orgasm at the height of your pain? (She did not know what that was, an explanation followed, she saw that I was serious and answered.)

Yes, I am ashamed of it, but can't help it.

How long have you had these attacks?

Ever since I was a girl of twenty.

In the month that you had your sex experience, did you have this attack?

No, I was perfectly happy and I thought all my troubles were at an end.

She had never masturbated, looked upon the sex urge as the work of the devil. As the bible teaches that those who suffer here on earth will have their reward in heaven, she was perfectly willing to bear her burden, and refrain from sex relations. Besides, she would not have to go through the awful pangs and worry that her dear mother had experienced in her life. I spoke of contraceptives, prophylactics, etc., but she considered those the inventions of the devil. She had consulted a dozen or more doctors, and everyone of them had treated her for various ailments, with one exception, and he, according to her language, was one of "those foreigners" who said, "Get married, nurse, I can't do a da—— for you."

And the nurse goes on living with her bible. in blissful (?) ignorance, suffering the pangs of hell in trying to suppress the sex urge, as her father or mother or this very bible has taught her.

Yes, the nurse has a sick headache.

O, you orthodox doctors, who take upon yourselves the oath of Hippocrates, and yet do not alleviate the suffering of humanity, the suffering that crushes to earth in a physical and psychic sense half of the civilized human family! When you could in a few words explain the normal and abnormal in the sphere of the sexual! But you will not. Instead you try to crush the sublime creative instinct in humanity, putting this instinct on a par with the vulgar, sensual and pornographic. Why, oh why? Is it the result of orthodox, pious early training? You in your hearts well know that it is impossible to crush this sacred spark, which burns in all, save eunuchs and frigid females. (No, it smoulders even in them.)

Would you have an abnormal race, a tribe of sexless, frigid beings, who betray their abnormality in their faces a hundred yards away?

You do all this in the name of religion, that tell a man to breed, breed, breed without restraint, that there may be more converts to religion, religion that denies the right to limit the family, to use prophylactics, that denies the purity of the sex-creative instinct.

Wake, wake up, ye sons of Hippocrates, and let every mother's son of you take a postgraduate course in sexology. A little humane advice will save your patients many untold sleepless nights, cure their heart gnawings, their dyspeptic pangs, their apprehension neuroses. It will dispel the awful fear of hell that hangs over them because they have committed through the perversion of natural

instinct the acts of the homosexual, or other nameless perversions. Wake up, wake up, from your senseless dreams, and once more put your hand upon truth, as the ancients did, take once more the oath: Humanity, for Humanity, truthfully, as did Hippocrates. Then, and then alone, will you crush the sensual, pornographic, vulgar piffle of the present age and re-establish the sanctity of the sex instinct, placing it among the sacred and divine impulses of the human soul.

Why not have heart-to-heart interviews with your patients? Oh, Truth, where is thy pedestal? Yes, a few truths on normal sex relations would save the patients a lot of dope, tho it might play havoc with some doctors' monthly statements!

For The American Journal of Urology and Sexology.

A PROTEST FROM AN ANDROGYNE

DEAR DOCTOR:

I read in your April number Dr. James Weir's comments on effemination. He conveyed the impression that this phenomenon—as defined by him, being practically equivalent to passive sexual inversion—"follows in the wake of luxury and debauchery" and has been the cause of the decline and fall of nations. I request that you grant me a few inches of your space to answer this charge, since I am a passive invert myself, and have associated with such "stepchildren of Nature" as perhaps no other of your readers.

The charge in question is highly unjust to passive inverts, preferably to be called "androgynes." These unfortunates are at present the most bitterly persecuted of all classes of society excepting the female prostitute alone. And this persecution of the androgyne is entirely due to misjudgment, particularly on the part of physicians, who, because of nausea, have refused in large part to investigate the phenomena of androgynism.

When a small boy, I was told that a certain species of tree which grew at rare spots in the village, exhaled a poisonous vapor. Thereafter, when passing a yard where the tree grew, I crossed to the other side of the street. I utterly abhorred the houses and yards, and particularly their human occupants, where these trees were allowed to grow. In adulthood, I saw that it was all a cruel superstition, and I came even to admire this tree because of its shapeliness. It is similar today with androgynism. Intellectuals, through ignorance and prejudice, love to make the already despairing androgyne their scape-goat, and heap upon his head great responsibilities for moral and social evils for which he is really not at all to blame.

The decline and fall of nations is truly in large part due to the "effemination" of their manhood, but in an entirely different sense

of that word from Dr. Weir's. That is, in the sense that the manhood of the country have in large part become sybarites—lovers of ease and self-indulgence. But their desire for women has not been lessened. On the contrary, it has become excessive. "Effemination," as Dr. Weir uses this word, is an entirely different phenomenon, and is not chargeable with what he lays against it. Males have been born who are psychically women—as well as females who are psychically men—as long as the human race has existed, and will continue to be so born as long as the race endures. They constitute no sign of danger to the race—as they are today looked upon by the uninformed and timorous. Witness the frequency of *mujerados* or "squaw men" among the American Indians. Savages of the forest—generally on the war path—cannot be charged with effemination.

At the time when Greece and Rome were at the apex of their military development, they were hotbeds of pederasty. Havelock Ellis says in *Sexual Inversion*, "The homosexual tendency appears to have flourished chiefly among warriors and warlike peoples," and: "I have been told by medical men in India that it is specially common among the Sikhs, the finest soldier-race in India." Further, at least one-half of the author's associates during his fairie career were men the aim of whose profession was to kill their fellow man.

Germany, the very incarnation of militarism of the present century, has been particularly accused of tolerating pederasty. One of the charges which the writer has seen brought against Germany is that special brothels for active pederasts—which exist, generally *sub rosa*, in every great city of the globe—were tolerated by the Berlin municipal authorities. A recent issue of the *Urologic and Cutaneous Review* stated that the fairies (passive-invert filles de joie) of New York City are almost entirely of German blood. (The writer, who was himself during the twelve years of his prime, consigned by Mother Nature to that vocation, knows that no one stock is more inclined than another to fulfil that function in the social body.)

No!—particularly if Germany is an example of the national decay due to "effemination" in the sense of androgynism—such effemination need not be feared. Evidence goes to show that pre-eminent fighting qualities in the sterner sex are rather characterized by homosexuality than the reverse.

The dictum that "effemination (androgynism) and viraginity . . . always follow in the wake of luxury and debauchery" is further controverted by the writer's forbears. The writer, an extreme example of androgynism, was born of vigorous, particularly large-boned and strong-muscled rural stock—two uncles having been pro-

fessional athletes, and a brother one of the crack amateur athletes of the village—and in addition his family were puritans religiously. The last place in the world to look for atavism induced by moral depravity of forbears! About one-half of the androgynes personally known to the writer sprang from the same rural, morally austere stock. The other one-half were offspring of poverty-stricken hard-working toilers of New York's slums. Their forbears did not possess the means for a life of ease and luxury, conducive to androgynism, according to Dr. Weir. Such a life is not conducive to homosexuality, but merely deadens the love of activity and work—including the fighting spirit. This type of "effeminacy" alone is to be feared.

But as Dr. Weir states, androgynism and gynandry are probably due to the effort of Mother Nature to revert to the original hermaphroditic type of man's predecessors. Judging by the present writer's stock, phenomenally rapid multiplication results in scattered homosexuality. A first cousin, and probably also an uncle, were homosexuals. Nature puts on the brake to excessive multiplication by making some of the offspring barren homosexuals. Mother Nature appears to be merciful, leaving these barren individuals capable of the joys of love, while taking away the possibility of multiplication. If it be true that Germany is particularly addicted to homosexuality, this would be in accordance with the hypothesis stated, the Germans being characterized by the most rapid natural multiplication of any civilized nation.

I was impressed by Dr. Weir's description of the pronounced effeminate whose good name "no breath of scandal had ever tarnished." This effeminate is an illustration of the part Mother Nature has in making the androgyne. If the present writer had not himself, before the age of eight, been repeatedly seduced to fellatio by older normal boys, his adult life might have been like that of Dr. Weir's effeminate. My own intense fairie career of early childhood was possibly the necessary preparation for my adult fairieship. Parents can not be too watchful of the secret practices of their small children.

Dr. Weir says: "Viraginity . . . is increasing today with great rapidity." He is mistaken. Viraginity has ever been the same in frequency, and ever will be. It is simply making itself more evident now, because of the present greatly broadening "emancipation of women."

A few days ago I happened to witness an interesting indication of viraginity. While I was seated near the lake in Central Park, a boy of thirteen caught a fish, and immediately rushed up to a party of ten girls in their early teens who happened to be passing, and

began thrusting it in their faces. Nine ran away screaming, but the tenth stood still, and when the boy came near enough, unexpectedly gave him a smart slap in the face. Her fearlessness and pugnacity is a characteristic of the virago. It is probable that all the clandestine woman soldiers of history were viragoes. The virago has the strength and daring of a man—the writer being intimately acquainted with one. Further, the normal woman could not sleep night after night in the tent with ultra-virile men—such as volunteer soldiers are likely to be—without betraying her sex. The virago would instinctively hide her sex, particularly when attending to the calls of nature.

“RALPH WERTHER—JENNIE JUNE”

(Author of *Autobiography of an Androgyne*)

A HUMAN DOCUMENT.

San Francisco, Cal.

MY DEAR DOCTOR:

I am very glad that you got out a “sex” book for young people. A book on this subject from your pen is needed more than most other things that I can think about just now. In my opinion, the sex books on the market are worthless—or nearly so—because of the unnatural and utterly false premise of their writers. It would seem to be about time for the so-called Christian world to abandon the ridiculous and damnable Pauline doctrine of the inherent sinfulness of sex.

My only reason—or justification—for intruding my views upon you again is my bitterness over the effects upon my own life of false ideas and teachings, and my desire to help the boys and girls. I rather judge that you have had a different and better experience (and am bound to believe that you cannot “feel” the importance of certain phases of the situation as they should be felt by one who is proposing reforms and remedies.

To be as brief as possible: the teaching that sex is inherent by sinful results in the “damnation” of most people who accept the idea—even in part. For do not practically all people feel the powerful urge of sex—particularly in their younger, most emotional years and furthermore, do not a majority of us “fall”? This teaching kept me in disgrace (with myself) for the first 30 years or so of my life and had all sorts of devilish psychic—and physical consequences.

I imagine that a great many males must have passed through the same experience and have suffered the same mental torture over what they were bound to consider their “sin” against God, etc.

And if the men suffer how must the poor women feel, with their added burdens and disabilities! And now I reach the point that I

started out to make, the one that means so much to so many young people of both sexes: our domesticated civilized life inevitably causes or brings out certain abnormalities in thought and action. One of these is the habit of masturbation, which seems to be practically universal so far as peoples and lower species is concerned, but which is most common and most distinctive among those people who accept most fully the doctrine of the church. The habit becomes most destructive because of the false ideas concerning its "sinfulness" per se and because of the exaggerated notion of its physical and psychic reactions. Of course, the habit in many—or most cases—begins and develops because of the "innocence" of the victim, which in turn is due to the downright ignorance or Puritanical squeamishness of parent, guardian or teacher.

But to hurry along to preventives and remedies and to put the thing baldly: on the theory that nothing is sinful *in itself* and that so long as man knows nothing about God's causes, etc., he can know nothing about "Sin." We should cease trying to keep youth from bad habits by scaring it with bugaboos. I am not one of those who believe that the end justifies the means. Aside from the "immorality" of such a position I believe that a false teaching may cause a worse condition than would the evil aimed at. My own experience proves this fact—so far as I am concerned and I am bound to believe that there are thousands like me.

I learned to masturbate through older boys who had in turn been initiated by other boys, girls and even men. I kept the habit up for several years before I knew there was anything particularly wrong or injurious about it. This was due largely to the fact that my father was not my confidant in anything, while both he and my mother were cursed with an American prudery that kept their mouths closed on all sex matters.

But I finally learned what I was doing—through the ads, and booklets of the quacks, after there had been some premonitory warning that I can't recall. And then I got a moral lecture from the "old gentleman." The effect of all this foolishness was prostration from which I did not recover for years. It was only after I had made up my mind that the stuff I had read and heard was largely humbug that I was able to pull myself together and do a man's work. Incidentally, I had no medical treatment, which would have helped wonderfully, but did the whole thing through a change of idea and will power aided, of course, by the recuperative powers of nature and by the living of a more natural sexual life, in spite of the fact that I was not married.

But to finish and tie my scattered arguments together:

1. Teach the youth truths—not superstition: even death is better than life poisoned with false ideas and ideals. But *teach early*.
2. If the boy or girl, inspite of their knowledge, begin to masturbate, treat the case rationally as a case of measles would be treated. Be firm and urgent in the effort to cure them—but don't bet horrorstruck and hysterical. If the parent or other teacher loses his balance in the case the patient will surely go to pieces.
3. There are no "unpardonable" or "unforgivable" "sins." The only person or power that refuses forgiveness is *me, myself*. Every boy or girl who masturbates (with few exceptions, and these need not be advertised) can give up or "graduate" from the habit. With the help of the physician he can not only win his physical and mental "freedom," but a fair or even complete measure of health and strength. We would all be amazed if we could know how many people had masturbated in youth and had become sexually and otherwise "normal" in later years. We would be even more amazed could we know the inside life of many apparently healthy and normal adults who continue to masturbate throughout their lives.
4. There should be no "lost" girls—those greatest sufferers from our awful system of theology. Could a devil invent anything more cruel or more illogical—than the damnation of the unmarried "sweetheart" or mother—and yet this is the course of the Church and its adherents: I started out to write a note, and as usual, have written you a book. The subject obsesses me, however, and whenever I get started I seem bound to say everything that is on my mind at the time. I hope that your book may help in the work of destroying false ideas and of promulgating and disseminating those that are natural, rational and true. May the day come—not necessarily soon, for that would be asking too much—when sex will take its proper place. What that place will be, I don't know; for my judgment is warped because of my experience; but I don't believe that sex should be condemned and hated, as it is, or that it should be exalted to an object of worship, as it has been in earlier times. Why cannot it be the free, frank and clean thing of the healthy savage—refined, elevated and developed, as man's other functions, ideas and ideals have been?

With best wishes, etc., I am,

Sincerely yours,

THE SPECTATOR.

Abstracts and Gleanings

THE STORY OF QUEDDAH AND OM-EL-BONAIN

OR

MARTYRS OF LOVE

Queddah, of the land of Yamen, was renowned among the Arabs for his beauty. He and Om-el-Bonain, daughter of Abd-el-Aziz, son of Merouan, while still only children, were even then so much in love that they could not bear to be parted from each other for a moment.

When Om-el-Bonain became the wife of Qualid-Ben-Abd-el-Malek, Queddah became mad for grief. After remaining for a long time in a state of distraction and suffering, he betook himself to Syria and began every day to prowling around the house of Qualid, son of Malek, without at first finding the means to attain his desire. In the end, he made the acquaintance of a girl whom he succeeded in attaching to himself by dint of his perseverance and his pains. When he thought he could rely on her, he asked her if she knew Om-el-Bonain.

"To be sure I do," answered the girl, "seeing she is my mistress."

"Listen," said Queddah, "your mistress is my cousin, and if you care to tell her about me, you will certainly give her pleasure."

"I'll tell her willingly," answered the girl.

And thereupon she ran straight to Om-el-Bonain, to tell her about Queddah.

"Take care what you say," cried Om-el-Bonain. "What, Queddah is alive?"

"Certainly he is," said the girl.

"Go and tell him," Om-el-Bonain went on, "on no account to depart until a messenger comes to him from me."

Then she took measures to get Queddah brought to her, where she kept him hidden in a coffer. She let him come out to be with her when she thought it safe; but if someone arrived who might have seen him, she made him get inside the coffer again.

It happened one day that a pearl was brought to Qualid and he said to one of his attendants: "Take this pearl and give it to Om-el-Bonain."

The attendant took the pearl and gave it to Om-el-Bonain. As he was not announced, he entered where she dwelt at a time when she was with Queddah, and thus he was able to throw a glance into Om-el-Bonain's apartment without her noticing him.

Qualid's attendant fulfilled his mission and asked something of Om-el-Bonain for the jewel he had brought her. She refused him with severity and reprimanded him. The attendant went out incensed against her, and went to tell Qualid what he had seen, describing the coffer into which he had seen Queddah enter.

"You lie, bastard slave! You lie," said Qualid.

And he ran in haste to Om-el-Bonain.

There were several coffers in her apartment; he sat down on the one in which Queddah was hid and which the slave had described, saying:

"Give me one of these coffers."

"They are all yours, as much as I myself," answered Om-el-Bonain.

"Then," continued Qualid, "I would like the one on which I am seated."

"There are some things in it that only a woman needs," said Om-el-Bonain.

"It is not them, it is the coffer I desire," added Qualid.

"It is yours," she answered.

Qualid had the coffer taken away at once, and summoned two slaves, whom he ordered to dig a pit in the earth down to the depth where they would find water. Then placing his mouth against the coffer:

"I have heard something of you," he cried. "If I heard the truth, may all trace of you be lost, may all memory of you be buried. If they have told me false I do no harm by entombing a coffer: it is only the funeral of a box."

Then he had the coffer pushed into the pit and covered with the stones and the earth which had been dug up.

From that time Om-el-Bonain never ceased to frequent this spot and to weep, until one day they found her there lifeless, her face pressed towards the earth.—From "*The Divan of Love.*"

DISASTROUS RESULTS OF CONTINENCE

Tissot has shown the disastrous consequences of excessive continence in a widow, forty years of age, who became affected with convulsions which were attended with loss of consciousness. During her married life the patient had always been very passionate in the discharge of her conjugal duties. An energetic rubbing of her genitals brought on a discharge which relieved her of her attacks.—DR. P. GARNIER: "*Cèlibat and Cèlibataires.*"

A CASE OF EXCESSIVE MASTURBATION IN A YOUNG WOMAN

Lizzie, aged 29, single, was seen by Dr. J. O. Polak (Med. News, 1897) on October 1st, 1896. The patient had the diseases common to childhood, which were not followed by complications. She first menstruated when fifteen years old. The menses were normal, regular and painless until her nineteenth year. About ten years ago her temperament seemed to change; she became morose and gloomy and would sit for hours masturbating. All reasoning, threats and bodily restraint failed to prevent the pernicious practice. She would even masturbate in the presence of friends and relatives. Her conversation was silly and her facial expression stupid. Her general health, which had been excellent, declined as a result of such unnatural excesses. When seen by the writer she was pale and emaciated, refused to talk and seemed to enjoy the vaginal examination to which she was subjected. At this time she was masturbating twenty to forty times a day. Physical examination revealed hypertrophied nymphae. The clitoris was somewhat larger than usual, but otherwise the genitalia presented no pathological changes.

The uselessness of an operation for so pronounced a mental state was explained to her father, who, nevertheless, insisted that something must be done. The writer reluctantly consented to operate. Under ether, the clitoris and nymphae were excised and the labia majora and mucous membrane of the vagina united by interrupted sutures. Convalescence was uninterrupted and afebrile. Three months after operation she had not yet shown desire to return to her former habits, she seemed happier and her mental condition was clearer.

[It would have been interesting to know the later history of this woman. Of course to suggest the *natural* method of relief for this condition, instead of a mutilating operation would have been too horrible even to think of.—EDITOR.]

A CASE OF NYMPHOMANIA

Dr. W. P. Chunn (Maryland M. J., 1887) was consulted by a woman who was in a deplorable condition, due to an ungovernable and continual desire for sexual intercourse. She was 23 years old, unmarried, and had never been pregnant. The uterus was retroverted and hyperplastic. She complained of pain in both ovarian regions and deplored the fact that anyone with sufficient opportunity could prevail over her scruples, as had already occurred several times. She had never practised any form of self-abuse.

After a short course of bromides, the writer suggested marriage. To this she objected, and declared that she had derived no permanent

benefit from illicit intercourse. Removal of the clitoris was deemed inadvisable. Removal of the ovaries was considered dangerous, and, besides, the writer had no certainty that she would be relieved by such an operation. At that time he had under his care two sisters, aged respectively 58 and 60 years, both of whom had long since passed the menopause, but each claimed then as much sexual appetite as she possessed in youth. Inasmuch as the ovaries of these women must by that time have become atrophied from age, it is apparent that the ovaries are not the only sources of sexual desire.

Bearing these facts in mind, the writer was necessarily uncertain in regard to the prognosis in the present case, and having told her as much, the patient sought the care of another physician.

A PECULIAR VIEW ABOUT ONANISM AND PROCURING

Dr. A. F. Chamberlain ("The Child") cites Venturi who in a large volume of original observations deals with sexual perversions from a somewhat peculiar point of view. For him onanism is a sort of play precluding love. Venturi says, "the onanism of early adolescence is the embryo of what love will be later, a pleasure of body and mind." In onanism the boy falls in love with himself, and his use of the sexual organ is a training school for the future—"the youth enters upon love of woman in like manner as the adolescent initiated onanism." Love is the altruism, onanism, the egoism of sexual instincts, according to Venturi.

The opposite pole from onanism in the young is "procuring" in the old. Ferriani, in his study of "Cunning and Lucky Criminals," and Viazzi, in his work on sexual criminals, have emphasized the fact of the exercise of procuring by women, par excellence, not alone for the sake of emolument and lucre, or through morbid affection, material interest, vengeance, fatality—examples of which abound in all ages, as Greek nurses, Martha in "Faust," the Countess of Candat in Bourget's "Coeur de Femme," Nicia in Macchiavelli's "Mandragola," etc.—but as an art, for art's sake. The large class of old women who in all countries are given to the exercise of disinterested procuring are, according to Viazzi, pursuing the art for the love of it, simply because they are visuals, in whom has taken place the substitution of an indirect for a direct representation of the sexual act, its preliminaries and its consequences; in other words, woman, more easily than man (who enjoys the sexual embrace more and is more sensible of the enjoyments of physical love) is able to separate the idea and the image from the action, and, as a disinterested procuress, reaches, so to speak, "a social equivalent of physiological love."

A CASE OF COSTUME FETICHISM

A man, 33 years old, was the son of a mother who had attacks of melancholia and who committed suicide by gas; he had numerous stigmata of degeneracy and was known in his neighborhood by the nickname of the lover of nursemaids. He strolled ceaselessly about the squares, brushing against the nursemaids, in a state of ecstasy. In order to get rid of his attentions, these women ended by agreeing amongst themselves to ridicule him and so induce him to leave the locality. The patient, irritated by this hostility, undertook to repay it and a disorderly scene resulted that took him to a special infirmary. These matters were explained. The costume of a nursemaid had always seduced him. It was not any particular part of the costume that charmed him, it was the whole. While indifferent to normal sexual relations, in his own room he called up the image of the fetich costume, and this mental representation caused the genital orgasm, "I have never," declared the patient, "lain with a woman, not even with a nursemaid; what I love is the costume!"—From DR. GARNIER, "*Les Fetichistes.*"

 CHASTITY

Chastity—the abstaining altogether from sexual relations—so long as it is natural, is a pure thing; when it becomes unnatural and forced, it is, of course, but the cloak for obscurity and unnatural vices of every description. It is in this latter sense that Shelley speaks of it: "Chastity is a monkish and evangelical superstition, a greater foe to natural temperance even than unintellectual sensuality; it strikes at the root of all domestic happiness, and consigns more than half the human race to misery that some few may monopolize according to law."

 PUNISH NEITHER

While deprecating the iniquity of visiting the punishment for the offence of illicit love solely upon the woman, Richard Harte ("*On the Laws and Customs Relating to Marriage*") does not wish to be thought that he advocates "punishing the seducer" as a remedy for the evil. The terrible wrong done at present to the woman would not at all be remedied by causing the man to suffer also. To double the amount of evil that is produced by sexual irregularities is not the way to make things better; and to imagine that such a course would put an end to these irregularities is very much to underrate the forces which are at work to produce them. Those who cry out for the punishment of the "seducer" are not among the people who desire to increase human happiness. They wish to inflict evil on the

man in order to be able to continue to inflict evil on the woman with a clearer conscience than they at present can. Their argument is that it is unjust to punish the one and not to punish the other; therefore, both ought to be punished, but they do not inquire whether the offence really deserves the punishment that is visited upon it, and therefore it does not strike them that there is another means whereby the present inequality of justice might be remedied—namely, by punishing neither party, instead of punishing both.

A GIRL'S CONCESSION

The following history recorded by Dr. George F. Butler, in his book, "Love and Its Affinities," was narrated to the author by the broken-hearted lover in whom the sentiments of sexual desire and indubitable love were tragically interwoven.

A young and beautiful girl, daughter of a clergyman in one of our large Eastern cities, whose education, social position and amiable qualities of mind and heart endeared her to her family and friends, was betrothed to a most worthy gentleman, state assayer and greatly respected in the community. The engagement elicited congratulations from a host of friends; the day of marriage was fixed and apparently only happiness awaited the expectant pair, their mutual affection being genuine. Out of the clear sky burst the thunderbolt; a fortnight before the appointed wedding day, that saint-like young girl—teacher of a Sunday-school class and noted for her enthusiasm in religious and charitable work—with every token of remorse confessed that, deeply as she loved her fiancé, her conscience would not permit her to marry him and undeservingly: in a word, for a year past she had maintained illicit relations with another man, though with no thought of marriage. She therefore implored her lover to forget her, humbly asking his forgiveness.

The poor fellow was too horrorstricken to realize his full calamity. As if pursued by the Furies he fled to the Black Hills, where in a few years he amassed a considerable fortune. His spirit seemed entirely broken, and he smiled bitterly at the government bonds he drew from his pocket. The author says, the misery depicted on the careworn face and his acknowledged hopelessness of closing that lethal wound are not easily forgotten.

It is indeed a chilling reflection, the author muses, that all the love and solicitude parental yearning can bestow, all that the most refined religious influences can offer, all that the most cultivated associations can accomplish, in one fateful moment may be obliterated in presence of an overwhelming libido. There is no room for ethical reasoning, indeed, oftentimes no consciousness of wrong, but only

Margaret's "Es war so süß!" the egoism of passion absorbing all other considerations.

Whether the lapse be wholly voluntary, or a surrender to insinuating persuasion, it is evident that for the time being the natural promptings of conscience are silenced.

It would furthermore appear to an observer of sexual corruption among church members, that the finer and more sensitive the organization, the greater the danger of moral obliquity, coarser natures being either unsusceptible to the emotions occasioned by concupiscence, or, if confronted by them, capable of effectual resistance.

THE RESULTS OF LONG CONTINUED CONTINENCE

Lallemand writes as follows on the subject: . . . Let us see what are the effects of long continence, especially in weak individuals. If fatigue be hurtful to all organs, so moderate exercise is necessary to them as soon as they are in a condition to act. The generative organs are not beyond the influence of this general law.

All surgeons admit that prolonged inaction produced the same effects on the genital organs as on any other: that is to say, that it diminishes their energy and activity. The inactivity of these organs in children and eunuchs arises from the non-secretion of semen; no polluting can therefore arise in such cases, and the health does not become disordered. On the contrary, in the unutilized adult, want of power can only be attributed to very serious diurnal pollutions, often very difficult of cure. As soon as the evolution of the genital organs commences, the testicles begin to act, if their structure be not accidentally insured, they continue to secrete until a very advanced age.

This secretion, it is true, may be diminished by the absence of all excitement, direct or indirect, or by momentary weakening of the system, or by the special action of certain medicines; but it never ceases entirely from the age of puberty to the commencement of old age. Hence results an evident deduction, viz., that in the absence of all voluntary evacuation seminal vesicles must become filled more or less rapidly, and after a time must become distended; so that if the secretion be not evacuated in quantity in an open and sudden manner, it must escape by degrees at periods more or less close, and under circumstances which render this excavation difficult to be ascertained. In other words, if nocturnal pollutions do not occasionally occur, it is because diurnal ones exist. . . .

Taking into the consideration the salutary effects which sexual intercourse produced in many of my cases, it is impossible not to admit that prolonged inaction of the genital organs diminishes the

tonic resistance of the ejaculatory ducts, disorders their sensibility, and perverts their functions without being able to prevent the formation of semen by the testicles, or its passage into the seminal vesicles.

Absolute continence, therefore, renders the expulsion of semen more and more easy in these cases without diminishing its secretion in an equal proportion.

The striking and numerous cases of this kind that I have met with leave no doubt on my mind as to the true cause of the deceitful calm of the genital system. The erections and desires undoubtedly cease; impotence is established; the organs no longer give the least sign of activity; nothing can remove their torpidity; but this condition is far from one of rest, especially of reparative rest; no advantage to the economy can result from it, in whatever manner the other functions may be performed; it is truly a pathological state; and it may exist long without appearing serious or sensibly affecting the constitution. But it becomes aggravated with the prolongation of the continence, and grows daily more difficult to cure

GONOCOCCAL PAPILOMA OF THE UMBILICUS

Dr. Anwyl-Davies (*Brit. M. J.*, March 29, 1919) has recorded the case of a girl of 19 years, who was admitted to the hospital with the typical signs of gonorrhoeal infection of some three weeks' duration. For this period there had been not only a copious discharge from the vagina, but an abundant yellow discharge from the umbilicus. Subsequent microscopic investigation demonstrated the presence of the gonococcus in both.

In spite of treatment the umbilical discharge persisted, the peculiar feature of the case being the presence of a pedunculated papilloma which rapidly increased until, in two months, it had attained the size of a small walnut. The surrounding abdominal wall remained unaffected.

In general appearance the growth was somewhat like a raspberry, and exactly resembled the gonorrhoeal "wart," as ordinarily seen on the vulva. It entirely concealed the umbilical depression, but when drawn aside the peduncle was exposed to view. The growth was painless and not tender on palpation. It became soft and spongy and there exuded from its surface a profuse yellow discharge. Papillomata likewise developed on the vulva and perineum. Caustics proved of little value. An elliptical incision was made round the parts and the whole of the umbilicus, together with the appertaining tumor, removed. The wound healed rapidly.

PRIMARY SARCOMA OF THE PROSTATE
REPORT OF A CASE IN A SMALL BOY

Primary sarcoma of the bladder is a very rare disease. Out of the immense number of cases seen at the Hospital Necker, in Paris, only one sarcoma of the prostate has been discovered. The disease was first discovered by Stafford in 1839; and in 1858 Thompson was able to discover only 6 cases; in 1902, by the research of Burckhardt, 24 cases in all were collected.

In the *Brit. M. J.* (January 18, 1919) Dr. D. Newman has recorded the case of a man aged 35, who by a fall had received an injury to the perineum and testicles. When admitted, on May 2nd, 1917, he was suffering from severe pain in the region of the bladder and retention of urine, which demanded the use of the catheter. On May 9th suprapubic cystotomy was performed. The prostate was found to be occupied by a soft fungating growth which within three months practically filled the bladder. The patient died from hemorrhage and exhaustion.

Drs. Nicholson and Hainworth (*Brit. M. J.*, March 29, 1919) report the case of a boy $3\frac{1}{2}$ years old. When seen, on September 24th, 1918, he had had difficulty and pain on passing water for seven weeks, and had very frequently needed a catheter. On September 26th, the bladder was opened suprapubically; it was normal and the urethral opening was dilated; the prostatic urethra was occupied by a tumor the size of a golf ball, which was easily shelled out; the bladder was drained.

The specimen was a malignant growth having the structure of a sarcoma. It was composed of rounded or irregular cell elements in a very scanty stroma with thin walled vessels. Large areas of it were undergoing myxomatous degeneration.

The child recovered from the operation, and was much more comfortable for some weeks, but recurrence was rapid, and death took place on December 8th, 1918.

A CASE OF SEXUAL CONTINENCE

Lallemand (Causes, Symptoms and Treatment of Spermatorrhea) writes: The patient, of very marked lymphatic temperament, was subject to incontinence of urine up to the age of twelve or thirteen. His religious enthusiasm induced him to embrace the ecclesiastical profession. He had never practised masturbation, nor had sexual intercourse. Puberty did not take place until the age of eighteen, but was accompanied with nocturnal pollutions—rare at first—then more frequent; and at length occurring daily and quite passively. All his functions were successively deranged and at the

age of 23, five years from the commencement of the disorder, he consulted me in the following condition: Skin white, cold and clammy; limbs rounded; hair white; no beard; pelvis very large; hips projecting; flesh soft; genital organs pretty well developed, but very flaccid; scrotum much relaxed; hair very scanty; blindness nearly total; enormous dilatation of the pupils; considerable decrease of intellect and memory; extreme weakness of the limbs; walking almost impossible without the support of a stick; digestion difficult; involuntary discharge of feces several times a day; micturition frequent during the day; incontinence of urine at night; nocturnal pollutions repeated several times at night without erection or sensation; semen very fluid; urine often muddy. I passed an immense catheter into the bladder without experiencing the least resistance or giving the patient the slightest pain; the anus was almost wide open, permitting the introduction of three fingers into the rectum without the least difficulty, and without exciting any action of the sphincters.

I prescribed aromatic baths, stimulating frictions and applications; ice internally and externally, Spa water, quinine, etc.; and I performed two cauterizations of the urethra, all without the least success; after four months' treatment I lost sight of this unfortunate patient, leaving him in just the same state as when he first consulted me.

[Of course only a fool would believe that the above described condition was the result of continence, or had anything to do with it. But Lallemand's descriptions of the horrors resulting from continence are like the terrible pictures of the results of masturbation painted by the advertising quacks.—W. J. R.]

TOWARD SEXUAL SANITY

By SAMUEL SCHMALHAUSEN

The majority of doctors (the most ignorant professional class in our midst) are interesting bunglers.

They have neither the time nor the patience to burrow into the depths of personal history. They know very little about the inner life of their patients. How, then, can they suggest efficacious remedies?

The answer is: They do nothing of the kind. Doctors are the tragic failures of the scientific world. If it were not for our utter ignorance and helplessness in the face of ailment and anxiety (almost as great as theirs), we should chase these bunglers from our thoughts as so many criminal parasites. And good riddance, too!

When the average doctor (doesn't that category embrace 99.5

per cent of all practitioners?) knows nothing about psychology, normal or abnormal; when the M. D. is illiterate in social science and ethics and the psycho-pathology of everyday life; what permanent service to the collectivity can he render?

When the average practitioner is so preoccupied with making a living wage that he lacks the leisure or the intellectual poise for engaging in scientific work, not to mention general culture; when the medicine doctor is afraid to acknowledge his own abysmal ignorance, and by conspiracy of silence continues to hoodwink deluded patients, incurable under his care, what honorable service can the medical doctor (in the majority of cases) contribute to society's welfare?

A familiar exhibition of doctorial silliness is the proverbial advice to a poor nervous wreck: "Go off to the mountains or to Europe. A change will do you good. Forget your troubles for a while." (Hear! ear!—a good doctor, a learned doctor, a most gentle doctor . . . ! The doctor slaps the tottering patient paternally on the right concave shoulder in spirited approbation of his own magnanimity!)

As Sigmund Freud wisely remarks:

"The patients rarely need telling that their fears are groundless; much of their distress arises from their being unable to control fears that they realize are foolish."

Can good intention fill a purse? Can magnanimity cure a cancer? Can sweet counsel probe the despairs of neurotics victimized by passion? Unfortunately for the doctor's omniscience, his words are sadly true; the man of trials and sorrows (bafflements obscure in origin) can at best forget his troubles for a while only.

What permanent cure of these deep-lying disorders has been effected by the average learned doctor? No cure at all, but mere light-headed evasion of a human problem of pain and deficit. Think of the rooted arrogance of doctors, cock-sure about their medicinal efficiency, ready without a word of preliminary spiritual understanding, to "cure" a population composed of nervous wrecks and heart-broken, is incredible. Why blame the doctor? He is a poor incompetent, tutored in a dead language, a kind of pseudo-scientific mumbo-jumboism misnamed Science. What does he know about the buried life of frustrated men and ailing women?

The dear doctor himself is mentally sick and doesn't know it. He should be psycho-analyzed in public. A creature of fixed routines and familiar instruments, Herr Doktor is a busy little body, busy with heartaches he doesn't understand, busy with headaches he can never conjure with pills and powders and silly advices. Many weak-minded

persons believe in doctors; how many sane persons believe in the efficacy of the average doctor's cures?

Why is Christian Science so popular? Why are "Water Cures" and "Milk Cures" and "Rest Cures" and "Open Air Cures" and a hundred other variations of the Cure-All so popular? Why do sects, devoted to healing, attract so many would-be converts? Why the increasing vogue of osteopathy and homeopathy? Why the magic influence of massages, electrical treatment, and therapeutics of every conceivable description? Why the decline of the once omnipotent medicine-man?

Why the unabatable scepticism of the laity in matters medical? If practitioners were honest with themselves, they could find adequate explanations for all these significant phenomena. And those explanations would reflect no dozzling credit on the customary malpractice technically known as Medicine. Very few physicians are interested in Science; for the most part they are small men very enthusiastic about income and prestige. And the public, no less than the "science" of medicine, suffers immediately.

Of all persons equipped by hourly contact with disease to speak the same, analytic word about sex and sexual irregularities, the doctors are (that is, should be) the elect.

What courageous insights into sex have our little doctors revealed? What lucid analysis of the sexual problems of license and repression have these clinical practitioners formulated for the enlightenment of Youth?

What organized attempt, inaugurated under the inspiration of professional ethics, has been supported by our medical guardians (to their credit) to teach the stumbling public the first reliant steps in sexual development? How many physicians are social-minded and responsive to public needs?

How many learned doctors have worked out programs of medical education for our public schools—or, to begin with, for themselves?

The most devastating of all the instincts, more influential for good and evil than any of the rest, blasting hopes and fears, creating temperamental pessimisms and bleak philosophies, moulding moods and personality, influencing art and religion and the imperishable things of life itself—this flood of suggestion and intimation—Sex—breaks through our soul's desires and washes us out to sea and destruction or leaves us high and dry on a cliff of impotence or ruins our dreams irretrievably.

Sex makes or mars man. All the chances are in favor of the marring. And the tongue-tied doctor, full of silences and evasions, deliberately shuffles off this brute responsibility for his fellow man

and accepts the easier way. Miserable coward! The "treason" of the anti-patriot is heroism by the side of that negation of spiritual duty (the nihilism of the doctors) which spells disease, unhappiness, error, and eternal confusion for a blundering mankind.

How much remediable wickedness is traveable to the duplicity of the doctors I shouldn't like to estimate. We know that mystic, healing sects abound and flourish. Their success depends upon the unanswered needs of ailing people. Those ailments are directly or deviously connected with sexual conduct (or misconduct).

It is reasonable to feel that the sexual misery of the word could be seriously assuaged and genuinely diminished if doctors were the honest friends of straying men and women. Honest in their outspoken knowledge (and ignorance), honest in their diagnosis of psycho-pathologies!

The disconcerted become sexual anarchists or sexual obscurantists.

As anarchists, the oversexed forfeit all ethical values, champion unselective intimacy, besmirch chastity and exhaust themselves prematurely.

The obscurantists nibble at sex furtively, retreat ashamedly, ponder their violations of asceticism or idealism moodily, cultivate squeamishness, shy at sexuality and shroud life in nine veils of opacity.

Sexually, the world is divided into two groups—those who are ashamed of themselves and those who ought to be.

The sexual anarchists are a shabby, unenviable tribe. Nor need we take to doting on the obscurantists; they, too, want ample enlightenment. The sexual obscurantists take refuge in mysticism; the anarchists in libertinism.

THE PERFUME OF YOUTH

"I remember," said an old friend, telling me the romance of his youth, "that I could always find her cloak in the cloak-room without a light, when it was time to take her home. I used to know it in the dark, because it had the smell of sweet new milk."

Which set me somehow to thinking of English dawns, the scent of hayfields, the fragrance of hawthorn days; and cluster after cluster of memories lighted up in succession through a great arc of remembrance that flashed over half a lifetime even before my friend's last words had ceased to sound in my ears. And the recollection smouldered into revery,—a revery about the odor of youth.

That quality of the *parfum de jeunesse* which my friend described is not uncommon. . . . It signifies perfect health and splendid vigor. But there are other and more delicate varieties of

the attraction. Sometimes it may cause you to think of precious gums or spices from the uttermost tropics; sometimes it is a thin, thin sweetness,—like a ghost of musk. It is not personal (though physical personality certainly has an odor); it is the fragrance of the season, of the springtime of life. But even as the fragrance of spring, though everywhere a passing delight, varies with country and climate, so varies the fragrance of youth.

Whether it be of one sex more than another were difficult to say. We notice it chiefly in girls and in children with long hair, probably because it dwells especially in the hair. But it is always independent of artifice as the sweetness of the wild violet is. It belongs to the youth of the savage not less than to the youth of the civilized,—to the adolescence of the peasant not less than to that of the prince. It is not found in the sickly and the feeble, but only in perfect joyous health. Perhaps, like beauty, it may have some vague general relation to conditions ethical. Individual odors assuredly have, as the discrimination of the dog gives witness.

Evolutionists have suggested that the pleasure we find in the perfume of a flower may be an emotional reflection from eons enormously remote, when such odor announced, to forms of ancestral life far lower than human, the presence of savory food. To what organic memory of association might be due, upon the same hypothesis, our pleasure in the perfume of youth?—LAFCADIO HEARN: "Exotics and Retrospectives."

FEMINISM IN ANCIENT ROME—NOTHING NEW UNDER THE SUN

Already Plato in Greece, and following him in Rome, in the days of Nero, the stoic Musonius Rufus advanced the opinion, which today is becoming popular again, that the virtues of men and women are the same, and that therefore boys and girls should receive a common education; and used for it the kind of argumentation which is thought to be a peculiarity of our age, appealing to the fact that no distinction between the sexes is made in the training of horses and dogs. And the women themselves were not backward in claiming the same privileges with men, on the ground, now again currently taken, they were human beings just as much as men were. Juvenal, in fact, represents a wife caught in adultery saying to her husband: "It was agreed that you should do as you please, and that I too might indulge myself. Clamor as you may, and confound sea with sky, I am a human being." In minor matters, it may be noted that they took to drinking wine, which had in the primitive days been forbidden to them, just as women today are taking up smoking.

They frequented all the places where men congregated, mingled in elections, and formed societies and clubs, and met in conventions of their own. They even took fencing lessons, indulged in various other athletic exercises, and wore bright-colored "sweaters." . . . CORREA MOYLAN WALSH: "The Climax of Civilization."

THE ORIGIN OF SEX

The Talmud says that Adam was created androgynous. His head reached the clouds. God caused a sleep to fall on him, and God took something away from all his members (secare: to cut off—the same idea) and these parts he fashioned into ordinary men and women and scattered them throughout the world. After Lilith (Adam's first wife, a mother of demons and giants) deserted Adam, God separated Adam into his two sexual parts; he took one of Adam's ribs and made Eve from it. Philo, a Jewish philosopher contemporaneous with Jesus, said that Adam was a double, androgynous or hermaphrodite being "in the likeness of God."

Philo said that "God separated Adam into his two sexual component parts, one male, the other female—Eve—taken from his side. The longing for reunion which love inspired in the divided halves of the originally dual being, is the source of the sexual pleasure.

Plato explained the amatory instincts and inclinations of men and women by the assertion that human being were at first androgynous; Zeus separated them into unisexual halves, and they seek to become reunited.—O. A. WALL: "Sex and Sex Worship."

THE WILDER SEX

It has been attempted to explain the differences between the two sexes on the ground that woman represents the older and less variable type of structure, while man is rather the testing field of nature's experiments, and therefore much more variable Albrecht (quoted by Ploss: "Das Weib in der Natur and Völkerkunde") offers the following evidence to justify such conclusion:

Many facts show that the female of the species is the more persistent, that is, stands nearer to our wild ancestors. Such facts are:

1. The Shorter Stature.
2. The more frequent occurrence of a high degree of long-headedness.
3. The more frequent and greater prognathism.
4. The greater development of the middle incisors.
5. The marked development of the third trochanter.
6. The less frequent union of the first vertebra of the coccyx with the first vertebra of the sacrum.
7. The more frequent appearance of five vertebrae in the coccyx.
8. The less frequent baldness.

As regards the third trochanter, it is to be noted that while this appears in the human female, it is seldom found in man and even more rarely in the apes. It is especially interesting that in this regard the human female sex shows itself as more persistent than the mass of the apes, and that it harks back to a race that in any case was wilder than the present world of apes. That the human female, moreover, is not only anatomically but also physiologically the wilder sex is revealed by the fact that men very seldom bite or scratch their opponents while nails and teeth ever remain the preferred weapon of the female.—From CARL KELSEY: "The Physical Basis of Society."

NOTHING VULGAR IN NATURE

"— It is the duty of families to instruct the young that in nature vulgar actions do not exist, but only useful and injurious ones. Vulgar people exist, and they are those who speak lightly and disrespectfully of these actions, and who behave disrespectful—owing to the want of breeding and education . . ."—FRANK WEDEKIND.

WHAT NATIONS AND CLASSES WILL PREVAIL?

Dean Inge (*The Eugenic Review*, April, 1919), maintains that the prevalence of a people is determined not by racial characteristics, but by economic circumstances. "Race" and "nationality" are catch-words for which men will fight as they fought for what they called religion four hundred years ago. But there are no pure races in Europe, and political anthropology is not a genuine science.

Population increases when more food is produced in the country, goods are manufactured which can be exchanged for foreign food, and the standard of living is reduced.

Devices for stimulating population such as endowment of parenthood, saving babies and housing reform, merely tend to tax the good stocks out of existence for the benefit of the bad. As a rule, the higher the stage of civilization at which both nations and civilizations have arrived the fewer are both the births and the deaths which take place in their midst. Thus, a superior race in a country is generally doomed. Nothing fails like success, and the ruling people rule themselves out.

Likewise the upper and middle classes of today in England will probably disappear in favor of the aristocracy of labor of which we are now witnessing the creation.

They, in their turn, will become exclusive and conservative, will exploit the public for their own profit. Further, it is likely that when they have consumed the surplus wealth of the community they will repudiate the burden of maintaining the proletariat.

This privileged class will be unable to compete with races who have a lower standard of living, and who will therefore undersell them in the world markets. Then they will restrict their numbers, and will reserve the capitalistic process of crowding huge populations into the towns which began with the "industrial revolution" of 1760 and the succeeding years, and was initiated by the plunder of Bengal. The trade unionist, perhaps, will be allowed to place only one son in his union, and accordingly will take care to have no more, and the woman industrialist will further reduce the birth-rate by working more and more in factories.

Reactions may set up which will prevent the fulfillment of these predictions. What is important is that we should see the direction in which we are moving. It may even pay some of us to learn to think—there is so little competition.

Love is an affair of two, and only for two that can be as quick, as constant in intercommunication as are sun and earth, through the clouds or face to face. They take their breath of life from each other in signs of affection, proofs of faithfulness, incentives to admiration.—F. R. B.

LETTERS TO THE EDITOR

CRAZY TO HAVE A BABY

EDITOR JOURNAL OF SEXOLOGY:

The following presenting as it does some unusual features is reported for your consideration.

Woman pregnant once by first husband; divorced, reason unknown. Pregnancy aborted in early months. Married again a number of years ago. Very desirous of becoming pregnant; unsuccessful. Suspected that husband might be one at fault; wife sent by another woman to my office: husband's spermatic fluid recovered from her vagina shortly after coitus. In none of three specimens was I able to find a single spermatazon. Husband does not know that these examinations were made.

So desirous is she to bear a child that she is willing to try almost any means of doing so, except coitus with another man than her husband. She suggested to her friend Mrs. B, that following coitus with her husband Mrs. B. should transfer a quantity of seminal fluid to the vagina of the first party, Mr. A. Mrs. B. would like to accommodate her friend, but several questions have arisen in her mind which have caused her to refuse, for the present at least.

Amongst the questions are the following: If Mrs. A. became pregnant under these conditions would Mr. B. be the father, not

having had coitus with Mrs. A. and knowing nothing of the matter? If Mr. B. would not be the father who would the father be? As the father of the child, would Mr. B. be legally bound to support the child in case this question arose?

The above case actually came to my notice within the past month. D. A. G. B.

[Few people have an idea what a burning desire many women have of becoming mothers—mothers of one child at least. And still the fools are afraid that knowledge of preceptives would destroy the race.—Editor.]

A PLEA FROM AN INVERT

TO THE EDITOR:

A plea to be heard before it is too late—will you not listen and perhaps advise me? If you only knew how I need help!

I am a misfit. I am a young man who has never cared for any women. Am I to blame because God has given me a feminine nature? Why should I be shunned by all people, loathed by them!

I am clean and refined, am well educated in the fine arts and have high ideals concerning all things. And yet men who are covered with filthy sores from evil living, who have never had a decent thought or ideal in their lives, sneer at me. I am an outcast; I am lower than the lowest!

What few who are kind to me are women who have praised me for my high ideal concerning life.

Because the custom is not that two men shall marry, is it so wrong? If I love and respect a friend and he loves me, is it not as pure a marriage as between a man and woman; and far more equal?

I wish I had a friend to go and live with, to work out our ideals, and to grow in every way. Yet this has made me accursed among men; I am damned to a living hell!

Must I—who have denied myself almost too much, to become worthy of the highest friendship—must I forever walk alone?

Is there aught but beauty in the love of Marius and Cornelius in "Marius the Epicurian" by Walter Pater? Is Marius to be considered vile, because he had that "feminine refinement" that made him idealize life, that led him finally to the Christian faith and martyrdom?

I am alone and tired. Is it not a sad thing that I and many other young men who are worthy of much, should have but one hope—that Death shall come soon!

I need advice. If some young man among your readers might write to me! Do you not think we would save each other?

You must not believe me physically or mentally deficient—though I am near to suicide!—HOMO.

THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY

WILLIAM J. ROBINSON, M. D., EDITOR

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HERNIAS OF THE OVARY, OF THE FALLOPIAN TUBE, AND OF THE OVARY AND FALLOPIAN TUBE

By *Aimé Paul Heineck, M.D.*

Chicago, Illinois.

Hernia is a widespread disease. It occurs in both sexes and at all ages. The term Hernia signifies the permanent or temporary protrusion of one or more viscera from their normal situation through a normal or abnormal opening in the walls of the cavity within which it is contained. It implies the combined existence of a hernial ring, hernial sac, hernial sac contents and hernial sac coverings. In the female, the frequency of external hernia has been and is still underestimated. We will only consider external hernias, hernias whose outermost overlying saccular covering is skin, and which, after reaching a certain stage of development, give rise to a more or less visible and palpable, external swelling in the ischiatic, obturator, ventral, femoral, inguinal or other region, depending upon the anatomical location of the hernia.

I wish to formulate some conclusions based upon quite an extensive study of the literature and also upon my clinical experience, concerning that type of external hernias in which the hernial sac content is either the Fallopian tube, the ovary or the Fallopian tube and ovary, alone or in association with some other abdominal viscus or viscera.

The escape of the uterine appendages from their normal situation may take place through any of the weak spots or openings of the lower abdominal or andomino-pelvic cavities. A hernia originating either in the internal or in the external inguinal fossa and escaping above Poupart's ligament, is an inguinal hernia; if it escapes beneath the same ligament, and emerges through the crural canal and the saphenous opening, it is a femoral hernia; if through the obturator canal, an obturator hernia; if along the course of the gluteal or sciatic nerves and vessels, emerging almost always above, very infrequently below the pyriformis muscle, very rarely through the lesser sacrosiatic foramen, a gluteal hernia; if through an operative scar in the abdominal wall, a post operative hernia.

The classifying of hernias into congenital and acquired is, at times, misleading. Many hernias are congenital in the truest sense of the word; they are complete at birth, hernial ring, hernial sac and hernial sac contents all being present. In others of the so-called congenital hernias, the sac only is existent at birth; in an acquired hernia, the sac is always of post-natal development, and is entirely derived from the parietal peritoneum, hernias "par glissement" excepted. Congenital hernial sacs result from non or incomplete closure of peritoneal processes normally present in the foetus, such as the processus vaginalis peritonei in the male, the canal of Nuck in the female, et cetera. These hernias may exist alone or in association with one or more other hernias of similar or dissimilar anatomical types, of similar or dissimilar clinical characteristics. Congenital hernias may appear at any period of life.

Orifices for the transmission of vessels and ducts are normally present in the muscular and aponeurotic layers of the abdominal walls. An acquired hernia is formed by the gradual or sudden escape through these orifices, pathologically widened, of a viscus or viscera normally contained within the abdominal cavity; the viscera in their passage through and beyond the abdominal wall create paths of escape for themselves by bulging and pushing forward the parietal peritoneum.

CONCLUSIONS

1. The Fallopian tube, the ovary, or the tube and ovary, in part or in their entirety, may be herniated. Degree may vary from a complete descent into a hernial sac, of the tube, ovary, or tube and ovary, to a condition where the herniated viscus or viscera lie just without the abdominal ring. The herniated organ or organs may be normal, may present degenerative changes of an atrophic, inflammatory or neoplastic nature.

2. Hernias of the uterine adnexa are often overlooked, not uncommonly misdiagnosed and therefore subjected to injudicious treatment, harmful alike to the hernial contents and to the individual, prejudicial alike to the patient's general well-being and to her reproductive capacity.

3. The herniated tube, ovary, or tube and ovary may be the sole content of a hernial sac or there may be present an associated hernial contents, one, two or more of the following structures or organs: Meckel's diverticulum, appendix vermiformis, omentum, urinary bladder, small or large intestine, rudimentary or fully developed uterus.

4. Tubal, ovarian, and tubo-ovarian hernias are congenital or acquired, unilateral or bilateral. If in the female, an inguinal hernia

first appear late in life, it is difficult to state with absolute accuracy that an incompletely obliterated canal of Nuck did not predispose to its occurrence. These hernias may exist alone or are present with one or more other hernias of similar or dissimilar anatomical type, of similar or dissimilar clinical characteristics.

5. In a small proportion of cases, these hernias coexist with malformations, underdevelopment or absence of other internal or of some external genitalia. In Rabinovitz' case of double ovarian inguinal hernia, there was demonstrated at operation an absence of the uterus and a rudimentary vagina. *Am. J. of Obstetrics*, 1915. Vol. 71, p. 804.

6. In individuals having a herniated tube, a herniated ovary, or a herniated tube and ovary, pathological states of other internal genitalia or of some external genitalia may be present: Vaginitis, ovarian cystoma, uterine fibroid, uterine prolapse and other uterine displacements, etc.

7. Tubal ovarian or tubo-ovarian hernias may coexist with pathological states of organs other than the internal or external genitalia: Chronic Hydrocephalus, multiple stenosis of intestines, hydronephrosis, etc., those coexisting pathological states not having any relation of cause or effect to the hernial infirmity.

8. Congenital or acquired hernias of the tube, ovary, or tube and ovary, may become manifest at any period of life. Petit de la Villeon operated successfully a four-months' old baby for an inguinal hernia of the ovary, fimbriated extremity and body of tube. *J. A. med de Bordeaux*, 1913, Vol. 43, page 644. These hernias have been observed in nulliparae, primiparae, and in multiparae. No age is exempt. No race is immune. As hernias by their complications shorten life duration, the number of hernia bearing individuals that reach an advanced age is small as compared to that of the non-herniated.

9. Hernias of the uterine appendages are designated according to their anatomical site, as post-operative, ventral, gluteal, sciatic or ischiatic, obturator, femoral or inguinal. Statistics show that inguinal tubal, ovarian or tubo-ovarian hernias are eight times as common as all the other anatomical varieties of hernias.

10. Clinically, these hernias are said to be reducible, irreducible, noninflamed, inflamed, strangulated or their pedicle may be the seat of torsion. This classification is based upon the state of the hernial contents or upon their relation to one another or to the sac. When the contents of a hernial sac cannot in their entirety be manipulated back into the abdominal cavity, the hernia is said to be

irreducible, provided that there is not any or but a very slight interference with the blood supply of the herniated organ or organs and that there is no disturbance of function. If irreducibility and both functions and circulatory disturbances are present, the hernia is designated as strangulated.

11. Torsion of the pedicle of a herniated ovary or of a herniated tube and ovary, a not infrequent accident peculiar to hernias of the uterine appendages, presents the same clinical symptoms and determines in the sac contents the same anatomical changes as are observed in the strangulated hernias of the uterine appendages. All the reported cases of torsion of the pedicle of a herniated ovary or herniated tube and ovary were irreducible hernias, congenital in type, inguinal in location.

12. Tubal, ovarian and tubo-ovarian inguinal hernias are recent, old, or recurrent; are direct, interstitial or intra-parietal, indirect or oblique. If indirect or oblique, they are either complete or incomplete. A few sliding hernias are on record.

13. All the bilateral, tubal, ovarian, or tubo-ovarian hernias recorded in medical literature of the last twenty years are of the inguinal variety. The bilaterality may date from birth; may be acquired. In bilateral hernias, both hernias may or may not show the same degree of development; they may have appeared simultaneously or one may have appeared a shorter or longer time before the other. They may show similar or dissimilar clinical characteristics. When bilateral, one hernia may be irreducible and the other reducible.

14. All the femoral tubal, ovarian or tubo-ovarian hernias recorded in the medical literature of the last twenty years were of the acquired type and appeared in advanced adult life. "Femoral hernia is essentially a hernia of adult life."

15. Hernias of the uterine appendages, in the absence of anomalies of the non-herniated internal genitalia or of the external genitalia, do not if the herniated adnexa be of normal development, free from disease and reducible, prevent conception, interfere with gestation, nor unfavorably influence parturition. Pregnancy can occur previous to, during and subsequent to, the existence of hernias of this nature. Devane reports a case of femoral hernia of the oviduct presenting the following points of interest:

Presence of the Fallopian tube in a femoral hernia at the fifth month of pregnancy. Tube excised. No interruption of pregnancy.

The excision of the tube has apparently not interfered with subsequent conception, as the patient has since given birth to two full term children. *The Lancet*, 1916. Vol. 2, page 805.

16. The etiology of hernias of the uterine appendages is that of hernia in general. As main factors should be cited:

1. All conditions associated with or allowing an increased mobility of the uterine appendages:

A. Lengthening of the broad ligaments consecutive to repeated pregnancies.

b. Pathological relaxation of the ligaments due to puerperal subinvolution.

c. Abnormal length of the broad, ovarian, and infundibulo-pelvic ligaments.

2. All conditions that tend to increase the intra-abdominal pressure:

a. Sudden increase of the intra-abdominal pressure leads to hernia formation by overcoming the resistance offered by one or another of the weak points of the abdominal wall. Sudden increase of the intra-abdominal pressure may lead to the irruption of a tube, ovary, or tube and ovary in the sac of an old enterocele.

b. Occupations that call for repeated muscular efforts associated with increased intra-abdominal tension, as the lifting or pushing of heavy weights, etc.

c. Physiological or pathological states distending the abdominal cavity, stretching the abdominal parietes, and widening the orifices normally present in the muscular and aponeurotic layers of the abdominal wall. Enteroptosis, obesity, abdominal tumors, ascites, pregnancy, etc., can be regarded as predisposing to hernia production. Hernias are of far more common occurrence in women who have borne children than in those who have remained sterile. Gestation acts in various ways. As it progresses, the position of the internal genitalia is changed and uterus, tubes and ovaries ascend above the pelvic strait. Pregnancy increases the mobility of the uterine appendages; distends, weakens and attenuates the abdominal parietes; it stretches, widens and dilates the hernial orifices and abnormally lengthens the broad ligament. Gestation further predisposes to hernia formation by loosening the subperitoneal connective tissue, relaxing the mesenteric and other means of visceral fixation and altering the intra-abdominal capacity. The expulsion efforts of delivery can exert an undeniable etiologal influence on hernia formation.

3. All conditions which weaken the abdominal wall: A hernia can occur wherever the parietal peritoneum is not sufficiently supported by the transversalis fascia and the other

structures of the abdominal wall.

a. Acute or chronic diseases debilitating the organism, especially such as cause great emaciation.

b. Obesity weakens the abdominal wall and increases the intra-abdominal pressure. The fat present in the abdominal wall, in the omental, mesenteric, and other peritoneal folds explains why obesity plays such a role in hernia development.

c. Traumatism. Most often the traumatism does not cause the hernia, but only reveals its existence. Among traumas must be mentioned abdominal operations and their sequelae. Pathological adhesions of viscera or omentum to the anterior parietal peritoneal wall near a hernia opening may act as a predisposing cause.

d. Enteroceles, epiploceles, and enter-epiploceles.

e. Feeble development or atrophy of the aponeurosis of the transversalis muscle, and of the conjoined tendon. This factor is an important one in direct inguinal hernia.

f. Congenital anatomical defects facilitating tubal, ovarian or tubo-ovarian displacement.

17. The herniated organ or organs may be bound to the sac-wall or to each other; may be the seat of gestation, gangrene, hemorrhage, inflammation, suppuration, tuberculosis (primary or secondary), cystic and neoplastic disease (benign or malignant).

18. The herniated organ may be the seat of gestation.

19. The hernial sac and the herniated adnexa may be the seat of an inflammation, suppurative or other in character, which owing to progression by continuity of surface, has extended upward from the vagina, presenting the following progressive anatomical picture: Vaginitis, endocervicitis, endometritis, salpingitis or pyosalpinx, ovaritis and saccular peritonitis.

20. The hernial sac and the herniated contents may be the seat of an inflammation, suppurative or other in character, which originating in the vagina or in the uterus has reached the tube and ovary by way of the parametrial and parasalpingeal connective tissue.

21. Pathological processes originating in the hernial contents may, owing to extension by contiguity of tissue, involve the sac and its overlying tissues, and conversely, pathological processes, primarily involving the sac or the overlying tissues, can spread to the hernial contents.

22. The hernial sac and the herniated tube, ovary or tube and ovary can become the seat of an inflammatory or other pathological process originating in the associated hernial contents, epip-

loitis, appendicitis, gangrenous gut, etc., infection spreading by contiguity of surfaces.

23. The herniated tube, ovary, or tube and ovary, and the associated hernial contents may be free of disease or the uterine adnexa may be normal and pathological changes be present in the associated hernial contents; appendicitis, gangrenous gut, epiploitis, etc.

24. The associated hernial contents may be normal and the herniated uterine adnexa be the seat of morbid changes.

25. It is at times difficult, at times impossible, to determine whether the anatomical changes present in the herniated organ or organs, developed previous to or subsequent to the development of the tube, ovary, or the tube and ovary into the hernial sac.

26. Truss treatment for hernia of the uterine appendages is not curative, is often productive of discomfort, and not infrequently interferes with the nutrition and development of the herniated tube or ovary.

27. Women who suffer from any form of hernia should be carefully watched before, during and after their confinement so as to prevent or rather minimize any undue strain upon weak regions of the abdominal wall. These women, at the close of lactation or towards the end of the first year following their confinement, should, in the absence of contra-indications, be subjected to an operation for radical cure of the hernia.

28. After the second year of life, spontaneous cure of hernias of the uterine adnexa is rare and can occur only if the hernial contents are easily reduced and easily kept reduced.

29. In the female, all hernias irrespective of anatomical site, of clinical condition, or of nature of contents should, in the absence of a constitutional state contra-indicating operations of election, be subjected to an operation for radical cure.

30. We advise that all adnexa hernias, irrespective of the patient's age, irrespective of anatomical site or of size, be subjected to an operation for radical cure:

- a. If the hernia be irreducible.
- b. If the hernia be strangulated.
- c. If the pedicle of the herniated organ or organs be the seat of torsion.

After the age of two years:

- d. If the hernia be bilateral.
- e. If other hernias be co-existent.
- f. When the hernia cannot be painlessly, completely, and permanently kept reduced.

g. If organs other than the uterine appendages be also present in the same hernial sac.

h. If the wearing of a hernial ring truss causes pain or aggravates the symptoms.

i. If the patient has to be subjected to ether, chloroform or other general surgical anaesthesia for the performance of an operation of election, double advantage can be taken of this anaesthesia, and an operation for the radical cure of the hernia performed.

j. If the patient is exposed to pregnancy.

31. Clinical conditions so closely simulating hernia of the uterine appendages that a positive diagnosis without operation appears impossible, should be subjected to operative treatment. Only benefit can be derived from adherence to this rule. A diagnosis is established, and a cure is effected.

32. In hernias of the uterine appendages, as in all other hernias, the ideal time for operation is previous to the development of degenerative or other pathological states in the herniated organ or organs, and previous to the occurrence of any of the various complications incident to hernias. Early operations give the most satisfactory results.

33. The mortality of operations for the radical cure of hernias, if performed at an opportune time and by a rapid operator, competently assisted, is practically nil.

34. To be effective, operations for radical cure of hernias must well fulfill two essentials: The suppression of the sac and the strengthening of the area of the wall through which the hernia has escaped. In all herniotomies, the sac should be incised and the hernial contents examined. In the female, the inguinal rings are comparatively small. They can, without inconvenience to the patient, be closed.

35. Important operative points:

a. Always wear and have the assistants wear rubber gloves.

b. All ligatures and irremovable buried sutures should be of absorbable material.

c. In inguinal hernias always divide the aponeurosis of the external oblique muscle to an extent sufficient to give a good exposure of the inguinal canal and of its contents. In the female, the inguinal canal in its normal state and after an inguinal hernia operation, in its restored state, should, outside of a few arterioles and nerve filaments, contain nothing but the round ligament, a structure much smaller than the spermatic cord. This round ligament comes from the muscular structure of the uterus; it finally becomes lost in the labium majus. In a hernia operation, the round, ligament if not

the seat of disease, should never be sacrificed.

d. Always make a high and careful dissection of the hernial sac from the surrounding tissues, and especially from the round ligament to which it is often quite intimately adherent.

e. Always open the sac and determine by direct inspection and, if necessary, by palpation, the nature and state of the hernial contents.

f. After reduction or ablation of the hernial contents, the sac is to be transfixed and ligated as high as possible. Sac is then removed flush with the peritoneal cavity. This high and thorough removal of the sac is most important. Many operators fix the hernial sac-stump to the abdominal wall, immediately above the hernial ring.

g. Never sacrifice the round ligament; it is harmful to the statics of the uterus. Never transplant the round ligament; it is unnecessary. No drainage. After operation, no truss should be worn; a truss does not support the scar; it weakens it.

36. It is unwise to sacrifice the normal herniated tube or ovary. These organs have an important role and in the absence of marked structural impairment should be returned to the abdominal cavity. Their removal is a mutilation.

37. The tube or ovary when herniated will be removed, if it or they be the seat of:

a. Impending or actual gangrene.

b. Benign neoplastic disease.

c. Malignant neoplastic disease.

d. Voluminous cyst formation (unilocular or multilocular).

e. Malformation or incomplete development.

f. Suppurative inflammation.

g. Hematoma or interstitial ovarian hemorrhage.

h. Seat of tubal gestation, previous or subsequent to rupture of foetal sac.

i. Tuberculosis, limited to or extending beyond the herniated organ.

j. Distortion beyond recognition.

k. Such pathological changes as prevent function (hydro-salpinx).

38. Until we are better informed as to the frequency and nature of true and false hermaphroditism, removed herniated uterine adnexa not having a distinctive structure should be subjected to a microscopical examination. This will avoid mistaking testicular for ovarian tissue and vice versa.

39. In the treatment of strangulated sciatic or gluteal, obturator and femoral hernias of the uterine appendages in which the hernial sac also contains gangrenous gut, a double operation is almost

always indicated: a laparotomy for the repair of the intestinal lesions, and a herniotomy for the radical cure of the hernia.

40. The herniated tube, ovary, or tube and ovary can be removed through the usual herniotomy incisions. The operative steps for the removal of these herniated organs correspond, short of a laparotomy, to the technique ordinarily used in salpingectomy, ovariectomy, and oophorectomy.

For The American Journal of Urology and Sexology.

FALSE OR PHANTOM PREGNANCIES

*By Dr. * * **

[Continued from the July issue]

PHANTOM PREGNANCY IN A WOMAN AGED FIFTY-FOUR

Dr. G. Findlay (J. Ment. Sc., 1900) was called to see a woman, aged 54, fairly stout and well developed, mother of nine children, the wife of an agricultural laborer. Some time before, the writer had attended her for climacteric disturbances, but her menstrual periods had previously been regular.

She stated that she believed herself to be pregnant, as she had not menstruated for over three months. The writer told her that at her age she was not likely to be in that condition. But she was convinced that she was with child and refused to submit to an examination, saying that as she had nine children and the youngest fifteen years old, she knew perfectly what was the matter. About two months afterwards the writer was called to be told that her impressions were realized, as she had distinctly felt the child move and could feel it then. The writer again told her that he would like to examine her, but she refused and asked him to attend her when she was confined.

About four months after the last interview, the husband came at two o'clock one morning, wishing the writer to come at once, as his wife was in labor. On arriving at the cottage, the writer found her in bed, rather excited, and exclaiming that she was glad he had come as the pains were very strong, but seemed to make no progress, altho she had been bad for two or three hours. A vaginal examination revealed the fact that there was not even an enlargement of the uterus, altho the abdomen was distended. There was no evidence of any tumor. The abdomen was soft on palpation, except where she said she had a pain where there was a distinct contraction of the abdominal muscles. She was told that she had made a mistake, but she would not believe. So the writer called her husband and told him in her presence that as there was no child to be born he was going home.

Next day the woman was up and dressed and could hardly even

then believe that she had not been pregnant, altho the pains and the distension had disappeared.

When seen about three years later she told the writer that she had never menstruated again and that her impression of being pregnant had been very real altho she knew now that she had been mistaken.

Since then she enjoyed good health and never showed any symptoms of mental aberration. There was no hereditary predisposition to insanity.

A CASE OF HYSTERIA SIMULATING NATURAL LABOR

Dr. R. Hodges Transat. Obstet. Soc. of Lond. 1860. I was engaged to attend a married woman in her first confinement, then believed by herself and her friends to be about five months gone. In four months after the first intimation the writer was requested, at about ten o'clock at night, to visit her with as little delay as possible, for she had been ill all day and was getting rapidly worse. On arriving the pains were most severe and forcing, and the first casual vaginal examination showed a soft, fluctuating tumor, filling the vagina, and which, during pain, distended and protruded it through the os externum. The pains were so urgent and forcing that the writer believed the labor would be over in a minute or two, but their continued severity brought no advancement. He then examined carefully into the cause of this apparent delay, and found that the tumor was a vaginal cystocele, or prolapse of the anterior parietes of the vagina, caused by an enormously distended bladder. The finger was with difficulty passed up behind this swelling, where the uterus was discovered with its mouth closed, and of the unimpregnated size. The patient and the attendants were then informed that not only were these pains hysterical but that the patient was not even pregnant, which statement astonished them and then amused them for many a day.

A dose of chloric ether and opium gave relief, and in the course of two hours a large quantity of urine passed, and the case terminated.

The patient, before marriage, had been subject to frequent attacks of hysteria, and about one year previous to this event was present at a relative's accouchement, where the pains were severe and the labor protracted.

AN IMAGINARY PREGNANCY

Dr. J. H. Purnell (Mississippi M. R., 1902) presents the following report:

A girl of about 20 years was married in the month of February. She was in good health at the time and had been so previously, ex-

cepting menstrual irregularities. She menstruated after marriage—some time near the middle of March. In May the writer was consulted by her regarding the absence of further menstruation, and when she was told that in all probability pregnancy was the cause of it, she was highly delighted, and said that to be a mother was the sweetest anticipation of her life. About the first of August she confided to the writer that she had felt movements such as she had never experienced before. She had no nausea, but a capricious appetite.

The writer was called from the city and did not return until late in November when she sent for him to consult about her confinement. She was dressed in loose wrappers, looking well and radiant. She stated that she had been compelled to adopt wrappers two months previously, and had kept off the street except after dusk. The movements of the child, she said, were very pronounced. A dainty and elaborate trousseau had been ordered. Grandpa and grandma had been notified of the coming heir. The writer fixed the date for the climax on or about January 1st. A shade of disappointment was observed, and the writer was told that another doctor had been consulted during the writer's absence from the city, and that he had suggested December 21st as the probable date.

In the night of December 21st the writer received a hurry call over the telephone. Upon reaching the residence he found the patient in company with her mother sitting before the bed room fire.

A table was arranged near the bed containing chloroform, ergot, scissors, thread and a dainty basket with the frilled "first clothes." The writer was told that the nurse was sent for and would soon be on hand. The prospective mother was complaining of severe pains in the back and lower portion of the abdomen. The patient's mother whispered to the writer that "with every pain the water was escaping," whereupon the writer suggested the patient's lying down, as an examination was desired. This was readily complied with and a normal non gravid uterus was discovered. Upon the announcement all pains disappeared.

A CASE OF DELUSIONAL LABOR IN A WOMAN OF OVER FIFTY

In discussing the power of persistent delusion to induce changes in the vascularity of the uterus and the ovaries, Dr. J. Crichton Browne (B. M. J., 1871) describes the illustrative case of an inmate of an asylum. This woman, over fifty years of age, the mother of five children, the youngest of whom then fifteen years old, had passed through the changes of life four years ago. When admitted to the asylum she announced that, notwithstanding her age and other seeming improbabilities, she was two months advanced in pregnancy.

Arguments and assurances, after a careful examination, failed to shake her belief in this fact. She remarked that she knew what it was to be in the family way better than the doctors; and for seven months, in spite of the absence of every recognized sign of her alleged condition, she held firmly to her singular belief. Precisely nine months from the date of conception which she had fixed, she intimated that labor pains had commenced.

She went to bed and insisted on observing all the formalities of the lying-in room. She had a dose of castor oil and some gin; she had a sheet fastened to the top of her bed, and by that she held, at stated intervals, gradually diminishing in length, when she cried out as if in the pains of labor, manifested all the appearances of suffering, and broke out in profuse perspiration.

Nothing could dislodge the idea that she was about to be delivered of a fine child. This went on for four days, when the abdomen became tympanitic, when she looked as if really exhausted by a protracted labor, and when—and this is the remarkable fact—menstruation recommenced after an interval of four years. The vivid belief had actually modified the circulation in the pelvic viscera, and caused them to resume a function which had been abolished in the order of nature.

THE CASE OF MARIE GIBAUD

Russel de Vars has recorded the following case (*Gaz. de Sante*, 1824): Marie Gibaud became, apparently, pregnant soon after marriage, having been previously healthy. She had suppression of the catamenia, morning sickness, enlargement of the abdomen; she felt, as she thought, the motions of the child, and, in short, every symptom of pregnancy was present. At the end of nine months she fell into labor, which lasted for thirty-six hours, when the attending midwife sought the assistance of a surgeon, who, finding the patient suffering from hemorrhage, proceeded to deliver her, but was astonished to find the uterus unimpregnated, the apparent labor returning violently, he bled her, with relief to her symptoms.

After a month, the usual symptoms of pregnancy recurred, and again, at the end of nine months, labor apparently supervened, and she was again relieved by the natural and artificial loss of blood as before. Thus she went on for upwards of twenty years, suffering all the inconveniences of pregnancy and labor every ten months, and having all the time the breasts full of milk. She was seen by several professors from the different universities, and was, on one occasion, tapped for supposed dropsy at the hospital of Angonleme, but no fluid escaped. After death, from inflammation of the brain, she

was examined and every organ in the abdomen was found perfectly natural; but there was a quantity of fat in the omentum.—Cited by W. F. Montgomery: "The Signs and Symptoms of Pregnancy."

THE PREGNANCY OF THE VIRGIN PROPHETESS JOANNA SOUTHGATE

In his work "The Signs and Symptoms of Pregnancy," Dr. W. F. Montgomery cites the case of the virgin prophetess Joanna Southgate, who, at the age of 64, pretended to be with child by the intervention of superhuman agency, and deceived many, even of the profession, some of whom actually proposed to be present at her labor. She had enlargement of the breasts and abdomen, in which latter there was felt a circumscribed tumor, supposed to be the gravid uterus. Motions like those of the fetus were perceived, not only by herself, but by some of the medical men who examined her; but the umbilicus was sunk in, not at all protruded, as in pregnancy. She died without the promised consummation.

On dissection the womb was found smaller than natural, but healthy; the abdominal parietes contained four inches thick of fat, the intestines were distended with air, and the omentum, which was nearly four times its usual size, appeared "one lump of fat;" but there was no trace of the tumor which had been felt during life, and which is supposed to have been produced by the prophetess having learned to retain the urine, until the bladder became considerably distended, and to imitate the fetal movements by a jerking motion of the abdominal muscles.

Montgomery however, suggests that from more recent observations it seems more probable that the supposed abdominal tumor was one of those phantom tumors which are met with, not only in cases of spurious pregnancy, but under other circumstances, in the unmarried and chaste. These phantom tumors have been found to disappear completely while the woman was under the influence of chloroform, but returned again as soon as that state had passed away.

AUNT POLLY'S CONFINEMENT

Dr. B. P. Earle (*Am. Pract. & News*, 1898) reports the following: Living down in the writer's vicinage was a quaint old couple known as Uncle Lew and Aunt Polly, aged respectively 70 and 66.

They had been married for half a century, and around them had grown up a large number of boys and girls, all married and gone from the parental roof.

On February 14th, the writer was consulted as to the peculiar condition of Aunt Polly. By many and infallible signs she knew that she was again in the family way; in the latter part of November

she had felt the quickening, and had felt it each day since that time. Things moved on nicely until the seventh day of April, when at 3 P. M. the writer was called to attend Aunt Polly in child birth. He found her in the throes of labor, lying on her back, her legs flexed on her thighs, with her bed properly arranged to receive the child. She was suffering pains of the bearing down character.

She stated that the day previous at 11 A. M. she had been taken and had been in bed ever since. Examination showed the parts all in a splendid condition. "Well, doctor, don't you think I am going to have a baby?" "No, Aunt Polly, not this time." She made a rapid and happy recovery.

PHANTOM PREGNANCY IN A PHYSICIAN'S DAUGHTER

W. F. Montgomery ("The Signs and Symptoms of Pregnancy") cites Wm. Harvey who says that he was acquainted with a young woman, the daughter of a physician, with whom he was very intimate, who experienced in her own person all the usual symptoms of pregnancy; after the fourteenth week, being healthy and sprightly, she felt the movements of the child within the uterus, calculated at the time at which she expected her delivery, and when she thought, from further indications, that this was at hand, prepared the bed, cradle, and all other matters ready for the event. But all was in vain. Lucina refused to answer her prayers; the motions of the fetus ceased, and by degrees, without inconvenience, as the abdomen had increased, so it diminished; she remained, however, barren ever after.

A CASE OF SPURIOUS PREGNANCY

Dr. Robert Lee ("Lectures on the Theory and Practice of Midwifery") mentions the case of a married lady who, in March, 1842, informed him that she was pregnant. Having three times examined the patient, and at intervals of several days, the writer gave an opinion against the existence of pregnancy.

She retired to the country, and being seized with acute pain, a surgeon of great eminence was requested to see her, and on the following day her husband waited on Dr. Lee to say that premature labor was about to take place, and advised caution in his future opinions. In less than a month retention of urine and vomiting took place, the patient died and malignant ovarian disease was found to exist; but no pregnancy.

A CASE OF PHANTOM TUMOR

Dr. P. D. Mallik (Lancet, 1881, I) was called, on December 3rd, 1880, to see a female, aged seventeen, married, no children, no

miscarriages. Her menses had stopped in July, 1879. Her general health was good. There was no family history of hysteria. A month after the cessation of her menses she had nausea and the usual sympathetic disturbances of pregnancy. About the second month the breasts became increased; about the fifth month the abdomen was found to be prominent and enlarged. Quickening and apparent fetal motions were observed by the patient, who was pronounced pregnant.

The size of the abdomen increased progressively until it resembled the gravid uterus at full term. Exactly at the end of nine months all the phenomena of labor supervened. Regular pains came on, lasting about twenty-four hours, after which period the patient had an attack of intermittent fever. Days and months relapsed, but the labor pains never returned. The parents of the girl became alarmed and sought medical assistance. A tumor was found situated exactly in the center of the abdomen, and extending from the pubes below to the ensiform cartilage above. The umbilicus was not protruded. On palpation the tumor was found to be elastic. No fetal heart sound could be heard. Rumbling noises were audible all over the tumor. On inquiring whether the patient had ever had "fits," a negative answer was received, but now and then she had complained of "globus hystericus." To confirm the diagnosis of phantom tumor the girl was placed under chloroform, and when complete anesthesia was produced the tumor entirely vanished from sight; but on withholding the administration of chloroform for a few minutes, it reappeared and assumed its former size and shape.

A CASE OF SPURIOUS LABOR

Dr. H. R. Fuller (T. Obst. Soc. London., 1886) reports this case:

A woman, aged 31, became pregnant, as she supposed, for the first time in 1882. She was married over eleven years, had borne four children and had never miscarried.

Her last child was born August 31st, 1881, and she suckled it until August 3rd, 1882. On that day she noticed a pink discharge, "like a birth show," and at the same time felt the movements of a child, in fact, as she said, she "quickened."

At the moment of the "quickening," the morning sickness ceased, of which she had suffered since April. She fixed January 3rd, 1883, as the probable day of her confinement. She was annoyed by the occurrence of ordinary sickness in December up to the morning she was "taken in labor." In this month, too, the catamenia were absent.

On January 1st, 1883, labor commenced, according to the patient and on January 4th true labor came on. On examination, the writer

found the abdomen flat and universally resonant, indeed, absence of anything that could possibly be mistaken for the uterus at term was most marked. The mammae were free from milk, pendulous, and shrivelled.

The pains occurred every three to five minutes, and were typical of those seen towards the close of the second stage of labor. A colleague of the writer came down and pointed out a circumstance the writer had overlooked, namely, that the indications of six or seven weeks' gestation were present. This was confirmed seven months later by her confinement of a healthy child. This also explained the occurrence of the morning sickness in December. After some little trouble the task of convincing the patient of her real condition was effected.

PHANTOM TUMORS SIMULATING PREGNANCY

Report of Two Cases

Dr. L. Cunningham (Courier-Record of Medicine, 1891).

I. On August 1st, 1868, the writer was informed by a lady that she had "quickened" and expected to be confined about Christmas following.

The writer had attended her the preceding November when she gave birth to a male child weighing 16 pounds. (She maintained that she had carried it at least 12 months, counting her quickening at four and a half months.)

On the 15th of December following, the writer was sent for as she was thought to be in labor. On his arriving she informed him that she had been several hours in hard labor. Examination revealed the fact that she was not only not in labor, but was not pregnant. Something could be felt in the abdomen and there was a crawling motion, but the uterus was undeveloped and the apparent contractions did not in the least influence the uterus.

She was 46 years old and had been married four years. She did not menstruate during the time she thought herself pregnant and had had some morning sickness. She said that her pregnant symptoms appeared to be about as they had been in her pregnancy of the preceding year. After she was convinced that she really was not pregnant, all symptoms disappeared.

II. On November 10, 1879, Dr. Cunningham was called upon by a gentleman, who informed him that he and his friends believed his wife was pregnant. The couple were both young and robust and they had been married the orthodox length of time. The lady had grown much stouter since her marriage, and at this time certainly had the appearance of pregnancy.

In due course of time the writer was called upon to superintend the accouchment. All the preliminaries for the reception of the little stranger had been attended to. After the writer's arrival the pains ceased entirely. So he left without making an examination. In a few days he was again summoned and again did the pains subside on his arrival. In about a week he was again called upon, with the request to hurry up, as the pains were fast and furious. This time the writer insisted upon an examination, notwithstanding the pains had, as on the former occasions, entirely subsided as soon as he arrived.

There was an enlargement of the abdomen; a tumor could be felt and its movement; but there was no fetal heartbeat and no change in the breast to indicate pregnancy, no enlargement and softening of the cervix. This announcement was like a clap of thunder from the blue sky! The husband was frantic. He declared that the writer was crazy, that he had himself felt the baby and had felt it kick; that it was impossible to fool him that way, and that another doctor must be called. So another doctor was immediately sent for, who after a careful examination agreed with the writer in every particular.

As soon as the lady was convinced that she was not pregnant, all the symptoms of pregnancy disappeared as by magic.

TWO CASES OF PSEUDO-PREGNANCY

Dr. W. S. Smith (*Am. J. Obstet.*, 1902, XLVI) was consulted by a lady who made the following statement: She was 35 years old, had been married about ten years, but had no children. She was sure that she was pregnant. She not only felt it but a physician had told her about three months previous that she was in the seventh month of gestation. Moreover, the time of the expected confinement had already passed and that had begun to create no little anxiety. She was suffering greatly with gastric disturbance, had no appetite, could not sleep, and the movements of the child caused her a great deal of discomfort. She had menstruated regularly up to ten months before, at which time the menses became scanty and finally disappeared entirely. At the same time she began to suffer from nausea, her breasts became larger, her appetite was capricious, and her nervous system deranged.

After a most careful examination the writer told the lady that she was not pregnant. To make "doubly sure" the writer wanted to call again the next day and bring his instruments. However, he received a terse note from her the next morning telling him not to call again.

This lady was visited shortly afterward by a prominent physi-

cian who also eliminated pregnancy, but advised her to go to a hospital to be operated upon for an ovarian cyst. She followed his advice, was examined under anesthesia at the hospital when it was discovered that the so-called cyst had "silently stolen away."

The diagnosis was eventually made of a premature menopause, a great excess of abdominal and omental fat, and dystrypsia associated with a great deal of gaseous distension of the bowels.

The following case was somewhat similar. She was sterile, about 32 years of age, and had menstruated up to nine months before. At that time she stopped menstruating, had nausea, noted enlargement and tenderness of the breasts, followed some months later by what she assumed to be fetal movements. She had convinced herself and her husband that she was pregnant and actually believed labor to be coming. Labor, however, did not progress to her satisfaction and she sent for the writer who found the vaginal indications of a non gravid uterus sufficiently definite to warrant a positive conclusion. The unpleasant information was communicated to her, but after the writer's departure she decided not to disappoint her young husband, and by the assistance of the nurse, and in his absence, she procured a young baby, which he found on his return snugly ensconced by her side, and which has since successfully filled the role of the genuine article—the real prince.

IMAGINARY PREGNANCY ENDING WITH A DETONATION

Dr. E. J. Tichenor (*Obstet. Gaz.*, 1879) cites the following case: A lady, in the city of New York, married at the age of 35, was exceedingly anxious to become a mother. After all efforts in that direction, had proved unavailing and all hopes of an heir had been abandoned, one day of a sudden she noticed her abdomen slightly enlarged, and this for months gradually increasing, in due time she felt the motions of the child. She received the congratulations of her friends and was complimented upon the final accomplishment of her desires after years of fruitless effort. Preparations were made for the interesting event. In due time her labor began in earnest. The doctor hastened to the bedside to find his patient actually in labor—the pains frequent and severe. The nurse was delighted. The expectant father's face was lighted up with smiles amidst the kindly jokes of good friends who were there as aids.

They did not have long to wait: the very intelligent accoucheur said "all was well; the labor far advanced and very soon her trouble will be over. The pains increased, and she was encouraged "to make the most of her pains—to bear down and assist nature," when lo! in the midst of one of her powerful efforts "to assist nature,"

there was heard an explosion which struck terror in the hearts of all present. "Oh, dear doctor," the lady exclaimed, "I believe it is all over; do tell me if it is a boy!"

The noise was the result of the escape of an enormous amount of gas from the bowels.

The treatment consisted of cathartic doses of blue mass and aloes, which, bringing away retained feces and flatus, reduced her size promptly and removed the abdominal tenderness.

One summer night at eleven, Dr. E. N. Chapman (*Am. M. Times*, 1864), was called to see a girl at the Court Street police station, Brooklyn. On his arrival, he found the captain in attendance. He stated that the woman was in labor, and that the waters had come away. Dr. Chapman found she had severe pains every five to ten minutes, which were attended with an expulsive effort. It seemed she had in the early part of the evening hysterical convulsions and was taken into a house by a lady. Subsequently she tried to make her way home, but was obliged to call a policeman to her assistance.

The examination revealing an undeveloped uterus, she was sent to the hospital, where the next morning the following history was obtained: She was seventeen years of age, had only menstruated twice before her marriage, which had taken place ten months ago, but subsequently, for four "turns" she was "unwell" regularly and naturally. For the last six "periods" her "courses" had failed, excepting once four weeks ago. Until the suppression, her health had been perfect, but afterwards she had nausea in the morning, sour stomach, etc. She had frequent, sometimes difficult urination; a feeling of weight and pressure down the pelvis; a white vaginal discharge, but no burning sensation. Her bowels operated mostly every day; her abdomen was swollen and tender. Her size, augmenting gradually for the last six months had obliged her to let out her dresses.

On examination, there was found no change in the breasts, no growth in the abdomen, and no development of the uterus. At the third day of her stay in the hospital, she felt life and continued to do so when she was dismissed. Two weeks subsequently, when calling at Dr. Chapman's office, she still persisted obstinately in the opinion that she was pregnant.

The second case reported by Dr. Chapman was as follows: He was requested to examine a lady who thought she had more than completed the period of gestation. She had been married more than a year; her courses were regular though scanty; she had for ten

months been going through the phases of pregnancy, experiencing the phenomena usually attending it, even to feeling the fetal movements. She felt the preliminary but irregular pains of labor, which, starting from the lumbar region, passed forward and downward through the pelvis. She was very corpulent, her breasts were very large, but lacking the signs of gestation, and her abdomen was much increased in size and resonant. On examination, the uterus was found to be of the virgin size. The illusion of the patient was banished by aloes and asafetida, which unloaded the bowels and relieved the flatus.

The following eleven cases are cited by Q. W. Hunter (Medical Age, 1905):

I.

A woman, aged 20, had all the most complete phenomena of pregnancy, and about the end of the ninth month a nurse was called and preparations made for immediate parturition. The first stage of labor appeared to commence typically. The patient was put to bed, the bath prepared for the new-born, and thinking to assist in the parturient process, the nurse began to rub the sacrum to facilitate uterine contractions. At first the woman had menstruated regularly, but this had latterly entirely ceased. After twelve hours of waiting a young obstetrician was called, who found "parturition" to be difficult and prescribed hot baths and hot vaginal douches. Several hours later an obstetrician was summoned, who confirmed the diagnosis and requested that he be recalled when the uterine orifice should be dilated to three inches. After further delay, the true facts were finally elicited. It was simply a case of spurious or phantasmal pregnancy.

II.

In a woman, aged 30, with distinct somatic and psychic symptoms of general paralysis, temporary mental confusion, hebetude, and obtusion of the intellect, pseudocyesis was expressed by most characteristic external appearances, the volume and shape of the abdomen being significant, even the gait specific of her imaginary condition. Direct examination proved that neither pregnancy nor any abnormal condition of the genitalia existed; but when so informed she merely smiled incredulously, persisted in her belief, and had the lying-in linen prepared. The menstrual flow did not reappear until after expiration of the supposed normal term. The abnormal size of the abdomen disappeared some time later.

III.

A woman who had borne several children, and had suffered severely during previous pregnancies, passed five years without becoming impregnated, then missed a period, and as usual had persistent vomiting. She made some wild efforts to terminate her supposed pregnancy, but failing acquiesced in her fate. Menstruation returned at the ninth month and was presumed to mean labor; meanwhile vomiting continued up to the eighth month, and she ate little. Nevertheless she progressively took on fat, the abdomen and breasts becoming so immense as to excite unusual attention. No physician examined her until the supposed labor began, when of course the truth was ascertained—that she was not pregnant. The excess adipose tissue disappeared in two months.

IV.

A lady thirty years of age married an old man who died leaving her the customary legal share of his vast estate, the remainder to go to distant relatives provided his wife had no heir. For several months before his death the woman who had been very anemic, ceased to menstruate, became certain she was pregnant, and took on flesh in a manner which seemed to justify her belief, her breasts and abdomen being the chief sites of this overgrowth.

Menstruation had not reappeared, her pallor increased, fetal movement were felt, and every preparation made for delivery. After careful examination by two physicians she was assured of the absence of pregnancy. The tenth month found her of immense size and still positive that she was pregnant, and at the twelfth month the menstrual flow returned, which she was sure meant the beginning of labor. When this had passed she became convinced of her error, and immediately began to lose weight at the rate of half a pound per day, despite every effort to limit this remarkable loss. At the end of two months she had parted with fifty pounds and was less anemic. The woman at this stage became markedly hysteric.

V.

A woman who had previously given birth to several children became ill with some affection of the chest, which was followed by edema. For fifteen months she was confined to bed, and had no sexual intercourse with her husband during that time. Menstruation ceased, her mammae became engorged and discharged a serous lactescent fluid, her abdomen progressively enlarged, fetal movements were felt, and as in her former pregnancy she suffered nausea. Under the circumstances her husband quite naturally considered pregnancy impossible; still she insisted she was pregnant, and this belief was

confirmed by a midwife. Her abdomen continued to increase in size, and about eleven months after menstruation ceased she had characteristic labor pains. Three doctors (?) and an accoucheur were present, when they claimed the fetal head presented the husband became convinced that pregnancy existed, and that his wife had been guilty of violating her marriage vows. The supposed fetus was born shortly afterward and proved to be only a mass of hydatids, with no sign of true pregnancy.

VI.

A female had several times been pregnant and again experienced the characteristic signs. Her mammae were engorged with a latescent fluid, she felt belly movements like those of a child, but menstruation regularly continued. Her abdomen progressively increased in size, and between the tenth and eleventh months she experienced what she thought to be labor pains. These false pains ceased after a bath, and with disappearance of the other signs was dissipated the fallacious idea of pregnancy.

VII.

A young girl presented all the characteristic symptoms of pregnancy, and confessed to her parents that she had permitted sexual intercourse. The parents immediately prosecuted the supposed seducer by strenuous legal methods, but when the ninth month came, after the use of several baths, all the signs of pregnancy vanished.

VIII.

An obstetrician was called to see a primipara, aged 28, married one year. She was lying in the usual obstetric position, crying loudly, and pulling hard at a strap fastened to the bedpost. She had partial cessation of the menses, and had complained of tumultuous movements of the child and overflow of milk from the breasts. Examination showed the cervix low down, the os small and circular, and no signs of pregnancy around the uterus. The abdomen was distended by tympanites, and the rectum much dilated with accumulated feces. She was told she was not pregnant, when she became very indignant, triumphantly squeezed latescent fluid from her breasts, and insisting that she could feel movements, went to seek a more sympathetic accoucheur.

IX.

On a child ovariectomy was performed for round celled sarcoma. At the age of seven years she had been raped several times by a boy, in consequence of which she had constant uterine hemorrhage. Shortly after the first coitus her abdomen began to enlarge, the breasts to develop, and the areolæ to darken. In seven months the abdomen pre-

sented the signs of pregnancy, the cervix was soft and patulous, the sound entered three inches and was followed by some hemorrhage. The girl was well developed, the mons was covered with hair, and all the associate symptoms tended to increase the deception.

X.

A girl aged nineteen years suffered from an abdominal tumor for four months, which was pronounced after thorough examination by two medical men to be a gravid uterus. The patient indignantly denied this assertion and the most deplorable family feeling followed. The mistake was not discovered until the lapse of eight months, when an ovarian tumor weighing over a hundred pounds was excised. The error in diagnosis in this case occasioned the most profound grief to a large number of excellent persons.

XI.

A healthy young woman married a physician who was an invalid. They had no children, and separated after having lived together three years. The woman subsequently married a healthy and vigorous man. Five months later her abdomen showed signs of enlargement, and she was overjoyed at the prospect of being pregnant. She fancied that she had all the usual symptoms indicative of pregnancy. Menstruation ceased, and she engaged her family physician for the coming event. After eight months had elapsed the abdomen grew enormously. What was claimed as labor pains a month later was sufficient to summon doctor and nurse to the woman's side. During the physician's examination a severe pain occurred which was followed by a "great gush of water," the abdomen collapsed, and the supposed pregnancy was terminated.

For The American Journal of Urology and Sexology.

WOMAN AND MAN AGAIN

By an American Woman

The other two women chatted gaily over their knitting, but Susan Armstrong sat with folded hands and watched the changing, glowing coals.

"Come now," called Mary. Mary was large and motherly and older by five years than the other two. "Come now be sociable, do. You can't settle the problems of the universe, so be sensible and give up trying. Is it socialism again or some new solution better than we sane, conservative Christian people have to offer? Out with it, you insane, interesting little radical."

"It is not economics this time, although all social problems are related, and I have no solution to offer. No, I really have none

at all, but I know without a shadow of a doubt that this is still a man's world, and no man would put up with what we have to endure."

"Well, I never," exclaimed Ethel, the third woman. Ethel was pretty and married, and was envied by lonely spinsters and unhappy married women alike. Her husband was at this moment at home with the baby in order that Ethel might have a chance for society and fresh air. "I can't see that. I think the men have much the harder lot, poor dear things."

"No, YOU cannot see that. Perhaps I couldn't in your place. Can't you see it, Mary?" and Susan turned to the other unmarried woman.

"Yes, and no," was Mary's reply. "I remember once when I would have given anything to have been a man or rather to have the privileges a man has. I loved a man once, really loved. He was awkward and rather slow. I didn't love him at first, but he was persistent in his visits and attentions, and before I knew it he had wound his way into the secret recesses of my soul. You know I adored my father, but I would have done more, much more for this man. While I was seeing and loving this man, another man came who loved me. He was the embodiment of nobility and strength of character, not handsome but wise and kind and good through and through. He was rich, but although I certainly do like comfort, I hope I am above marrying for money. He asked me to marry him. What could I do? What could any woman do? A woman's love for the man she wishes to marry is the strongest feeling which can grip her. I could not accept the second man, while I cared for the first. I thought the first loved me. He had visited me and given me presents for months. No man ought to do that unless he cares for a woman. I hoped every day he would ask me to marry him. He never did. I refused the second man. It was the only thing I could do. They have both vanished forever from my life. I would marry the second man to-day, if I could. He will never ask me again. I shall die an old maid. I am thirty-six. Yes, when I think of my silent agony of waiting, and I suffer still to-day, I curse the fate which made me a woman.

"What a piker that fellow was!" exclaimed Ethel. Good riddance of bad rubbish, I call it. Now let's get busy and see if we can't rewin your second man. If any one deserves the very best kind of a husband, it's you, Mary. You are the sweetest, most patient, most tactful woman, I know, and that is worth a thousands times more than prettiness."

"Your story exemplifies just what I think," said Susan. "These

two men, both older than you, can find desirable wives to-day, but you can't marry, and you are everything Ethel says and more. Please solve this problem, if you can, I want an answer to the question why every woman who wants to marry, and that is all of us, cannot do so, and cannot choose her husband."

"Well, I will tell you one reason, right off," said Ethel. "This European war has left a superfluity of millions of women. Naturally, some must be left out."

"I have thought of that," rejoined Susan, "and that is one of the reasons that this problem is insoluble to me. I am convinced that according to justice in the very nature of things woman should select and invite her mate. I am convinced that the desire for marriage, even the elemental desire, is as deeply rooted in woman as man, I am convinced that she is not her best physically, emotionally and industrially, if she is compelled for a life-time to forego it. I think that every woman should be allowed to have one mate and one child if she wishes it, and undoubtedly every normal woman does wish this most ardently and insistently."

"Hold on," cried Ethel. "I believe nothing of the sort. You will be declaring for polygamy, the nationalization of women and free love next."

"That is hardly fair," replied Susan. "I think there is no one who believes upon general principle in true love more than I, in a life-long and single attachment. I hope for such a love for myself now, but is there any use in hoping? In all probability I shall be one of the millions of superfluous women. I do not know how other women feel, but I would rather be one of two wives of the very finest kind of man, than not to be a wife at all, or to be married to a man I could not care for or respect. I see as well as you that monogamy is the ideal of the race, but, if diplomats are insane enough to kill off millions of the finest young males, why should the world be insane enough to compell millions of females to live and die unmated and childless? I certainly am not arguing for either the nationalization of women or free love or a permanent establishment of polygamy. Of course I would rather be the only wife of a fine man, who wouldn't, but why hope for that?"

"I think what you say is positively immoral," declared Mary. "I would gladly live and die an old maid rather than give any loophole for polygamy to enter in. If the men are brave enough to give their lives for democracy, we can be brave enough to accept the fate that gives no satisfaction to our deepest and most fundamental cravings."

But Susan came right back at her with: "There is no democracy

for women now, Mary. Don't fool yourself into thinking that there is. A woman is in most cases confronted with three alternatives, only three. Society says 'Be studious and hard working and live in childless and unmated loneliness, fighting constantly your strongest impulses, or, if you do not like that, dress up in gaudy clothes, in some unguarded moment allow your instincts to carry you into sin, and be from henceforth an object of scorn to all mankind, or, if you are not pleased with either of these, most of you can marry some one who chooses you, you can bear more children than your health can stand, satisfy your husband's physical desires when yours are not aroused, be subservient and be deprived of your chance for a congenial occupation.' Nice world, isn't it? A beautiful democracy? What man has a sex-problem equal to that to face?"

"You make me mad, mad, mad," fairly screamed Ethel. "I am happy. I chose my husband. He is not a beast and this is as nice a world as you can make any day. I won't stay to listen to your immoral harangue."

"Yes, you are happy. You have been married six years and have only one child. Both you and the child are the picture of health. You have a modern house, hosts of friends, time to take in all the clubs, all the music, etc., you wish. Your husband is honorable, respected and adores you. You are one woman in fifty, Ethel. Don't forget that.

"But, continued Susan," what is moral and what immoral? It is immoral to compel a woman to bear children if her health, happiness or efficiency suffer. It is immoral to compel any woman to satisfy a man's passions when she has no desire. And may I not say that society is immoral to compel millions of women to go unmated and childless to their graves? Prostitution, enforced spinsterhood and subservient wifeness are all to my mind indications of an immoral society, a society where woman's welfare is not considered of equal value with a man's.

Of course, any change which I might ask would be impossible without woman's deliverance from economic dependence. If the state would recognize that to bear and rear normal children was a service of inestimable value and pay the women for this service, and then permit women when this is over to enter chosen professions on equal terms with men, we would more nearly approach a true democracy for women. Freedom from economic dependence is the only avenue to my mind through which women will achieve a full life. A full life for both men and women demands both marriage and congenial independent work. No society is moral which denies to the majority of women either one."

"Stuff and nonsense," exclaimed Mary. "I don't want economic independence. I am only working now, since I have no husband to support me."

Susan continued as if she had not been interrupted. "I am an entirely chaste woman. I have even kept my lips sacred to the man whom I hoped would be my true mate. My prince charming has not come. In all probability he will never come. What social use does my virginity serve then?"

"It is a good thing the school authorities haven't heard you, Susan," said Ethel. "You wouldn't keep your job five minutes if they did. We know you are hardly responsible, and so take all you say with a lump of salt and a spoonful of charity."

"There are men in this school system who have lost their 'virtue' and they can obtain a desirable marriage any day. A premium is thus put upon the ability the men have of playing the coward and the hypocrite. But I who am entirely chaste might be fired for even saying that I have sex-desires. I am dreadfully afraid that sometime in a moment of passion I might be swept off my feet. I think it a miracle that this does not happen to more of us women, since many men think they are justified in going as far as a woman will let them. But I could never conceive of myself becoming a man's mistress and concealing it. I hate hypocrisy. Everything I do must be open and above board."

"Come now," said Mary, "Have a piece of fudge and forget the troubles of the world for a few minutes."

PROSTITUTION: HOW TO HANDLE IT

As my readers know, I always maintained that the treatment of the prostitute was both stupid and brutal, and that what was needed was a complete change in our attitude towards her. Not until her occupation was considered a necessary and therefore a perfectly legitimate one, and not until she was treated like any other respectable member of the community (as long as she behaved herself in a respectable manner), would the prostitution problem receive intelligent handling, and not until then would we begin to make real progress in the eradication of venereal disease.

We received from our friend, Morrison I. Swift, a copy of a bill and petition which he presented to the Massachusetts Legislature in the session of 1911-12, which will undoubtedly be read with great interest by our readers. We were not aware of Mr. Swift's attitude on the subject. Evidently great minds do run in the same channels—when they do not run in different channels. Mr. Swift's bill and petition follow:

PROSTITUTION—A REMEDY

An Act to Provide for the Establishment and Maintenance of Municipal Homes for Prostitutes. (House Bill 412.)

Sec. 1. Every city containing a population of twenty-five thousand or more, as determined by the latest United States census, shall establish and maintain in an attractive locality within its limits a prostitutes' home, to be called a home for public women, provided with all the conditions needed for residence. It shall contain separate sleeping rooms for each occupant, parlors, halls for music, lectures and other entertainments, classrooms, a gymnasium and a hospital department.

Sec. 2. Every prostitute in the city shall be required to report once each week at this home for physical examination. If found to have contracted a venereal disease, or to be suffering from any other contagious malady, she shall be required to reside in the home for treatment until cured, or shall be placed in a hospital or sanatorium designed for the disease that she has. Those who can afford to pay the cost of board shall do so; the others shall be maintained free of charge. A careful record of the physical condition of every woman examined shall be kept by the medical staff of the institution, which shall be composed of both men and women doctors.

Sec. 3. A competent, permanent staff of visitors shall be organized to investigate all places where prostitutes are to be found, in order to become the friends and advisers of the women, and to obtain a complete census of those who are in the trade and ensure their regular appearance at the home for examination. It shall be made plain to the members of this profession that they are not being hunted, but that the purpose of the state and city is to improve their lot, safeguard their health, provide them with higher forms of happiness, and open the path to a more ennobling life.

Sec. 4. The woman residents of this home shall be treated in every respect with the same courtesy and consideration that would be accorded to them as women college students. Teaching shall be provided free of charge to equip them for other modes of earning a living, and efforts shall be made to induce them to discontinue the prostitute's career. Much attention shall be paid to the social side of life in the home, and the period of residence there shall be used with educational purpose, to bring before the women the attractive phases of life from which most of them have been excluded.

Sec. 5. The work of the home shall be organized as far as possible upon the co-operative basis, in which all residents shall participate to the extent authorized by considerations of health.

Sec. 6. Any woman engaged in the prostitute profession may at

any time voluntarily apply for admission to the home and shall be received, and she shall be permitted to reside in it until she is fitted to earn a living in some other way than by prostitution, and until a suitable position with pay sufficient to live properly has been found for her.

Petition

Prostitution is the product of social conditions which the State permits and encourages and it is therefore the duty of the State to care for the prostitutes. Prostitution like crime is the child of poverty and the slums. Poverty is preventable and the slums are removable so that in sanctioning their existence the State becomes the real parent and nurse of crime and prostitution. The prostitute enters and pursues her trade because society renders it so extremely difficult, often impossible, for a girl to earn a decent living by work. Since society forces this life upon her the prostitute is as respectable as any other woman that earns her living in what ever way, and should be treated with the same consideration, instead of being shamefully hounded as an outcast. She performs a function required of her by society; being driven to that function by forces which society does not see fit to abate although amply able to do so, she stands upon a par with any honored official of the State.

For this reason a new attitude free from stigma must be adopted toward her by the public authorities, based upon recognizing her mode of life as a necessitated bread-winning trade; the injustice of present public censure is seen when we consider that the greater part of the unfortunate prostitute army is recruited from the daughters of poor working families and from orphan girls without means of support.

Prostitution is a trade fraught with the utmost danger to health and life, almost invariably resulting in diseases more loathsome and terrible than the hideous phossy jaw of the match industry, from which for the benefit of the rich manufacturers workers were so long left wholly unprotected. Since the Commonwealth ordains the practice of this prostitute trade its duty is to protect and restore as far as can be done the health of those who engage in it, to surround them with comfort and care, and to assist those upon whom its horrible results have fallen, as well as the others, to leave it for a less fatal career.

Further, the measure proposed aims at the preservation of public health. Facts must be faced. The newer scientific knowledge of gonorrhoea has disclosed that its ravages are profound and terrible to a degree before unsuspected, and in total effect upon the people probably far worse than those of syphilis. The prostitute is a distributing station for these plagues which devastate the vitality of the nation's men and are conveyed to their innocent wives, often braking up family life and cursing children for two generations. It is time to seriously

grapple with this enormous evil by legislation. The investigation and treatment prescribed by this bill would greatly diminish the prevalence of these diseases and their deadly extension through the community.

Its enactment into law is therefore requested.

For The American Journal of Urology and Sexology.

THE TRUE STORY OF A BREAST FETISHIST

By Dr. Lionel Everett

Paul Shad married at the age of twenty-two. His wife was a well sexed, well built, pretty girl of twenty, and their life together gave every promise of happiness.

Shad loved his wife very devotedly, but she noticed that at times his affection seemed all physical. He was by nature a very passionate man and demanded sexual gratification more frequently than Mrs. Shad really cared for it.

The most remarkable feature about Mrs. Shad's remarkable figure was her bust; her breasts were wonderfully beautiful, artistically or sexually considered; and it so happened (or was it a part of her attraction for him?) that Paul Shad's particular fetish was this very mark of the full-blown woman.

Now this would seem to be just as it should be; vulgarly stated, she had just what he admired and wanted her to have; she was his wife and he had the right to enjoy himself to the point of satiety if he chose.

But Shad overdid it, and his worship of beautiful breasts became an obsession. The time came when the marriage embrace between him and his wife amounted to nothing more than caresses for that one idolized part of her body. Intercourse was now a rare occurrence, but Mrs. Shad adjusted her views to his, tried to believe that Paul always knew best, and did her part in every way as a good and faithful wife.

But unfortunately such manias are progressive; few indeed are they who can draw a definite line for their indulgence and stick to it. Shad "worked out the gold mine" at home; he admitted that there could be no more beautiful breasts than his wife's; but somehow the "exploration" bug persisted in buzzing, and Paul could not remain deaf. Even though other women could not compare to Mrs. Shad, their charms were *new*, new to him, at least.

We all know the strength of novelty as an element of attraction, and it is at its strongest in matters of sex. Practically, all men have a broad vein of the polygamous in them; true, men should, and some men do, control it; but it is there. Shad was no exception. He had now come so completely under the domination of his one all-absorbing passion that he seemed never to see anything in women he met but

breasts; they were interesting or not, according to their bust development.

Now Paul was not crazy; he knew he was making a fool of himself, but he kept resolving to "cut it all out" soon, next week, next month, the first of the year, etc. Meantime, he would "scout around" "a little and see if it were possible that other women could be as attractive, in his chosen direction, as Mrs. Shad.

Then a very unfortunate thing happened—unfortunate for Shad's immediate future: A woman crossed his path who "out-classed" his wife completely, in a physical way. Shad went crazy then—or nearly so. He spent money, time and energy developing a degree of intimacy that would permit of his "fondling" the new prize.

The "said prize" was nearly as far below the moral average as above the physical, and when she learned exactly what the "lunatic," as she considered Shad, desired, she proceeded to tax him well for his enjoyments.

Shad lived in a dream for two months; then he found out the difference between a wife and a mistress. His money gave out, and his "Venus" turned him down coldly and decisively.

But Paul had learned that his wife had one equal; he had found her so readily there must be many more! That was the unfortunate part, that Venus Number Two had been so ready at hand.

Three miserable years dragged by. Shad was not satisfied at home. Mrs. Shad was still a sweet and dutiful wife—even more attractive to everyone but Paul; but the husband was "hunting," constantly hunting, for a higher mark of perfection.

But he never found it; the two women whom he had loved for their perfection of figure were the only ones he was destined ever to know, with the same satisfaction. He searched in vain for years. True, he met many apparently perfect women; but most of these were as far from his approach as could be imagined, and those who did, for money or flattery, submit to his "examination" fell so far short of his ideals that the connoisseur sickened with disgust. He had made one discovery, he thought it a great one, when he found that his wife did not possess a monopoly on perfect breasts; but an infinitely greater discovery awaited poor Paul Shad!

How much of all this did Mrs. Shad know? A good deal more than Paul imagined. Not that she knew concretely of his "doings" with other women; but she had sufficient evidence, together with woman's intuition in such matters, to appreciate that Paul was not the Paul of yore.

How she longed for the happy days of their first two years together! Is there in the whole category of human woes a more

poignant pain than a wife's when she feels that the man of her choice, her god to whom she has given her all, is slipping from her? We men always have an outlet, we can "get away from it" somehow; we can get drunk—or used to could—if so inclined. But the woman is of different disposition—it means everything to her, this game of marriage; and she is so bound by Convention's distorted edicts that man's misdemeanor is, in her, a *crime*. Verily, a woman *does* take a chance when she marries.

Where many women would have raved Mrs. Shad grieved in silence. She wept in her heart, but always had a smile for the man she had promised to "love, cherish and obey." She worked like a horse to help him recoup financial losses (supposedly incurred by business mistakes but really resulting from his relations with other women); she never complained, but constantly encouraged him to better effort and loftier aims. In fact, Helen Shad was one woman in a thousand, a wife that any man in normal condition would fight, bleed and die for.

But Shad was not in a normal condition. By nature an extremist, he had thrown his whole heart into the pursuit of his passion, just as he would have done on something of an opposite nature had he become vitally interested in it. There are people who know no half-way measures; they are wholly positive or entirely negative, never conservative in anything; and Paul Shad was one of these.

When she could stand no more, with a bursting heart, Helen took her trouble to her mother. On the strength of sudden prosperity, the old folks were preparing for an extended tour through Europe, and Mrs. Moore, Helen's mother, was quick to see the advantage of taking the daughter along.

It took reason, entreaty and command to win over Mrs. Shad. To her, it seemed a breach of faith to leave Paul. But the feasibility of Mrs. Moore's scheme was undeniable, and the young woman finally yielded.

Gone! It seemed impossible to Shad, so constantly had she been with him. He knew he would miss her, but couldn't he "have a time!" He planned for one big debauch; he would have all the pleasure he could crowd into the time she was gone, then straightened up for good when she returned. For the first fortnight he enjoyed himself—in a way, but not as he had expected to. There were so many things formerly done for him by Helen that no one else seemed able to do.

By the end of the first month he missed her to an extent that surprised him beyond expression. He began to think more of her and her return than of anything else, not excepting his pet passion.

As the weeks went by her letters came less and less frequently, and seemed steadily to grow colder. At the end of three months, Paul was well-nigh distracted. He wrote three or four times to her once, implored and commanded her to come home. Bitterly, he remembered how indifferently, even cruelly, he had treated her. How hollow seemed every pleasure now! None of the things, good or evil, that had given him pleasure held the slightest charm for him now. His constant dread was that his wife never would return, that she was done with him; perhaps now in love with another!

Misfortune is often educational. Shad had a psychological study in himself. He noted that the memory of his wife's physical charm played only a minor part in his yearning for her. It was Helen, Helen as a woman, *wife*, her every trait, fault and virtue, that he wanted. He caught himself longing for her warm, luscious kisses more than for a sight of the perfect bust. Why? Because the kiss had been a mutual pleasure, partly *her* pleasure. The man now realized that he had been the slave of a certain form of selfishness, and he swore never again to make the mistakes of the past. He had made another discovery, one that comes to some men too late—that there is nothing in a man's life that can fully take the place of a good wife, and that a woman is more than a beautiful toy for man's gratification.

Mrs. Moore's scheme had won, and when she was satisfied of this she permitted the homesick Helen to return. Shad made good his self-imposed vows, even after he learned from his wife that she had been playing a part; he "went straight" from that time.

DANGERS OF DILATATION DURING GONORRHEA

Dr. Mavet (Tr. Urol. Congr., Paris, Oct. 7-8, 1918, in J. of Urol., Feb., 1919), insists upon the dangers of dilatation during the course of gonorrhoea. He opposes the inexact and dangerous assertion that the treatment of gonorrhoea is ended only when dilatation has been performed. Gonorrhoea tends to a spontaneous cure, especially if all traumatiom to the canal is avoided. Dilatation is to be recommended only in cases where chronic foci of infection are present in which case it should be localized at these points.

Drs. Janet, Pillet and Noguès favor the opinions expressed by Dr. Minet concerning the dangers of dilatations and in general the introduction of any instrument into an acutely infected urethra.

Abstracts and Gleanings

MONOGAMY

Sociologists have been accustomed to say that monogamy was gradually developed out of promiscuity. This was mere speculation, and Professor Westermarck and other recent authorities rightly dissent. The institution is older than humanity. We find monogamic family life among the anthropoid apes and amongst the lowest peoples, which represent early man; and many writers on prehistoric man now content that we find him passing from family to social life, not in the reverse way. When the last Ice Age forced men to live in caves, and the scattered families clung together and formed large social groups, the family life was modified, and few of the higher tribes maintained the primitive form. Réclus tells of a Khornd who, on hearing of the monogamous life of the wild Veddhas of Ceylon, exclaimed in disgust: "They live like the apes." . . .

None of the great civilizations of the past entertained the idea of indissoluble marriage. . . . I have read most of the literature of the Roman Imperial period and have found that the greater part of the statements made about it by clerical moralists are rubbish. Every serious student knows that it was precisely the more rigid and intolerable earlier form of Roman marriage (the *confarreatio*) which led to laxity in the Early Empire; that the Roman lawyers of the first and second centuries, who relaxed marriage, were among the most conscientious that the legal world has ever produced, and that . . . we have the solid testimony of such documents as the "Letters" of Symmachus and the instructive "Saturnalia" of Macrobius to show that the family life of the pagans was generally healthy, sober, and harmonious. There is not a particle of proof that Roman society suffered because of the facility of divorce, or generally abused this facility.—JOSEPH McCABE: "The Tyranny of Shams."

LOVING TO DEATH

One, William Custer, of New Haven, Conn., arrested at South River, N. Y., a few months ago, on a charge of deserting his wife, pleaded effectively in the court that his wife was "loving him to death." There must be many subtle and complex causes, psychologic, social and economic, for the evident and growing objection of the male to becoming the recipient of a woman's *grande passion*. The only types of manhood who honestly hanker for the experience are: the adolescent, the paranoiac and the unlovable. Take the ordinary seasoned male person, especially when uncommonly attractive or distinguished, and it will be found that he is so closely pursued by the

ubiquitous Anthropolatress or Aphrodisiac, that sooner or later, there is aroused in his nature the *horror feminae* of decadents, sages, and priests.—MARIAN COX: "The Dry Rot of Society."

LOVE SUICIDES IN JAPAN

Falling in love at first sight is less common in Japan than in the West; partly because of the peculiar constitution of Eastern society, and partly because much sorrow is prevented by early marriages which parents arrange. Love suicides, on the other hand, are not infrequent; but they have the peculiarity of being nearly always double. . . . The love in such a tragedy may have evolved suddenly out of the most innocent and natural boy-and-girl friendship, and may have a history dating back to the childhood of the victims. But even then there remains a very curious difference between a Western double suicide for love and a Japanese joshi. The Oriental suicide is not a result of a blind, quick frenzy of pain. It is not only cool and methodical: it is sacramental. It involves a marriage of which the certificate is death. The twain pledge themselves to each other in the presence of the gods, write their farewell letters, and die. No pledge can be more profoundly sacred than this. And therefore, if it should happen that by sudden outside interference and by medical skill, one of the pair is snatched from death, that one is bound by the most solemn obligation of love and honor to cast away life at the first possible opportunity. . . . It were better to commit any crime of violence punishable with half a hundred years of State prison than to become known as a man who, after pledging his faith to die with a girl, had left her to travel to the Meido alone. The woman who should fail might be partially forgiven; but the man who survived a joshi through interference, and allowed himself to live on because his purpose was once frustrated, would be regarded all his mortal days as a perjurer, a murderer, a bestial coward, a disgrace to human nature.—LAFKADIO HEARN: "Out of the East."

OF A PROMISE BROKEN

or

THE GHASTLY REVENGE OF A WOMAN

"I am not afraid to die," said the dying wife; "there is only one thing that troubles me now. I wish that I could know who will take my place in this house."

"My dear one," answered the sorrowing husband, "nobody shall ever take your place in my home. I will never, never marry again."

At the time that he said this he was speaking out of his heart;

for he loved the woman whom he was about to lose.

"On the faith of a Samurai?" she questioned, with a feeble smile.

"On the faith of a Samurai," he responded, stroking the pale thin face.

"Then my dear one," she said, "you will let me be buried in the garden,—will you not? Near those plum-trees that we planted at the further end? I wanted long ago to ask this; but I thought that if you were to marry again, you would not like to have my grave so near you. Now you have promised that no other woman shall take my place;—so I need not hesitate to speak of my wish. I want so much to be buried in the garden! I think that in the garden I should some time hear your voice, and that I should be able to see the flowers in the spring."

"It shall be as you wish," he answered. "But do not now speak of burial; you are not so ill that we have lost all hope."

"I have," she returned; "I shall die this morning. But you will bury me in the garden?"

"Yes," he said, "under the shade of the plum-trees that we planted; and you shall have a beautiful tomb there."

"And will you give me a little bell?"

"Bell —?"

"Yes: I want you to put a little bell in the coffin,—such a bell as the Buddhist pilgrims carry. Shall I have it?"

"You shall have the little bell,—and anything else that you wish."

"I do not wish for anything else," she said. "My dear one, you have been very good to me always. Now I can die happy."

Then she closed her eyes and died—as easily as a tired child falls asleep. She looked beautiful when she was dead; and there was a smile upon her face.

She was buried in the garden, under the shade of the tree that she loved; and a small bell was buried with her. Above the grave way erected a handsome monument, decorated with the family crest.

Within a twelve-month after the death of his wife, the relatives and friends of the samurai began to insist that he should marry again.

"You are still a young man," they said, "and an only son; and you have no children. It is the duty of a samurai to marry. If you die childless, who will there be to take the offerings and to remember the ancestors?"

By many such representations he was at last persuaded to marry again. The bride was only seventy years old; and he found that he could love her dearly, notwithstanding the dumb reproach of the tomb in the garden.

Nothing took place to disturb the happiness of the young wife until the seventh day after the wedding, when her husband was ordered to undertake certain duties requiring his presence at the castle by night. On the first evening that he was obliged to leave her alone, she felt uneasy in a way that she could not explain,—vaguely afraid without knowing why. When she went to bed she could not sleep. There was a strange oppression in the air,—an indefinable heaviness like that which sometimes precedes the coming of a storm.

About the Hour of the Ox she heard, outside in the night, the clanging of a bell,—a Buddhist pilgrim's bell;—and she wondered what pilgrim could be passing thru the samurai quarter at such a time. Presently, after a pause, the bell sounded much nearer. Evidently the pilgrim was approaching the house;—but why approaching from the rear, where no road was? Suddenly the dogs began to whine and howl in an unusual and horrible way;—and a fear came upon her like the fear of dreams. That ringing was certainly in the garden. She tried to get up to waken a servant. But she found that she could not rise, could not move, could not call. And nearer, and still more near, came the clang of the bell; and oh how the dogs howled! Then, lightly as a shadow steals, there glided into the room a Woman—though every door stood fast, and every screen unmoved,—a Woman robed in a grave-robe, and carrying a pilgrim's bell. Eyeless she came,—because she had long been dead;—and her loosened hair streamed down about her face;—and she looked without eyes thru the tangle of it, and spoke without a tongue:

“Not in this house,—not in this house shall you stay! Here I am mistress still. You shall go; and you shall tell to no one the reason of your going. If you tell Him, I will tear you into pieces!”

So speaking, the haunter vanished. The bride became senseless with fear. Until the dawn she so remained.

Nevertheless, in the cheery light of day, she doubted the reality of what she had seen and heard. The memory of the warning still weighed upon her so heavily that she did not dare to speak of the vision, either to her husband or to anyone else; but she was almost able to persuade herself that she had only dreamed an ugly dream, which had made her ill.

On the following night, however, she could not doubt. Again, at the Hour of the Ox, the dogs began to howl and whine; again the bell resounded,—approaching slowly from the garden; again the listener vainly strove to rise and call; again the dead came into the room, and hissed:

“You shall go; and you shall tell to no one why you must go! If you even whisper it to Him I will tear you in pieces!”

This time the haunter came close to the couch, and bent, and muttered, and moved above it.

Next morning, when the samurai returned from the castle, his young wife prostrated herself before him in supplication:

"I beseech you," she said, "to pardon my ingratitude and my great rudeness in thus addressing you; but I want to go home. I want to go away at once."

"Are you not happy here?" he asked in sincere surprise. "Has any one dared to be unkind to you during my absence?"

"It is not that," she answered sobbing. "Everybody has been only good to me. But I cannot continue to be your wife; I must go away."

"My dear," he exclaimed in great astonishment, "it is very painful to know that you have had any cause for unhappiness in this house. But I cannot even imagine why you should want to go away—unless somebody has been very unkind to you. Surely you do not mean that you want for a divorce?"

She responded, trembling and weeping,—

"If you do not give me a divorce, I shall die!"

He remained for a little while silent,—vainly trying to think of some cause for this amazing declaration. Then, without betraying any emotion, he made answer:

"To send you back to your people, without any fault on your part, would seem a shameful act. If you will tell me a good reason for your wish,—any reason that will enable me to explain matters honorably,—I can write you a divorce. But unless you give me a reason, a good reason, I will not divorce you, for the honor of our house must be kept above reproach."

And then she felt obliged to speak; and she told him everything,—adding in agony of terror:

"Now that I have let you know, she will kill me! She will kill me!"

Although a brave man, and little inclined to believe in phantoms, the samurai was more than startled for the moment. But a simple and natural explanation soon presented itself to his mind.

"My dear," he said, "you are now very nervous; and I fear that someone has been telling you foolish stories. I cannot give you a divorce merely because you have had a bad dream in this house. But I am very sorry indeed that you should have been suffering such a way during my absence. Tonight, also, I must be at the castle; but you shall not be alone. I will order two of the retainers to keep watch in your room; and you will be able to sleep in peace. They are good men; and they will take all possible care of you."

Then he spoke to her so considerately and so affectionately that she became almost ashamed of her terrors, and resolved to remain in the house.

The two retainers left in charge of the young wife were big, brave, simple-hearted men,—experienced guardians of women and children. They told the bride pleasant stories to keep her cheerful. She talked with them a long time, laughed at their good-humored fun, and almost forgot her fears. When at last she lay down to sleep, the men-at-arms took their places in a corner of the room, behind a screen, and began a game of draughts, speaking only in whisper, that she might not be disturbed. She slept like an infant.

But again at the Hour of the Ox she awoke with a moan of terror,—for she heard the bell!

It was already near, and was coming nearer. She started up; she screamed;—but in the room there was no stir,—only a silence as of death—a silence growing,—a silence thickening. She rushed to the men-at-arms; they sat before their checker-table, motionless, each staring at the other with fixed eyes. She shrieked to them; she shook them; they remained as if frozen.

Afterwards they said they had heard the bell,—heard also the cry of the bride,—even felt her to try to shake them into wakefulness; and that, nevertheless, they had not been able to move or speak, from the same moment they had ceased to hear or to see: a black sleep had seized upon them.

* * *

Entering his bridal-chamber at dawn, the samurai beheld, by the light of a dying lamp, the headless body of his young wife, lying in a pool of blood. Still squatting before their unfinished game, the two retainers slept. At their master's cry they sprang up, and stupidly stared at the horror on the floor.

The head was nowhere to be seen; and the hideous wound showed that it had not been cut off, but *torn off*.

A trail of blood led from the chamber to an angle of the outer gallery, where the storm-doors appeared to have been riven apart. The three men followed that trail into the garden, over reaches of grass, over spaces of sand, along the bank of an iris-bordered pond, under heavy shadowings of cedar and bamboo. And suddenly, at a turn, they found themselves face to face with a nightmare-thing that chattered like a bat: the figure of the long-buried woman, erect before her tomb, in one hand clutching a bell, in the other the dripping head. For a moment the three stood numbed. Then one of the men-at-arms, uttering a Buddhist invocation, drew and struck at the shape. Instantly it crumbled down upon the soil, an empty scatter-

ing of grave-rags, bones, and hair; and the bell rolled clanking out of the ruin. But the fleshless right hand, though parted from the wrist, still writhed; and its fingers still gripped at the bleeding head, and tore and mangled, as the claws of the yellow crab cling fast to a fallen fruit.

* * *

“That is a wicked story,” I said to the friend who had related it. “The vengeance of the dead—if taken at all—should have been taken upon the man.”

“Men think so,” he made answer, but that is not the way that a woman feels.”

He was right.—LAFCADIO HEARN.

BIRTH CUSTOMS AMONG THE LAPLANDERS

The Laplanders consider sterility as something disgraceful, their women, however, are not very fertile, and six children in a family is of rare occurrence. Births are, as a rule, easy and it is customary that after delivery the woman drinks whale oil. The new-born child is at once bathed in snow and then thrown into hot water in order to harden the child to withstand the cold. As the Laplanders have no linen, there are no swaddling-clothes. The children are simply put into cradles made of hollowed-out tree trunks the inside of which is lined with fine soft moss. If the child is a boy, arms are placed over its cradle; if a girl, household utensils.

In Lapland a father does not trouble about giving a dowry to a child that is going to marry; at its birth every child receives as its property a female reindeer the products of which belong to the child without losing thereby any of its inheritance rights. If the father is rich the child receives a similar gift at the appearance of its first tooth.

BIRTH CUSTOMS AMONG THE KAMTSCHATKINS

The women of the Kamtschatkans are not very fertile, but confinements are easy. The birth of an infant gives occasion for the rejoicing of the whole family. As soon as the woman feels the first pangs of childbirth the father calls the whole village to his house where everyone, whatever his sex or age, runs around the bed of the patient to watch her confinement. When the child is born it is passed from hand to hand, examined and caressed, and everybody congratulates the father and the mother.

The Kamtschatkans have the barbarous custom that when twins are born one of them is left to perish.

A new-born child is placed in a cradle which is filled with tow. Sterile women eat spiders in the hope to get fertile.

BIRTH CUSTOMS AMONG THE SAMOYEDS

Among the Samoyeds girls are held in such a contempt that at birth they do not receive names.

They are very jealous and if a confinement is very painful the husband gives himself up to all sorts of suspicions, imagining the sufferings his wife endures are the just punishment for conjugal infidelity. For this reason the Samoyed women endeavor to preserve the greatest calm during delivery. From this fact travellers have drawn the conclusion that childbirth among them is painless.—

A STRANGE BELIEF OF THE MALAYS

The Malays believe that during confinement women often give birth to a young crocodile, the twin of the infant; they imagine that the midwife receives this animal with great care, carries it to the river and puts it into the water. The family in which such a birth is supposed to have occurred, carry regularly food to the river for their amphibian relations and the twin, during his whole life, goes there at certain times to fulfill his fraternal duties. One believes that if the twin failed in the performance of this act he would be stricken with disease and death.

This belief seems to have originated in the Islands of Celebes and Bouton where several families feed crocodiles in their houses; whatever the cause may be, this belief is current among the natives of the Oriental Islands as far as Timor and Ceram, and in the West as far as Java and Sumatra.

Those twin crocodiles are called Sudaras.

The Bougis, the Macassars and the Betons are so firmly convinced of having crocodile relations in the rivers of their country that in commemoration of them they hold periodic ceremonies. In troops they sail on a ship which is furnished with a large quantity of provisions and all kinds of music; they alternately sing and weep; everyone invokes his relatives until a crocodile appears; then the music stops, and the people throw the provisions with betel and tobacco into the water. By these homages done to the Species they hope to make themselves agreeable to the individuals who are their relatives and that if the latter accept these general offers they will not be obliged to address them in particular.—From the Travels of Captain Cook.

THE FEMINIST MOVEMENT

The nineteenth century found woman in a position far lower than that she had occupied at Rome seventeen centuries before—far lower, indeed, than she had occupied during (except for two brief

periods) the many thousands of years of the history of civilization. It was quite inevitable that a movement for her emancipation and uplifting should find a place among the great reforms initiated in the last century. To conceive this movement as a semi-hysterical rebellion against the settled usage of the race is merely to betray a crass ignorance of history. . . . The undisputed historical truth is that woman had been comparatively free and respected during the greater part of the civilized period; that, when the early civilizations of Greece and Rome had placed her in subjection for a few centuries she, at the beginning of the Christian era, rebelled and won her emancipation; and that the later period of subjection was merely due to the incorporation in the Christian religion of the primitive and crude ideal of a polygamous Arab tribe. Against this intolerable superstition modern civilization has rebelled, and we are in the midst of a far deeper discussion of woman's nature and position than ever occurred before.—JOSEPH McCABE: "The Tyranny of Shams."

A WORLDLY WOMAN.

HERE IS A BEAUTIFUL LITTLE STORY

Buddha proceeded with a great number of disciples to Vaishali, and he stayed at the grove of the courtesan Ambapali.

Now the courtesan Ambapali heard that the Buddha had arrived and was staying at her mango grove; and she went in a carriage as far as the ground was passable for carriages, and there she alighted. Thence proceeding on foot to the place where the Buddha was, she took her seat respectfully on one side. As a prudent woman goes forth to perform her religious duties, so she appeared in a simple dress without any ornaments, yet beautiful to look upon.

And Buddha thought to himself: "This woman moves in worldly circles and is a favorite of kings and princes; yet her heart is composed and quiet. Young in years, rich, surrounded by pleasures, she is thoughtful and steadfast. This, indeed, is rare in the world. Women, as a rule, are scant in wisdom and deeply immersed in vanity; but she, although living in luxury, has acquired the wisdom of a master, taking delight in piety, and able to receive the truth in its completeness."

When she was seated, Buddha instructed, aroused, and gladdened her with religious discourse.

As she listened to the law, her face brightened with delight. Then she rose and said to the Buddha: "May the Blessed One do me the honor of taking his meal, together with the disciples, at my house tomorrow?" And Buddha gave, by silence, his consent.

Now, the Licchavi, a wealthy family of princely descent, hear-

ing that the Buddha had arrived at Vaishali and was staying at Ambapali's grove, mounted their magnificent carriages and proceeded with their retinue to the place where the Buddha was. And the Licchavi were gorgeously dressed in bright colors and decorated with costly jewels.

And Ambapali drove up against the young Licchavi, axle to axle, wheel to wheel, and yoke to yoke, and the Licchavi said to Ambapali, the courtesan: "How is it, Ambapali, that you drive up against us thus?"

"My lords," said she, "I have just invited the Buddha and his disciples for their tomorrow's meal."

And the princes replied: "Ambapali! give up this meal to us for a hundred thousand."

"My Lord, were you to offer all Vaishali with its subject territory, I would not give up so great an honor!"

Then the Licchavi went on to Ambapali's grove.

And when they had driven as far as the ground was passable for carriages, the Licchavi alighted and went on foot to the place where the Buddha was, taking their seats respectfully by his side. And when they were thus seated, Buddha instructed, roused, and gladdened them with religious discourse.

Then they addressed the Buddha and said: "May the Blessed One do us the honor of taking his meal, together with the disciples, at our palace tomorrow?"

"O Licchavi," said Buddha, "I have promised to dine tomorrow with Ambapali, the courtesan."

Then the Licchavi, expressing their approval of the words of the Buddha, arose from their seats and bowed down before the Blessed One, and, keeping him on their right as they passed him, they departed thence; but when they came home, they cast up their hands, saying: "A worldly woman has outdone us; we have been left behind by a frivolous girl!"

And at the end of the night Ambapali, the courtesan, made ready in her mansion sweet rice and cakes, and announced through a messenger the time to the Buddha, saying: "The hour, Lord, has come, and the meal is ready!"

And Buddha robed himself early in the morning, took his bowl, and went with the disciples to the place where Ambapali's dwelling-house was; and when they had come there they seated themselves on the seats prepared for them.

And Ambapali, the courtesan, set the sweet rice and cakes before the disciples, with the Buddha at their head, and waited upon them till they refused to take more.

And when Buddha had finished his meal, the courtesan had a low stool brought, and sat down at his side, and addressed the Blessed One, and said: "Lord, I present this mansion to the order of the disciples, of which Buddha is the chief."

And the Blessed One accepted the gift; and after instructing, rousing, and gladdening her with religious edification, he rose from his seat and departed thence.—From the Mahaparinibbana Suttanta, and the Fo-Sho-Hing-Tsan-King.

CHASTITY BELTS

The most degrading example of the subjection of the wife is to be seen in the use of the so-called "chastity belts" of the Middle Ages—metal frames which were fastened with padlock and key about the waist and pelvis of the wife by the husband, to prevent her from any chance of having illicit intercourse with some other man. These belts or harnesses were in use as late as a century or two ago, and many of them are still shown in European museums.

It is related that during the crusades, a German Emperor had a blacksmith rivet an iron frame on his wife, the queen, to insure her chastity until he would return from the campaign against the Saracens.

Some authors state that mothers in primitive communities in Europe still safeguard their daughters in a similar manner.

In Oriental harems, when husbands permit a wife or odalisque to visit a friend and they have no eunuch slave to send with them as a guard, they fasten an arrangement on them which consists of a belt that goes about the waist, to the back of this is attached an iron or leather band that passes through a hole in a round wooden stick about four or five inches from one end; this end of the stick is pushed into the vagina and the band is brought up in front, tightly drawn up and locked to the belt so that the wood cannot be removed from the vagina. The lower end of the wood extends to the knees, so that the woman is uncomfortably reminded that she belongs to her husband or master.

A similar idea, but not so brutally expressed, was the custom of the Roman unmarried women of wearing the *zona virginalis*, a belt or girdle worn about the loins or abdomen to indicate the limit to which the abdomen might expand in a virgin; on the marriage day this girdle was loosened or removed by the husband to indicate a permission that the abdomen could now enlarge in pregnancy.—From O. A. WALL: "Sex and Sex Worship."

HOMOSEXUALITY AMONG WOMEN

The fact that homosexuality has been much more frequently noticed in men than in women does not imply that the latter are less addicted to it. For various reasons the sexual abnormalities of women have attracted much less attention, and moral opinion has generally taken little notice of them. From Greek antiquity we hear of "Lesbian" love. Among the American aborigines there are not only men who behave like women, but women who behave like men. Thus in certain Brazilian tribes women are found who abstain from every womanly occupation and imitate the men in everything, who wear their hair in a masculine fashion, who go to war with a bow and arrows, who hunt together with the men, and who would rather allow themselves to be killed than have sexual relations with a man. Each of these women has a woman who serves her and to whom she is said to be married; they live together as husband and wife.

Homosexual practices are said to be common among Hottentot and Herero women. In Zanzibar there are women who wear men's clothes in private, show a preference for masculine occupations, and seek sexual satisfaction among women who have the same inclination, or else among normal women who are won over by presents or other means.

In Egyptian harems every woman is said to have a "friend." In Bali homosexuality is almost as common among women as among men, though it is exercised more secretly; and the same seems to be the case in India.—WESTERMARCK: "The Origin and Development of Moral Ideas."

 THE FATE OF ST. KILIAN

What befell St. Kilian in the 7th century is not without interest and significance in the 20th, especially as women are coming to be more and more the ruling sex. His tragic fate carries with it a subtle warning to those of the male sex who may harbor the dangerous and desperate idea of revolting against female domination. Nowhere ought the story of St. Kilian's death to be more widely appreciated than in the United States, where a wife may, with impunity, kill her husband, a mistress her lover, or, in general, any woman any man.

St. Kilian was Bishop of Wuerzburg, although a native of Ireland. He was one of the zealous Irish missionaries who brought Christianity to the Germanic nations. As a young man he took up the monastic life and his zeal decided to make a pilgrimage to Rome. He and two companions, Colman and Donatus, traveled through Thuringia on their way to the Eternal City, and determined to attempt the conversion of the natives. For this they obtained the

sanction of the Pope in 687. On their return to Thuringia they converted Duke Gosbert and many of his subjects. Kilian and his fellow-missionaries succeeded well until they declared invalid the marriage of Gosbert to Geilana, his brother's widow. On this account Gosbert was induced to separate from Geilana. The consequence was fatal for Kilian. During Gosbert's absence Geilana instigated the murder of Kilian and his two associates.

The fate of the Irish missionary emphasizes how dangerous a woman is when she is thwarted in her desire to have the man of her heart. Modern experience amply proves how deadly she is when she wishes to be rid of a husband she no longer loves. Whether in her efforts to keep a man or in ridding herself of him, if opposed, woman is equally dangerous. She represents primitive life-forces in their ruthless operation. Material for a tragic masterpiece in opera or drama is in this story of St. Kilian.—LECTOR.

CASE OF A WOMAN DELIVERING HERSELF WITH A FORCEPS

G. J. Witkowski (*Anecdotes and Curiosités Historiques sur les Accouchements*), cites Dr. Roussel, of Geneva, who has recorded the following case:

While on a trip in the country, Dr. Roussel was asked by a peasant to deliver his wife who was in labor for the last two days. The writer had hurt his right arm and could hardly use his hand. He has left his tractor in the city and had only an old nearly straight forceps in his satchel.

The parturient woman was a robust primipara, 41 years old. The head was engaged at the superior strait; the bag of water had been broken by a midwife who the night before had given two packages of spurred rye.

The writer applied the forceps with great difficulty and pains in his right arm; he wanted the husband to pull at the band which he had drawn through the apertures of the forceps. But in an instant the man fainted. The midwife was absent and nobody was willing to lend a hand, and the doctor got quite embarrassed when the woman who wanted to be delivered by all means, cried: "Oh, if I only could, I would pull the iron and be soon delivered of the child." The doctor, thinking that this might perhaps do, asked for a rope the middle of which he fastened to the band drawn through the apertures of the forceps and swung it around the iron bar at the foot of the bed in the manner of a pulley, and then he put the end of the rope in the hands of the patient. She began to pull—at first hesitatingly, and then sliding along the mattress her feet encountering the iron bar at the foot of the bed and supporting themselves against same.

Taking up courage and soon perceiving some progress she commenced to pull with all the might of her arms and legs; the writer was obliged to restrain her zeal. He noticed that she tried instinctively to pull in the sense of the line of least resistance and the most convenient way, that is to say, along the axis of the pelvis. At first, when the head was still at the superior strait, the body of the woman was stretched out on the bed and her pelvis was raised in a manner that the line of the traction was directed backward. When the head was in the excavation the woman was resting on the bed with her legs spread wide asunder and her feet solidly braced against the foot of the bed. Towards the end, when the head appeared at the vulva, the woman was almost in a sitting posture on the bed, bent forward, so as to bring the line of traction as much as possible forward and upward.

The writer did nothing besides holding the arms of the forceps, supporting the perineum and trying to quell the eagerness of the parturient woman. After seven or eight minutes of a most vigorous pull the child came forth. It was asphyxiated but revived under the care of the doctor.

The results of this singular delivery were as simple as they were natural.

On the writer's arrival the woman cried terribly at every attack of pain; from the moment she held the ropes in her hand she did not utter a single complaint; at each uterine contraction she raised herself, clung to the rope and breathlessly pulled with all her might.

She declared she had not felt any more pains but only the instinctive irresistible desire to work, to pull and to finish her difficult delivery. She said if she should ever be with another child she wouldn't wait for an instant but would deliver herself in the same manner.

A CASE OF URINARY INCONTINENCE CAUSED BY VESICAL CALCULI

Dr. Reynès (Tr. Urol. Congr., Paris, Oct. 7,8, '18: J. of Urol., Feb., 1919), reports the case of a soldier aged thirty from whom two vesical calculi, weighing 130 grams, were removed. This patient had had symptoms for twenty years which had exempted him from military service. During the war he was sent into the army as an artillery observer but was soon discharged with the diagnosis of incontinence. In reality he had paradoxical incontinence, the calculus having almost completely obstructed the vesical neck. This patient had been accused repeatedly of malingering and threatened with military discipline.

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THE CONJUGAL KNOT AND DIVORCE

By Grete Meisel-Hess

I.

"Think first before you tie the everlasting knot." The poet's warning is not heeded at the present time when people are clamoring for an easy dissolubility of marriage. But this is not the standpoint of the author. The untying of the conjugal knot means in the great majority of cases nothing less than a complete subversion of things, the disruption of external as well as the most intimate internal bonds which are not easily supplanted by new unions. It should be undertaken only under the pressure of the most weighty reasons, as prescribed by the modern law. Whenever divorce proceedings are instituted both parties should be given sufficient time for a thorough revision of their feelings.

Some reformers plead for an instantaneous dissolution upon the declaration of one party. The author does not agree with them. Nothing in the world is more deceiving than impulses of this kind which, as a rule, spring from erotic influences of a third party. Think first before you demand the everlasting separation from a person who was once your mate.

Before the pronouncement of an absolute decree a temporary separation from bed and board should be conceded so that both parties have opportunity to find out how to get along without the former mate. Nietzsche says, "Give us a small marriage before the great one." He means a sort of trial marriage to precede the legitimized union. In a like manner we might demand a "small separation," a trial divorce. As a matter of fact, in the separation from bed and board the law has made provision for such a kind of a tentative divorce, but not in cases of adultery where only absolute divorce, not mere separation, is granted! But it is just in cases of adultery where a temporary separation would be the proper thing. During the term of separation the erotic-sexual influence of any third party must be strictly excluded; this period of trial should be devoted to self-examination, and both husband and wife must practice total abstinence. Only then may a reawakening of the feeling which once led to the life union of two beings be hoped for. And if this mutual

feeling has ever been strong, if during the period of separation the inward development of both takes the same direction, then, indeed, they may find one another again and celebrate their reconciliation, experiencing something which is richer and more beautiful, because more conscious, than their first love.

We never know the real worth of another before we have lost him. As soon as we begin to realize what trusty comrade we possessed in another and how we felt at home with him in a strange cold world, then, indeed, the invisible bond uniting us with the absent partner becomes indissoluble and will even survive a separation. But disruption of a union will be easy if another has never been anything to us and we feel that with his loss we got rid of a disturbing hostile influence.

There is no telepathy stronger than sexual telepathy. Its effects are so powerful as to be felt when a mate makes himself guilty of clandestine betrayal. A person with a telepathic—mediumistic—pre-disposition will become aware of a mate's concealed unfaithfulness, and spells of languor, an unaccountable physical feebleness, mental suffering, lingering disease, yea, even death may be the result. The author once observed the pining away of a young wife who in the end was no longer able to walk. She believed her husband loved her, and he did love her—in a way—which, however, did not prevent him from succumbing to a most unscrupulous seduction. One afternoon, while the author was in her company, that woman suddenly collapsel, complaining of cardiac spasms. She was carried to the balcony where, in the fresh air, resting on a chaise lounge, she slowly recovered. Soon afterward the husband stepped out on the balcony and, with an uneasy expression in his face, sat down at her side. He had wooed her assiduously, but once in possession of his "dearly beloved wife," he began to entertain liaisons with other women. That afternoon, knowing his wife had company, he was with his concubine. Meanwhile the wife was taken ill with cardiac spasms. After her divorce she enjoyed the best of health and was able to run like a weasel.

It is interesting to note Maeterlinck's observations regarding a person's second ego with senses more acute than those corresponding with ordinary consciousness. Out of this other ego emanates everything what we call presentiment. This other ego, called the intelligible ego, in distinction from the empiric ego, gives warnings to individuals that are susceptible of receiving its signals, as for instance, when a person intends to go on a boat which will sink; while persons with a coarse intelligent ego rush headlong into destruction. Presentiments, sympathies and antipathies should not be disregarded.

The very word sympathy suggests a mysterious meaning which reveals its significance whenever we become conscious of having entered into an erotic relation with a person whom at first we regarded with complete indifference, yea, whose presence depressed and repelled us. If we nevertheless should have sexual relations with such a person a fatal knot will be tied which may lead to the most dangerous complications from which we can only extricate ourselves by the most energetic resolution.

The sexual telepathy is the strongest of all. Telepathic connections exist between persons whose destinies are intertwined, especially when associated with the sexual element.

Certain persons receive continually signals from the "intelligible" ego, as for instance, in dreams when they see distinct images of threatening terrors of which they have no knowledge during the waking state. The author disagrees with the Freudian school who regard dreams as repressed wishes; she considers them rather as manifestations of repressed fear, as subconscious presentiments of impending or already existing dangers, and especially dangers of a sexual nature.

The above mentioned young woman had a subconsciousness which sent continually signals, that were not heeded by her because of her impulsive as well as intellectual life being too strongly developed.

During her married life, when she thought everything was as it should be, she had dreams in which the most dreadful mysteries of her house were revealed to her. Her dreams rarely consisted of allegories and images but usually represented distinct, concrete scenes in which she saw her husband with strange women in exhibitions that according to the disclosures made afterwards, are to be regarded as subconscious "photographs." Undoubtedly, these scenes had been executed accurately as she saw them in her dreams. Covered with perspiration, shaking in every limb, and with a piercing cry she would wake from her fearful dreams. Such dreams she had had already when a child and regularly when threatened by real dangers. Her screams aroused also the husband to whom she told her dreams—and he?—he tried to put her mind at ease, and, in spite of all that, continued in his horrid practices.

It takes those stirring experiences to quicken such persons, to sensitize them, to put their mind in the receptive state so as to make them heed the signals of their other ego. Thus, by and by, they will find a means by which to establish an understanding between their inmost self and the sphere of consciousness and develop an insight and powers of accurate observation which are astonishing when com-

pared with their ignorance of human nature which, in spite of an otherwise strong mentality, they displayed before they had passed through those dreadful experiences.

Consequently, their reaction upon others, before instinctive and blundering, will become conscious and adequate to a proper regulation of life and conduct. Then no more a blind groping in the labyrinth of lust, desire, illusion and disappointment, but a conscious purposive progress in the right track.

II.

Even the cold, hard, impersonal law does not ignore the idea of forgiveness as shown by the fact that provisions have been made for rendering reconciliation possible. In adultery cases the Hungarian law provides for an attorney, a sort of an umpire, called "defender of the conjugal bond," who, in opposition to both litigants, takes up the defense of the marital union, while both husband and wife, are each represented by an attorney of his and her own.

There is something pathetic in this institution, something that is bound to excite a feeling of reverence for the sublime idea crystallized into a law and proceeding from the correct supposition that in cases of adultery, where a grievous wrong was done to one of the spouses, a reconciliation is impossible and the disruption of the conjugal union is inavertible without a thorough presentation of the mutual feelings which led to the formation of the matrimonial alliance in question. It is incumbent upon the "defender of the conjugal bond" to remind both litigants of the state of heart and mind, of the feelings, the idea which at a certain time had inspired them to become life-partners and to establish a household.

It goes without saying that forgiveness can only be granted if the guilty party is repentant. And true repentance consists not in the giving of a cheap satisfaction at the price of self-humiliation—repentance means the recognition of and sorrow for one's guilt, a change of heart, the firm decision to suppress the impure impulses which brought on the disruption of the union. Moreover, a reconciliation is impossible as long as the guilty party is not nauseated, thoroughly disgusted with his, or her, depravity, with that furious sexual concupiscence in its various forms which led to one's downfall and the desecration of the most sacred feelings the human heart is capable of.

Not only man can grant forgiveness, but also Nature. Each generation can make atonement, any bad heredity can be overcome by a series of good blends as well as by one single personality standing on the summit of a pedigree. Iphigenia, though a descendant of Tantalus, remains nevertheless Iphigenia.

It suffices not that a man's *will* turn away from the degeneracy and depravity of his sex—his *blood* must do it. Regeneration cannot take place unless the blood has been purified of each atom of corruption. Whether the process of purification will lead to recovery, to regeneration, is a question which bears on the deepest and most intricate associations of heredity as well as of those of a fatalistic and occult kind.

III.

Divorces are often followed by repentance, but, unfortunately, too late. It is frightful to think that life should hold nothing stable, nothing which would give us the feeling of a secure, permanent home. There is first of all the paternal home. Too soon we grow out and "beyond" the narrow confines that enclose the ground in which our very life is rooted; too soon we bid good-bye to the place where we received the first tokens of love—of the only genuine love the worth of which is not appreciated till those dear and nearest to us are gone. We go out into a cold, strange world and seek a mate. We form a union, build a home whose foundations should be stronger, more enduring than fleeting passion, mere erotic sensations. Not thoughtlessly should we form the union and not light-heartedly dissolve it.

Illusion is short, repentance long. Hold fast, be wise, be patient. The fiercer the trials married life must pass through, the firmer will be the faith in its destiny. None of us are spared crises the victory over which tends to consolidate the union. But if conditions should arise under which we feel and see that we are in a blind alley, then an understanding, a solution must be found at once. A correct attitude, a prudent reserve, the bridling of the sexual impulses might have prevented the dissension. In cases of this kind, a temporary separation is the best remedy, provided we possess a strong and serious character. No reconciliation without a preceding regeneration. The period of separation must be a time of expiation, of self-examination, of repentance during which we should subject our feelings to a rigorous revision. We absolutely must keep away from the erotic influences of any third party and, as far as possible, shun even all social intercourse, while in solitude we listen to the still small voice within.

* * *

One will hardly recognize in the above article (translated from the first issue of *Die Neue Generation* that has reached us since the conclusion of peace with Germany) the author of the magnificent "Sexual Crisis." I cannot help but fear that the war has had a depressing, deteriorating effect on Frau Meisel-Hess as it has had on so many other writers in the belligerent countries.

We agree with the author, that divorces should not be granted off the bat. "I want a divorce." "All right, here you have it. One dollar. Good-bye." A period of three or six months or even a year should elapse between the declaration of a desire for divorce and the court's decision. The man or woman or both should be given time to "think it over." Mere caprice of the temporary anger following a "spat" should not be permitted to decide such weighty matter. But when the author or authoress talks of the expiation of sin, of purifying the blood, of sexual telepathy, of prophetic dreams, of the value of presentiments—then she is talking—well, I don't like to use the word nonsense, but something very much akin to it. I fear, I say again, that the horrors of the war have somewhat befuddled her brain and have turned her thoughts into the path of hazy barren mysticism.—W. J. R.

Translated For The American Journal of Urology and Sexology.

WOMAN, HEREDITY AND THE WAR

By Dr. M. Vaerting

Woman's function in procreation is more important than man's. With her body and her life woman is pledged to the conservation of the race. Every human life entering this world has endangered a woman's life. Therefore the breeding of a higher race is primarily woman's task. In a higher degree than man, she has been charged with the procreation of successively higher and better human types, and it is primarily the mothers to whom the care for the heredito-organic development of the species has been assigned.

So far woman has not yet fulfilled this, her first and highest maternal duty. If the primeval mothers of mankind had been as neglectful in the performance of their natural task as the daughters of later generations, then, indeed, the human intellect would never have come into being.

The origin of the intellect is probably to be sought in the mother right. According to extensive investigations, no doubt can be entertained that primeval mankind lived and had its being under the unwritten laws of the matriarchate. Woman ruled and the satisfaction of *her* instincts, *her* impulses had to be considered before everything else. The intense passion with which the women sought the embraces of the younger men was a powerful agency in the development of higher types.

The hymen, this sex formation peculiar to the human female, is a clear indication in this direction. Metchnikoff explains the origin of the hymen by the suggestion that "during the primeval period human beings entered sexual intercourse at a very youthful age when

the membrum virile was still quite undeveloped. Under such circumstances the hymen was no impediment to copulation, on the contrary, by the narrowing of the vagina and its adaptation to the relatively small penis the sexual enjoyment was enhanced. Thus no brutal laceration but a gradual enlargement took place." If at the first sexual intercourse the girls had been of the same very youthful age as the boys, the introitus would have been small, according to their age, and thus by nature sufficiently adapted to the penis of the boy of the same age. A narrowing of the sex apparatus could be effected by nothing else but by the fact that the female became sexually active at a maturer age than the male.

The rise and growth of the human intellect had probably its origin in those unions of older women with younger men. It seems that for the conservation as well as the formation of higher variations there is nothing more favorable than the youthful age of the begetter. Men like Strauss, Feuerbach, Schadow, Krupp, Bach, Bolyai, Alt, Adam and others enriched the world not only as creators of first class works, but equally and perhaps, more so as the youthful fathers of highly gifted sons. At the side of these positive bequests made by men of genius in their youth, a fact which in the interest of a higher development cannot be disregarded, we behold the melancholy spectacle of the majority of eminent men neglecting to secure a progeny in whom their splendid abilities might survive. Most great men were married and had children, but as a rule children endowed with inferior or mediocre abilities because begotten by elderly men. Somewhere else I have pointed out the enormous eugenic lossess mankind has suffered as a result of the ignorance regarding the importance of the begetter's youthful age for the conservation and formation of valuable abilities.

Furthermore, the favorable influence on the intellectual development of the offspring due to a later commencement of woman's active sex life must not be overlooked. Early marriages of the women have always been the characteristics of low races, while the investigations regarding the mothers of gifted men show of what great importance is the age of the mother for the ability of her children.

As Holway has noted, "The children of elderly mothers show a tendency of superiority thruout."

Thus during the primeval period of mankind, when thanks to her supremacy woman could freely develop the sexual part of her nature, she was the unconscious but nevertheless successful protagonist of the higher heredito-organic development. But when the patriarchate superceded the matriarchate, and man usurped the sole and supreme power, the male principle acquired supremacy in procreation

the chief object of which was now a numerous progeny.

By the cultural documents of all peoples, from the Hebrews to the French and Americans, evidence is afforded of man's bias for numbers.

A few instances will suffice: The highest promise God gave to Abraham was the assurance that his progeny should be as numerous as the sand on the seashore. God did not promise to Abraham that his children would be elevated so as to possess the wisdom of the Gods, nay, what he promised was fecundity. And this promise was repeated to the whole people of Israel. "And neither among you nor among your children none shall be barren in both sexes." Thus sheer animal fecundity was proclaimed as the supreme principle.

Tacitus praised the Germans for their "love of procreation." Everybody is acquainted with Napoleon's reply to Madame de Staël's question as to whom he regarded as the first woman of France: "She who bears the greatest number of children." He did not consider the physical vigor or the mental ability of the children but only the quantity.

Thruout the ages till today the desire for a numerous progeny has inspired man to sing hymns in praise of fecundity. A Zola and a Roosevelt won't be outdone in the zealous advocacy of a numerous progeny. But who can tell us the man that praises the quality of the offspring? [All birth control advocates of the present day.]

How much man values the procreation of large numbers became evident at the time of the falling birth rate. A chorus of indignant voices was heard denouncing the woman who shirked her maternal duties. But what about the appalling falling of the birth rate which reveals deficient parturition and neglect of duty on the side of the mothers? No one man has ever attempted to call the women to account for this deplorable phenomenon. Russia and Germany show the highest figures for infant mortality, a fact which has not detracted an iota from the fame of the German mother and housewife. Norway shows the smallest figures for infant mortality—about one third of that of Germany. But what Norwegian man has ever extolled Norway's women for their maternal virtues and placed them on a pedestal as models for the world? The larger circles are entirely ignorant of these facts.

↪ The physiological differences in the generative functions of man and woman show that in forming the sexual character of man Nature intended to protect the quantity of the offspring, while woman was meant to promote the higher development of the species.

Man's generative activity is not burdened with physical hardships. For him procreation is an act of supreme pleasure and pro-

found love which is not followed by the pains of parturition. Man's body and life are not at stake in giving birth to children.

The share he has in bringing up the children, his principal paternal duty, does not directly affect his body, and therefore the joy he experiences in the sexual act is not so easily disturbed. This fact constitutes the bedrock of the desire for a numerous progeny.

Woman's sexual enjoyment is associated with hardships. The pains of labor make woman dislike the idea of having many children.

At the same time all the pains and hardships that go with child-bearing seem to indicate Nature's intention to force a woman to concentrate all her maternal desires and faculties on the quality of the fruit of her womb—on the higher development of the species.

Moreover, a woman is obliged to risk her life for every child she brings forth, irrespective of the child's quality. A stupid or a sickly child will not facilitate parturition. This fact is another incitement for an intelligent woman to find in a successful delivery a recompense for the painful labor. This incitement is enhanced by a certain egoistic interest. For besides the procreation of the offspring, the mother has to bear the cares involved in the raising of the children. Therefore she must feel a keen natural interest for bringing forth vigorous and intelligent children such as are brought up with less difficulty and will turn out to better advantage.

As the father has to bear his share in the raising of children, his interest in the quantity is modified by the fact that he, too, wants to have healthy and intelligent children. And as to the woman her aversion to having many children is attenuated by the intensity of her libido. The expectancy of pleasures makes a person willing to undergo hardships.

Here as everywhere there is no sharp line of demarcation between the higher sex tasks of man and those of woman.

The only difference in the generative functions is to be recognized in the fact that the principle of quantity is more preponderant in one sex and that of quality in the other.

The symbol of man's desire for a numerous progeny is represented by his really enormous production of spermatozoa in comparison to which the number of ovules that attain to maturity during a woman's lifetime is very small.

Today the population of the world is larger than ever, but the natural intelligence and vitality of mankind has decreased rather than increased. Under the supremacy of man the male principle has gained ascendancy while woman's human and sexual development and the performance of her eugenic tasks has been impeded. Hence the present disequilibrium between quantity and intelligence.

It is to be apprehended that as a result of the war this perilous disturbance has been augmented. For war as conducted today must lead more than in the past to a systematic anti-selection. The most vigorous men are killed before they have become fathers, while the old, the feeble, the decrepit and defective are spared and left to continue the race.

The young men who promised to become the begetters of a more intelligent progeny are killed on the field of battle and prevented from performing their highest paternal duty, while elderly men and weaklings fill the gaps with numerous inferior children. Jaeckel's statistics (*Zeitschrift. f. Sozialwissenschaft. N. F. VI. Jhrgg*) on the marriageable age in Japan, show what the countries which today are engaged in war, have to expect. In Japan, in the year 1905, during the war, the class comprising the men from 20 to 25 years old, the most valuable age for the production of a vigorous offspring, showed a decrease of 24 per cent.; the next group, 25 to 30 years, showed a decrease of only 12 per cent.; the group up to 40 years only a few per cent.; after the fortieth year the frequency of marriages rose quite considerably. There was an increase of 14 per cent. of men between 40 to 45 years of age who married; of 10 per cent. of men between 45 and 50; of 11 per cent. of men over 50 years of age.

Jaeckel calls his investigation an academic illustration of the rule that "wars exercise a decided influence on the age at which marriages are concluded, and the changes that take place appear to be in favor of the older men." Considering the colossal scale on which the present war is waged there can be no doubt that its results will be enormously more profound and significant.

Moreover, after a war of such magnitude the eugenic danger is enhanced by the fact that as a result of such losses in human lives the nations will more than ever think of indemnifying themselves by a greater number of births, irrespective of the quality of the offspring.

At the present time, which is fraught with dangers for the higher development of the population of Europe, it is woman's duty to wake up to the realization of her eugenic tasks. The higher development of the species which the primeval mothers advanced unconsciously, instinctively, the mother of today must take up consciously, deliberately. She must try to elevate man's efforts for mere numbers by asserting her tendencies for a higher development which under the pressure of a too one-sided civilization has become stunted, to the detriment of mankind. Woman's sublime sense of motherhood must be reawakened so that at any moment of danger she will stand up for her eugenic ideals and oppose everything which tends to the mere increase of population and appears to be injurious to the higher development of the race.

As thruout the ages of man's supremacy he always gave preference to the woman who bore him the greatest number of children, thus by virtue of her maternal instincts, woman should choose and glorify the man who contains the elements which enable him to become the father of physically and mentally fit children. Like the primeval mothers, the woman of today must fulfill her eugenic duty in giving preference to young men to become the fathers of her children, however hard this may seem to the degenerate modern lady who so often seeks nothing but position and riches.

As to the woman herself she must desist from her unnaturally premature hunting after a husband, and, in view of the welfare of her future children, she must not marry before her body and sexual nature have attained to full maturity.

Only if the two sexes agree to a harmonious co-operation of their natural tendencies, may we hope for the restoration of the equilibrium between quantity and quality, and only then will a catastrophe after the war be averted.

To secure their realization, the higher sex tasks must always, though unequally, be imposed upon both sexes. Man, together with woman, must direct his efforts towards a higher heredito-organic development, whereas woman should not obstinately oppose man's struggle for a higher birth rate, but, as far as this can be done without detriment to the higher development, she must be willing to aid him, inasmuch as after the war his claim on her assistance is more justified than ever. The best assurance for a country's future existence and international influence is to be found in the most perfect harmony between the quantity and quality of its population.

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FIFTEEN HUNDRED CASES OF SYPHILITIC CHANCRE

A STUDY OF THE INCUBATION PERIOD OF SYPHILIS

By Levy-Bing and Garbay

From April 1st, 1916, to January 1st, 1919, Drs. Levy-Bing and Garbay had under observation 1500 military patients affected with syphilitic chancres. This formidable group comprised primary lesions of all sorts and sites and was interesting from more than one point of view.

In most of these cases it was easy to ascertain the original of the contamination. Of the 1500 patients, 386 had contracted syphilis in the military and 1087 in the civilian zone; in 27 patients the source of infection could not be traced.

As to the different categories of infecting women it was found that 1227 chancres were acquired from "chance acquaintances"; 161

in public houses; 81 in the conjugal bed; and, lastly, in 31 cases it was impossible to ascertain the standing of the woman.

The age of the patients ranged from 19 to 48 years. Out of the 1500 patients, only 92 had to be sent back to civilian life because of different intercurrent affections. The others returned to their regiments after the termination of treatment. The average length of hospitalization was 36 days.

The time between the first appearance of the venereal sore and the admittance to the hospital was from 8 to 15 days. In many instances this time had been exceeded, but in two cases the chancre was of only 4 and 2 days, respectively, standing.

In three patients, who had been admitted for gonorrhœa, the writers were able to watch the development of the chancres. They made their appearance under the form of very small, almost imperceptible rose-colored lesions, almost presenting the aspect of broken herpetic vesicles. Without an ultramicroscopic examination the lesions defied all diagnostic efforts. In one of the patients, whose lesion had been submitted to an ultramicroscopic examination, the lesion was exactly 24 hours old. This almost infinitesimal lesion gave the impression of a common herpetic vesicle. Having been put wise by former experiences, the writers had made a photograph of the lesion before it was disfigured by scratching. This photograph was an intact representation of the lesion as it looked 24 hours after its first appearance. A scraping made immediately after the taking of the photograph showed the lesion full of *treponemata*.

All these observations suggested a methodical study of the incubation period of syphilitic chancres.

In the majority of cases, syphilitic chancres are single. Thus, among 1141 patients only single chancres were found, and in 359 patients multiple chancres were observed—two or three being the most frequently found. The greatest number of chancres seen in one patient was ten. In about one-fifth of the cases (23.9 per cent) multiple chancres were observed. The writers believe that this comparatively high percentage was due to the unsatisfactory hygienic conditions prevailing in the camp; at any rate, the percentage was considerably smaller among the civilian population.

In these 359 cases of multiple chancres the incubation of the primary lesions was, as a rule, simultaneous.

Successive chancres are rare; they generally are separated by two, or, at most, three days.

In three instances the appearance of a second chancre was noted four days after the first primary lesion. In one case five days had elapsed between the appearance of the first chancre and the commencement of the second.

This observation suggests different sources of contamination of a single patient.

Though the locations were numerous, extragenital chancres were of comparatively rare occurrence. As a matter of fact, out of a total of 2185 syphilitic chancres seen by the writers, only 58 were extragenital. The following two tabulations given a survey of the different localizations that have been observed.

GENITAL CHANCRES: 2127:

Balanopreputial groove	813
Prepuce	608
Root of the penis.....	352
Glans penis	175
Frenum	103
Meatus, fossa navicularis	30
Urethra	1
Scrotum	35
Pubis	10

2,127

EXTRAGENITAL CHANCRES: 58:

Upper lip	13
Lower lip	10
Commissure	2
Gums	2
Tonsils	2
Tongue	5
Chin	1
Nose	1
Ear	1
Cheek	1
Hand	2
Fingers	5
Lower extremities	1
Abdomen	10
Perianal region	2

58

Among these 58 cases of extragenital chancres there were 53 with single and only 5 with multiple lesions, namely, one case with three chancres of which one was on the penis, the other on the palm of the hand, and the third on the finger; one case of two chancres, both being located on the same finger; one of two chancres on the abdomen; another case of two chancres on the abdomen; and, finally, a case of five chancres on the abdomen.

Four of these extragenital chancres were of accidental origin (one chancre on the lips, one on the chin, one on the nose, one on the finger). All the others had their origin in venereal contact, as admitted by the patients themselves.

The classical syphilitic circular erosive chancre with an indurated surface was the one most frequently seen. Yet cases without the classical characteristics were quite numerous. In this connection the writers emphasize that none of the classical signs is constant and that often all the resources of the laboratory have to be mobilized in order to establish a correct diagnosis.

The size of the chancre is of course quite variable, ranging from that of a small pinhead to that of a one, two, yea, even a five franc piece [size of one dollar], as in the case of a giant chancre on the abdomen, which was 6 centimeters long and 4 broad.

Dwarf chancres are of very rare occurrence.

The characteristic parchment-like induration is quite frequent and is to be considered as a symptom of unquestionable value. But it is often atypical, being either nodular or without distinct borders and comparable to a more or less diffuse puffiness.

Finally, one should bear in mind that certain syphilitic chancres present no induration whatsoever.

The same holds good of the adenopathy of a syphilitic chancre, although in these cases the essential characteristics are less subject to pronounced variations. The most notable fact in cases of this kind is the frequency of an alternate adenopathy and the infrequency of a suppurating syphilitic bubo. The latter has been observed in cases in which a crusted ulcerating chancre was infected secondarily.

The most frequently observed complications of chancre were phimosis and paraphimosis, and then balanoposthitis, which are liable to bring on various deformities of the penis (bell clapper shape, club shape, spiral shape).

The phagedenic chancre is comparatively rare: in three cases a chancre at the lower aspect of the glans assumed a phagedenic appearance and ulcerated all the tissues up to the urethra, the latter included. A urethral fistula persisted in two cases, and in a third case cicatrization took place along the urethral orifice.

Gangrene of the penis has been observed in three cases, the first one being that of a man 32 years old with a chancre in the balanopreputial groove which had made its appearance ten days before. The rapid coming-on of phimosis with a voluminous edema of the whole penis was attended with a purulent fetid and sanguinolent discharge from the preputial orifice; the patient's general condition

being bad and his temperature high, the case called for immediate attention and without delay the man was put under the knife.

The two other patients presented the same clinical picture.

In many cases the patient himself, sometimes the physician, tries to check the development of a venereal lesion by means of the often repeated local applications of caustics.

This practice, which does not accelerate but, on the contrary, retards cicatrization, is open to the serious charge of obliterating all the characteristic features of the original lesion, thus complicating the establishment of a correct diagnosis. As a result of this practice the writers have encountered numerous cases of chancres, the whole aspect of which was absolutely atypical, the lesions resembling deep burns, located at zones of tissues which were indurated en masse, without clear outlines, with an inflammatory reaction of the surfaces and swollen inguinal ganglia. Furthermore, the ultramicroscopic search for the treponemata being difficult if not impossible, the Wassermann serum reaction had to be employed. Tincture of iodine and carbolic acid solutions, incautiously applied, were found to be the most frequent offenders.

The treatment of syphilis with the different arsenical products has evidently favored the frequent development of secondary chancroid syphilids. Whenever a patient's answers suggested the certainty or possibility of a previous syphilis, the writers put into operation their entire armatorium, as clinical examinations, laboratory researches, etc., in order to elucidate all the difficult points presenting themselves under such circumstances. Success was not always achieved and it often remained an open question whether the case in hand was one of syphilis or of a chancroid syphilid.

In the majority of cases the practitioner who confronts a suspicious lesion is not the same physician who has seen the lesion at a previous date. Thus without the requisite precedents he necessarily finds himself in the dark and cannot act with certitude and precision. In many instances laboratory examinations had not been made and yet they are indispensable for the identification of certain lesions.

The writers had under observation two cases of chancre simulating syphilis which were reported to the military authorities, the same as cases of jaundice, conjunctivitis and artificial eruptions. One of those two cases of alleged chancre was due to repeated burns made with a cigarette.

The lesion seen in the other case had been provoked by repeated touchings with lime. This case presented considerable diagnostic difficulties, for the patient had a positive Bordet-Wassermann reaction, in spite of his denial of having ever had syphilis. Finally, the two

doctors were pulled out of their embarrassing situation by the patient's wife. In a spirit of braggadocio she blabbed to so-called friends about her husband's manipulations with lime. From the same source leaked the information about the man's previous syphilitic infection.

In conclusion, the writers avow their indebtedness to the ultra-microscopic examinations which were of great value, firstly, in the diagnosis of initial chancres not yet presenting any pathognomic sign and yielding a negative Wassermann; and, secondly, in the presence of chancres with an atypical aspect.

Finally, the writers emphasize that the Bordet-Wassermann serum reaction is of the highest value in the diagnosis of syphilitic chancre provided that it refers to the date of contamination and not to the date on which the chancre makes its first appearance.

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TWO CASES OF CHANCRE OF THE URETHRA

*By Drs. Lèvy-Bing and Duroeux**

It is of rare occurrence that Ducrey's bacillus and the treponema settle upon the urethral mucosa.

The statistics of Ricord & Fournier show 754 cases of soft chancre of the genital parts and only 8 of the meatus or the first 8 centimeters of the urethra.

Bassereau, Fournier and Clerc observed 16 cases of urethral syphilitic chancres out of a total of 1696 of primary lesions.

The scarcity of these localizations is due to two causes: first of all, the infectious agents entering the urethra cannot advance very far in an inverse direction to the urinary flow and are easily expelled during micturition (chancres located farther than 8 centimeters from the meatus have never been noted).

Moreover, they hardly become located on a urethra which is free from any infection because the urethral mucosa is powerfully phagocytic.

This phagocytic quality disappears as soon as—as the result of the development of gonococci—the epithelium has become converted into pavement epithelium; and then, the chancres almost always co-exist with an acute gonorrhœa or a chronic urethritis; than it is more difficult to trace them and it does not happen often that the persistency of the inflammatory phenomena attracts attention—in spite of all local treatment or the manifestation of secondary lesions.

This has happened in the following two cases which we thought of sufficient interest to be published.

The first case was one of soft chancre. The subject was a man

* (An. Mal. Vén., June, 1919.)

23 years of age. On September 9, 1912, he consulted us for a urethral discharge, the commencement of which dated back about five days. The lips of the meatus were red and slightly everted. The discharge was purulent, greenish and abundant; micturition slightly painful; microscopic examination and the drop revealed the presence of numerous intracellular gonococci.

Irrigations of the anterior and posterior urethra with a solution of protargol—1/2000—were immediately instituted, at the rate of one irrigation per day.

On September 15, the patient had received five irrigations: the discharge was practically dried up and reduced to a morning drop. During the day a small quantity of a dark serous fluid issued from the meatus. The patient complained of a slight but very painful swelling in the left groin which made walking painful. It was found to be a hard gland of the size of a hazelnut which was movable under the pressure of the examining finger.

On September 18th, the swelling had increased considerably; the inguinal region was hot, red and spreading over a surface the size of the palm of hand.

The patient was feverish, dejected, emaciated and compelled to stay in bed.

On September 20th, the swelling at the inguinal region was considerable but there was no more any fluctuation.

A careful examination of the external genital organs failed to show the least erosion; the scrotum as well as the anal region and the lower limbs showed no lesion whatsoever.

On opening the meatus and everting the lips, 4 or 5 millimeters from the urethral orifice we noticed an irregular ulceration with a sanious bottom, jagged edges, 2 millimeters deep, occupying the fossa navicularis and surrounding the urethra in a semi-circular fashion.

An immediate scraping demonstrated the presence of numerous bacilli of Ducrey.

We applied to this lesion ointment of neosalvarsan 1/10.

On September 24th, the urethral ulceration began to clear up and to decrease. On incising the inguinal bubo there flew out a large glassful of a thick creamy pus.

On October 4th, the ulceration had completely healed after a local treatment of 16 days; but we continued to treat the patient for his gonorrhoea.

The second case was one of syphilitic chancre. On September 11th, 1913, the patient, a man aged 26 years, presented himself with a generalized squamous eruption, the commencement of which dated back about a month; the lesions due to scratching were very pro-

nounced and chiefly so at the elbows, the axillae and the abdomen.

Moreover, the upper aspect of the prepuce, 4 centimeters from the extremity of the penis, was the seat of an ulceration which had appeared 15 days ago. This ulceration ran in a transverse direction and measured 2 centimeters by 3. It was covered with a thick elevated crust and consisted of the agglomeration of secretory products and the various powders which the patient had applied. This crust, though being firm, seemed to be without any subjacent induration.

The prepuce was very edematous and chiefly so at its inferior portion, and the whole penis presented the aspect of the clapper of a bell.

At both groins there was a cluster of ganglia, and at the left a ganglion, the size of a pigeon egg was visible under the skin, forming a considerable protuberance. The ganglia presented all the characteristics of a syphilitic adenitis; they were indolent, movable and without any periadenoid reaction.

Furthermore, the man had a urethral discharge which, however, was neither very abundant nor attended with pain.

Treatment of the eruption was instituted at once and at the same time baths of the penis with warm water, three times a day, for cleansing the ulceration.

On September 13th, the crust covering the ulceration had fallen off; the lesion had now the appearance of an ordinary ulceration, it being neither elevated nor sunken, and being even with the skin and the bottom being neither suppurating nor indurated and palpation being slightly painful.

Ultra-microscopic examinations, done twice and at different levels, failed to disclose the presence of any treponemata. But a Wassermann reaction, made on September 17th, was totally positive.

Another ultra-microscopic examination, made on September 18th was likewise without results.

Our attention was now focussed on the urethral discharge which maintained the same characteristics: not very copious, clear, somewhat viscous. An examination of the urethral drop disclosed the presence of pus corpuscles of the absence of gonococci. The next ultra-microscopic examination of the serum revealed the presence of treponemata.

A result like that was suggestive of a primary urethral lesion. Palpation of the penis was difficult because of the edema of the prepuce which persisted. After irrigation of the anterior urethra a urethroscopic examination was made. Just $4\frac{1}{2}$ centimeters from the meatus, on the inferior wall and the lateral left wall of the canal there was seen a round, somewhat irregular and slightly elevated

ulceration of the size of a large lentil. It was manifestly a primary lesion the almost complete cicatrization of which within 8 days had been effected by the immediate intravenous administration of novarsenobenzol.

The search for and the discovery of the chancre of our patient had been complicated because of the co-existence of the ulceration of the prepuce which at first sight had been regarded as a primary lesion and the insignificant character of which could only be demonstrated by the negative result of the ultra-microscopic examination.

Here again, the localization of the treponema upon the urethra had been promoted through a propound modification of the mucosa, inasmuch as the foregoing year the patient had been treated for a chronic urethritis of more than six months' standing.

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TWO CASES OF SYPHILITIC CHANCRE OF THE URETHRA, MISTAKEN FOR GONORRHEA

By Dr. J. Montpellier

In presenting the following two observations I do not pretend that I offer new clinical facts. Chancres of the urethra, at least those of the fossa navicularis, are well known. Nevertheless, I think that the present two cases of primary syphilitic lesions are of sufficient interest, for their comparatively rare localization as well as for the fact that they had been mistaken for gonorrhoea. Today when thanks to the arsenicals a rather speedy sterilization of the lesion may be expected: if treatment is instituted early it may not be amiss to add to the literature histories of primary syphilitic infection which in current practice may remain unrecognized and thus give rise to errors that are detrimental to the patient.

The subject of the first observation was an Arab, 30 years of age, who consulted me for a slight urethral discharge the commencement of which dated back eight or ten days.

Four years ago he had a gonorrhoea which was little treated but of which he nevertheless recovered.

His present urethral discharge which appeared four or five days after a suspicious coitus (the only coitus since two months) was at first serous, clear, not very copious, and not accompanied by any pain during micturition. The discharge had continued to be slight, between each micturition forming a very small seropurulent, whitish gray drop.

The search for the gonococcus was negative. I diagnosed a

*(An. Mal. Vén., June, 1919.)

probably old gonorrhoeal folliculitis which had become active again. The treatment consisted in irrigations.

Eight or ten days later (that is to say, twenty days after the commencement) the discharge was persisting, though little abundant, but sanious; the induration, more pronounced now, had proceeded along the whole fossa navicularis.

At left subinflammatory inguinal adenopathy.

When seen a week later (one month after the commencement) the patient presented an induration of the whole fossa navicularis; the discharge was still little abundant but getting more and more sanious; on separating the lips of the meatus, the anterior extremity of the chancre presented the appearance of red, purplish, somewhat corroded flesh.

The diagnosis for syphilitic chancre suggested itself; besides, a roseola began to make its appearance. Treponemata, however not very abundant, were noted in the serosity.

Four days later, a pronounced roseola was established; the chancre had "given a nose to the meatus" and had exteriorized; the lips were hard, markedly tumefied, of a wine red color, glossy, and the surface presented a somewhat dry aspect.

The subject of the second observation was a Frenchman, 33 years old. Ten years ago he had a gonorrhoea which was cured. March 1st, coitus abore. Four or five days later, the patient, who was very solicitous about his health, noted a very slight serous discharge ("a moisture," he said) from his urethral canal. In the belief that it was nothing but a sort of "echauffement," injections of a weak permanaganate solution were given, which, however, had not the least effect on the discharge.

Fifteen days later (i. e., twenty days after inoculation) the discharge had increased considerably and had become seropurulent and somewhat sanious.

Slight itching during micturition. On palpation the patient himself verified a marked induration of the glandular portion of the urethra. He consulted a physician, who, after examination of the "secretion" diagnosed a slight gonorrhoea and prescribed irrigations.

At about April 1st, the induration had increased; he was told, he said, "a small almond was imbedded in the glans." The discharge was markedly sanious. In spite of that, the diagnosis of gonorrhoea was kept up.

On April 12th, i. e., 42 days after infection had taken place, the meatus became indurated and tumefied, and on the flanks a roseola-like eruption made its appearance.

April 16th, when I first saw the patient, the diagnosis of

symphilitic chancre of the fossa naviculario and the meatus was self-evident: a considerable induration of the urethra transformed, on a level with the glans, into a hard and thick tube; the meatus gaping, the lips tumefied, everted, of a wine red color, glossy, but not ulcerated.

In fact, a real classic roseola. Inguinal adenopathy very marked at the right.

The bloody serosity, obtained by pressure, contained comparatively few treponemata.

These were two exactly superposable cases of chancre of the urethra: primary chancres of the fossa navicularis with the tendency to exteriorize at the terminal period.

The incubation period in both cases was very short; already the fourth or fifth day there was a notable discharge, and between the 15th and 20th day the induration had become so pronounced as to be perceptible on palpation.

Moreover, the same diagnostic error (gonorrhoeal folliculitis) had been made—in one case by an esteemed colleague, otherwise well acquainted with venereal diseases, and in the other case by myself. No doubt, the small amount of the urethral secretion, its particular characteristics, the induration which was more of the shape of an almond "than of a "pea," the absence of gonococci during the first examination, and all that ought to have aroused our suspicion and thus prevented us from making a mistake.

But as attenuating circumstances I may be allowed to adduce the following facts: the precocity of the discharge, the gonorrhoeal antecedents of both patients, the localization of the induration at a point.

Furthermore—but I don't want you to take this as an excuse—I want to call attention to the bad habit of desultory examinations and of the apriori diagnosis of a "simple discharge."

Finally, let me bring out the mode of contamination in the second case which was brought about, so to say, by insufflation of saliva into the urethra.

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SYPHILITIC CHANCRE OF GUMS AND CLITORIS

*Report of a Case by Drs. Montpellier and Lebon**

A lady, aged 42 years, consulted us for an eruption which had made its appearance several days ago. She presented secondary syphilides characterized by maculo—papulous patches which covered

* (An. Mal. Vén., June, 1919.)

the entire trunk as well as the upper parts of the limbs. On a level with the vulva was seen a popular erosive lesion of the prepuce of the clitoris, presenting all the characteristics of a primary syphilitic lesion. Examination of the serous fluid obtained from scrapings of the surface of the chancre revealed the presence of numerous treponemata. A double inguinal adenopathy.

The patient called our attention to a "sore" of the upper gums, which had made its appearance, she stated, about a month ago, simultaneously with the vulvar lesion.

Exactly at the level of the upper left canine tooth, the swollen gums presented a neoplastic growth which was markedly raised, indolent, crescent-like in outline and encircling the neck of the tooth. Its surface was smooth, regular, not ulcerated, of dark red color and very hard; the lesion was attended with a submaxillary and quite marked left periauricular adenopathy; the scrapings contained a sanguinolent serous fluid full of treponemata.

These two syphilitic chancres, one of the gums and the other of the clitoris, which had developed simultaneously, were interesting from more than one point of view. Namely, first of all, because of the rarity of chancres of the gums, Fournier having found only 11 in 729 cases of buccal chancre; Gaucher, 2 in 87; Duncan Bulkley, 42 in 1810.

Furthermore, the majority of authors show the tendency to consider a primary lesion of the gums as the result of an inoculation brought on by the use of toilet articles or dentists' instruments insufficiently disinfected after contamination with syphilitic products.

The latter *modus contaminandi* is usually pleaded by the patient and always, readily and unreservedly, accepted by the physician in order to put the patient at ease or for some other reason. We beg to express the opinion that the majority of buccal chancres are not produced in that manner. As to the present case, the primary lesion of the gums was the result of a *coitus ab ore*, as voluntarily admitted by our patient.

Moreover, our opinion is confirmed by the fact that the seat of these chancres is invariably limited to the anterior-vestibular part of the dental arch. We don't understand why toilet articles are pointed out as the means by which just that region, exclusively, is inoculated, and, on the other hand, we have never heard that dentists are in the habit of touching no other parts but just those where the incisions and canine teeth are located.

As a matter of fact, the localization of the chancres at the anterior part of the upper gums offers a ready explanation if we bear in mind that this portion of the gums is the most accessible to the

direct entrance of the spirocheta pallida, which may be conveyed either by a mutual kiss or by way of *coitus ab ore*.

In conclusion, we direct attention to the interesting fact presented by this case which in the same patient shows the co-existence of two syphilitic chancres which originated simultaneously at two distant points of the body.

A STUDY OF THIRTY-FIVE DELINQUENT GIRLS*

By Emily Oothout Lamb

Psychologist, Santa Barbara, California

This study represents only such girls as have been brought into the Juvenile Court on various charges, often merely that of dependency shown by the court records. The charge of dependency is usually because of poor home conditions. In some instances the case is one of dependency coupled with delinquency. The purpose of this study is to show the social behavior of these girls in relation to their mental ages.

Of the cases under consideration, eight have been sent to the Good Shepherd Home, in Los Angeles, because they were not safe under such supervision as they would receive if put into homes to do housework. In other words, "they were not able to conduct themselves with ordinary prudence." A brief case study of these cases, will, I think, prove of interest.

Case I. Daisy, I.Q.* .81. Daisy had an illegitimate child at the age of fifteen, the father of the child being sent to San Quentin and the child cared for by a Catholic Humane Bureau. Daisy was placed on probation in an excellent home, but was reported back to the Detention Home twelve times. She would put a dummy in her bed, even cutting off some of her hair to make the dummy more real, and would then go out with jitney and bus drivers for the night, returning early enough in the morning to be found in her room when called. The last time she was brought into the Detention Home she escaped by tying her blankets and sheets together and letting herself down to the ground from an upper window. (A perfectly justifiable procedure. Ather a sign of intelligence and spunk.) She was apprehended and sent to the Good Shepherd Home. Daisy will never be a safe, responsible citizen of any community.

Case 2. Pansy, I.Q. .52. Pansy was first brought to the Detention Home in 1915. She was put out on probation in an excellent home, but she seemed to be thoroughly bad and returned to the Home nine times,—once for immorality, the other times for incorrigibility and indolence. She was finally sent to the Good Shepherd Home. Pansy's mentality is of such a low grade, together with an indolence

that led to immorality, that her case is one for continuous institutional care.

Case 3. Jennie, I.Q. .65. Attractive girl committed to institutional care in 1916 because of bad home conditions. Her home was the scene of immorality and drunkenness, in which conditions she became delinquent. She was placed in a very good home but could not keep steady, and after being reported back to the Detention Home seven times for immorality, she was finally committed to the Good Shepherd Home as the only safe course to take for her. With her tendencies toward sexual immorality and her low grade of mentality, she should always be kept in an institution where she can be self supporting and yet be unable to propagate any more feeble-minded like herself.

Case 4. Marguerite, I.Q. .56. Marguerite was brought under probational care in 1914 for delinquency. She comes of a family both sides of which contain long lines of feeble-mindedness. She was placed on probation in some of the very best homes but was returned to the Detention Home nine times for immorality. She contracted gonorrhoea and became perfectly incorrigible when sent to the County Hospital for treatment. She escaped from the Detention Home when brought back from the hospital, but was found and sent to the Good Shepherd Home. Marguerite is a dangerous type, for she cannot control her sexual tendencies and should remain an institutional case always.

Case 5. Rose, I.Q. .93. Rose is a very attractive, quiet appearing, well groomed American girl, whose father was immoral and whose brothers were questionable in their conduct also. She came under probational care in 1915 and had every opportunity to reform. She was placed in the best of homes and her church friends took the deepest interest in her. She accepted all of this at the same time that she was going about with a young married man, in whose home she was employed and whose wife was an invalid. She nearly succeeded in breaking up that home. Five times she was brought back to the Detention Home, being too weak to keep straight. Her entire difficulty seems to be a very weak will which can only be accounted for in her immoral heredity. However, her case is much more hopeful than the case of a girl with a lower grade of mentality.

Case 6. Lilly O., I.Q., .65. This is a case of inherited tendencies toward immorality. Lilly came under probational care in 1915. She is the illegitimate child of a very delinquent Spanish mother and a Scotch father who married the mother after the birth of the child. The mother has been married twice but has lived with and had children by four other men, besides living with still other men by whom she has had no children. (The author has examined three of these illegitimate children and found their I.Q.'s as follows: .52, .60, .69.)

Lilly is quiet, neat and pretty, but a girl who simply cannot keep out of sexual difficulties. She was brought back to the Detention Home eleven times for immorality and weakness of will, and so was finally sent to the Good Shepherd Home for her protection and the protection of society. She should always be kept in an institution.

Case 7. Marigold, I.Q., 1.20. This is a most pitiful case of dual personality, due to the mixture of good and bad lines of heredity, that has ever come to the author's attention. It is a case worthy of much study and analysis. Marigold is the daughter of one of the lowest of Spanish prostitutes and her father was a "younger son" Englishman of excellent, well educated, middle class stock. The mother died when Marigold was young, of tuberculosis and other complications due to her immoral excesses. The father then placed Marigold in an Episcopal convent where she had excellent care and training. The father returned to England, but it was said he sent money for Marigold's support up to the last year or two that she was in the convent. A sister of the mother took her from the convent to put her in a house of prostitution which she was running, but a friend of the father, a reformed prostitute, found this out and took Marigold away. She was placed under probational care in 1915 in the town in which she was born. She was put into a very good home, where she had every care and was well looked after, but she was too weak willed to hold a steady course. She knew what she should be and the convent had given her a great desire for an education, to which her mind was fully equal. She wanted to be all that she was equal of being, but she would not work steadily. She showed real musical ability, and was given music lessons but would not practice; she was given library and study privileges but read and studied only in the most superficial way. She simply could not work. She wanted and had all the dainty things for her dressing table, and dainty slippers and dressing gowns, but kept her room and dressing table in utter disorder. She never, however, quite went over the line of immorality, but always to the very edge. A large, exuberant, gay type, fond of a gay time and admiration. She was brought back to the Detention Home to try to study her up, and was trusted and given full liberties. She took music lessons and studied but some delinquent girls were brought into the home, and she finally ran away with them. They were all apprehended, and Marigold was sent to the Good Shepherd Home to see what regular living, discipline and a complete breaking away from old associates would do for her. It is the opinion of the author, who knows her well, that if she is tided over a few years and forms regular habits and quiet ways of living, the better side of her heredity may become the dominant side, especially since

she herself understands her own situation thoroughly and realizes just what she has to battle against. It is an interesting battle between two diametrically opposed lines of heredity, and one can only conjecture which will become the dominant line.

Case 8. Astor, I.Q., .96. A young, suave, fair-haired southern girl, who came under probational care in 1917, the charge being delinquency. She was found consorting with colored men, and had been in the Juvenile Court of another city for the same reason. She ran away from the latter place and came to this city in company with a colored man, with whom she lived in the rooming house of a colored woman until both were apprehended. Two colored men have gone to San Quentin on her account, and the testimony in each case shows that she was far from blameless. Put on probation in a very good home, she lost no time in starting again her delinquent career, this time selecting movie actors. When left to herself a few hours of the day, she donned the best clothes of her employer, took a cab and went about town, stopping in various shops and calling up movie men on the telephone. Her career was short and for safety's sake she was brought back to the Good Shepherd Home. There she has shown the same sly character and she must be continually watched for her deceitful, cunning ways. It is the opinion of the author that Astor is a moral pervert of an incurable type and should be kept under institutional care for many years, if not for her lifetime. She will always be a menace to any community where she is allowed her freedom.

In these eight cases there are but three of normal mentality. It is not difficult to find the reason for the unsocial behavior of the five whose I.Q.'s are .52, .55, .56, .65, .81, when one considers that they all have immoral heredity back of them. In the cases of two the reason undoubtedly lies in the heredity alone; in the third case little is known of the heredity.

A short account of each of the remaining twenty-seven cases is given in the following paragraphs, showing the relation of mental age to social behavior.

Frances, I.Q. .63. Spanish. Frances was never reported back to the Detention Home and was doing well in a good private home, but just now is causing the probation officer some concern.

Alice, I.Q. .56. Spanish-American. Alice has already had one abortion, and is now ill of tuberculosis of the bones. She is in the Detention Home because she always requires custodial care.

Inez, I.Q. .56. Spanish-American. Inez is doing well in a hospital where she works during the day, but she must always have custodial care to the extent of returning to the Detention Home every night.

Mabel B., I.Q. .78. Spanish. Mabel is in the home of her parents caring for her illegitimate child, and requires the care of her mother.

Mary C., I.Q. .70. Italian. Mary is in an orphanage and is very good under custodial care but is too acquiescent to look out for herself.

Sofie C., I.Q. .58. Italian. Sofie is in an excellent home where she is doing well for the present.

Ruby, I.Q. .94. American. Ruby is over the juvenile probation age, so was placed out to work in a hospital, but she left the hospital and her whereabouts are unknown. She was a girl of apparent refinement brought in for stealing and vagrancy. She lied about her age when arrested as she said she did not want to remain in the city jail. She will undoubtedly be a problem to some police court soon.

Betty, I.Q. .74. Spanish. Betty was first committed for incorrigibility, and was placed in an excellent home. She was brought back once for immorality, which she acknowledged. The same home asked to have her back and she is now doing well but only under the most constant supervision.

Bernice, I.Q. .60. Spanish. Bernice is the illegitimate child of very delinquent parents. She is in an excellent home but has been brought back twice because of questionable associates.

Irene, I.Q. 1.08. American. Irene is in a fair home where she is sent to school. She is very conceited, dreamy, and lies in a conceited way. She writes letters to her girl friends filled with the most fantastic lies, such as: "I went to a party last night and four boys fought over who should dance with me. I have three lovely new silk dresses, etc. . . .", not a word of which is true. Her father was a drunkard and a well known liar. The mother died when the children were young. The twelve year old brother is in Whittier State School and has an I.Q. of .88.

Irene G., I.Q. .60. Spanish. Irene works out by the day, but always has custodial care. She is an institutional case.

Elsie, I.Q. .62. Spanish-American. This very pretty little Spanish girl, who is shown in the genealogical chart, and whose sister was delinquent but is now reformed, has never shown the slightest tendency toward delinquency. She is in an excellent home and doing well.

Josephine, I.Q. .77. Spanish. Josephine is placed in a good home where she is getting home training, but she is worth little more than her board. She has been reported back three times for incorrigibility.

Serena, I.Q. .66. Spanish. Serena was brought in for delinquency. She was assaulted but careful investigation showed that she was as much to blame as the man. She was given back to the care of her parents and put back into school, but her teacher now reports that she is again showing delinquent tendencies.

Agnes, I.Q. 1.06. American. Agnes was brought in with Ruby for vagrancy. She has been placed in an excellent home but has not shown herself entirely responsible, wearing the best underclothes of her employer, etc. She may build up, however, when some of her old habits are overcome.

Julia, I.Q. .77. Spanish. Julia was brought in for stealing in 1916. She was placed in an excellent home, where she is treated as one of the family, and has been taught to sew, for which she shows considerable ability. She has never been reported back to the Detention Home, helps her family and is doing well in every particular.

Mabel M., I.Q. .81. Spanish. Mabel was brought under probational care in 1917 because of bad home conditions. After being placed in a home where it was found that conditions were not favorable to her advancement, she was transferred to better home conditions where she is doing well. It is the belief of the author that Mabel's mind could be developed very much by training, for she shows much promise mentally, notwithstanding the fact of her "dull-normal" rating.

Rose N., I.Q. .60. Russian Jewess. Rose has been a delinquent intermittently since 1913. She is now one of the young married mother problems. She is dirty and has to be cleansed of vermin every time she is brought into the Detention Home. Her husband is in the war and her mother-in-law is caring for her one child. Rose is "about town."

Adelina, I.Q. .75. Spanish. One of the conceited types. Adelina is in a very good home but has been reported back eight times,—twice for moral breakdown, and for lying, stealing and untrustworthiness.

Jennie, I.Q. .62. Spanish. Jennie is very pretty, well dressed and extremely neat in every particular. Was brought under probation at the age of thirteen for delinquency. She is easily led, and has been brought back five times for being a party to the delinquency of others, but is doing well at the present time.

Virginia, I.Q. .56. Portuguese. Virginia was brought under probational care in 1913. Her brother took charge of her, and furnished a new house for her, in which she took much interest, but her interest was of short duration, and she soon became delinquent again. She was returned to the Detention Home eighteen times, sometimes

of her own volition. In 1916 the author examined her and urged custodial care, but she became of age before this was accomplished and married. She has one child and is now one of the unsocial mother problems. A very good housekeeper and general maid, but she is so quarrelsome that she disintegrates the help in any institution where she is employed, and is too unstable to keep a position in a private home. She should be committed to an institution for the feeble-minded.

Lillie, I.Q. .64. American. Lillie's mother died in Agnew Insane Hospital, one brother is in the State Home for the Feeble-minded, another brother was committed to Patton for the crime of living with Lillie as his wife. He was clearly feeble-minded and did not belong in San Quentin, so because of his heredity and strange behavior he was sent to the insane asylum. He escaped and is now at large. Lillie was committed to probational care and was placed in an excellent home, but she continues to be immoral whenever opportunity offers, and has also been brought back for stealing, three times in all. She has such a morbid heredity, which, taken with her low grade of mentality, makes the author doubt if she will ever be able to look after herself successfully. She should be in an institution.

Eudora, I.Q. .51. American. Eudora is thoroughly immoral through her feeble-mindedness and has been under probation since 1913. She was in the Good Shepherd Home for two years and it is due only to the good training in laundry work that she received there that she is now able to carry herself financially. After coming from the Good Shepherd Home, she was placed in the care of her mother, but she became delinquent and had an illegitimate child. As she is twenty-one years of age, she is no longer under probation. She should be placed in an institution for the feeble-minded to save her from having any more feeble-minded children, which her baby shows every indication of being.

Leona, I.Q. .82. American. Leona was placed under probation in 1917 for both delinquency and dependency. Her mother, who is said to be epileptic, was thoroughly immoral in her conduct and was making her daughters delinquent also. Leona is slovenly and immoral, coarse in the attitude of her mind. It will take a long period of patient custodial care to socialize her, if such is at all possible, which the author doubts. She has been returned to the Detention Home three times and is now there awaiting trial on a charge of immorality.

Veda, I.Q. .72. American. An older sister of Leona, who was put under probation in 1916 for delinquency. A large, neat girl of good appearance, who was very animal in her tendencies. She is in an excellent home, where she is given every opportunity for improvement.

She has been returned twice for immoral conduct and twice for being a party to the delinquency of others.

Mabel W., I.Q. .98. American. In the estimation of the author, Mabel is a moral imbecile. While in the intelligence test she makes the grade for normal mentality, in her conduct she shows no moral sense whatsoever. She has had one illegitimate child and shows no desire to lead a moral life; she has no physical reserve. Because of her persistent delinquency, she was sent to the State School for Girls.

Lilly, I.Q. 1.04. English. Lilly was brought under probational care to protect her from the pernicious influence of a fussy, nagging uncle, who was nagging her into an attitude of incorrigibility which was foreign to her character. The uncle brought Lilly over from England before the war broke out, and when she came under probational care it was impractical to try to send her back home. She is placed in an excellent home, where she is allowed to go to school and is doing well in every particular.

Many of these girls are nearing the age of twenty-one years, when they will no longer be wards of the Juvenile Court, and some have already passed the legal boundary line. What is to become of them when they are no longer subject to probationary supervision? Is it reasonable to believe that girls who have been delinquent intermittently from the age of ten or twelve years to eighteen or nineteen years, are kept from further delinquency only by the closest supervision of the probation officer and the most patient and understanding care of the employer,—the slightest relaxation of either of these bringing disaster,—will, with their low grades of mentality, be able “to compete with their fellows on equal terms” at the age of twenty-one years?

Something more sensible must be written into our laws governing these cases than the mere chronological age of twenty-one years. The price of crime, prostitution and disease is far greater to our state than segregation and institutional care would be.

These sub-normal girls are, for the most part, well formed physically and show few signs of subnormality, and many are vivacious and of bright appearance. When brought into the Detention Home they are thoroughly cleaned, passed through the free clinic and dispensary and put into good physical condition. Their clothes, teeth and hair are looked after and they are put out on probation. What less can be done if they are to obtain and maintain positions and be tried out as probationers?

And so the riddle goes, to which we must find a better answer than we are able to give at the present time, with our unmodern public opinion and our lack of means for caring for the subnormal of our state.

Comparatively few of these cases need come before the Juvenile Court, if proper care were given for the finding of them in the public schools. That is the place to deal with sub-normality if we are to do preventive work. Why wait until these undeveloped, unsocial child-minds have grown up bodies and take the paths which their bodies demand and which their minds are too unformed in judgment to refuse?

The whole nation is now aroused to protect, develop and nourish our children, who are children both in mind and body, why should not the same protection, thought and money be given to our children of the grown up bodies? They are as much children as those whose bodies correspond in development with fewer years. The delinquent girl should never be censored by society, but should be protected, because of the child that she is.

A good deal could be said concerning the above article, but the time is not yet opportune for perfectly frank speaking. One or two remarks the Editor will permit himself. The writer speaks of "immoral heredity" as if it were a well-established and proven factor. Many people doubt that there is such a thing. And is a person who gratifies a strong and perhaps imperious *normal* instinct *ipso facto* immoral and abnormal? Suppose boys acted in the same way that those girls did, would they also have been sent to jail? (For that is what the Good Shepherd Home practically is.) At some future time, the Editor is convinced, such "delinquent" girls will be handled by broad-gauge sexual psychologists, and they will not be sent to jail for possessing perfectly normal, though perhaps somewhat accentuated, sexual instincts. And the word "immorality," the author should be reminded, is but a relative term; its meaning is vague and not well-defined, and it is apt to change chronologically and geographically.

TREATMENT OF GONORRHEAL EPIDIDYMITIS

Georges Luys favors the treatment of gonorrhoea epididymitis by intra-epididymal injections of electrargol combined with hyperemia. In 100 closely observed cases, he has always been able to find a decrease in the inflammatory phenomena following this treatment. In most cases the patient is able to get up after four days and it is at this time that hyperemia should be used in order to hasten the disappearance of the indurated nodules. This is obtained by compression of the spermatic cord.—Trans. Urol. Congr., Paris, 1918. Abstr. in Jour. of Urol., Feb., 1919.

Abstracts and Gleanings

MARRIAGE BETWEEN BROTHERS AND SISTERS

For centuries in Egypt—that is, in the most ancient of the Mediterranean civilizations—the horrible aberration of marriages between brothers and sisters was looked upon as a sovereign privilege which brought the royal dynasty into relationship with the gods. By means of it, this family preserved the semi-divine purity of its blood; and perchance this custom, which had survived up to the fall of the Ptolemeys was only the projection of ideas and customs which in most ancient times had had a much wider diffusism along the Mediterranean world, for traces of it can be found even in Greek mythology. For were not Jupiter and Juno, who constituted the august Olympian couple, at the same time also brother and sister?

Gradually restricted through the spread of Greek civilization, this custom was finally eradicated at the shores of the Mediterranean by Rome after the destruction of the kingdom of the Ptolemeys.—Ferrero: "The Women of the Caesars."

HAIRPIN IN THE BLADDER WITH PREGNANCY DEMONSTRATED BY THE X-RAY

Dr. William H. Stewart reports the following case (Urol. and Cut. Rev.): Patient E. L. Married. Age 20 years. Nativity, U. S. Entered Harlem Hospital, New York, on March 27th, with the following history:

In January she began to suffer with sharp, shooting pains in the lower abdomen, extending down the left limb, with burning and frequency of urination. On several occasions noticed blood and "gravel" in the urine. Menstruation missing four months.

Physical Examination: The fundus uteri was palpable above the symphysis pubes. There was also marked tenderness and small irregular hard bodies palpable in the anterior wall of the vagina, apparently along the course of the urethra. The cervix was soft and closed. Ballotment revealed a contained mass.

Stereo-roentgenographic examination showed the shadow of a hairpin in the bladder; it was considerably incrustated with calcium deposits and the prongs were imbedded in the left bladder wall. Well above could be seen the shadow of a four months' fetus *in utero*.

When shown this evidence the patient admitted that while attempting to terminate her pregnancy with a hairpin it suddenly slipped out of her fingers and she had never been able to regain it.

Under anesthesia the urethra was dilated and the foreign body in the bladder removed. The pregnancy was uninterrupted.

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WHAT IS MARRIAGE?

By Leo N. Gartman, M. D., Philadelphia, Pa.

Animal life is ruled by two powerful instincts: the instinct of self-preservation and the instinct of self-perpetuation. These two instincts have so many similarities, that for more than one reason I find it convenient to speak of the two together, or rather to speak of the two on parallel lines. Comparison is never a proof, therefore, the comparison used in this paper is only to point out this parallelism, and especially to point out the line of reasoning I will follow.

Some nations consider taking food a holy sacrament, and therefore the meal is taken in great solemnity, and partakes of the character of a church service.

Other nations consider eating and drinking a shameful, disgraceful act, and therefore the act of eating and drinking is committed in secret, like a crime, because to see one partaking of food is considered offensive to both the actor and the spectator.

Some consider eating somewhat distasteful to the Deity, and many attempts were made to live without food. These people of course failed, but regardless of their failure, fasting at more or less prolonged intervals is considered a Godly act—an act which pleases the Deity very highly.

Again, other people consider eating a social affair and celebrate all their private and state festivities by eating. And, again, many eat and drink without attributing to the act any significance. And still, none of the above-mentioned reasons compel us to eat. It is true that taking food and drink sustains animal life, but even this is no reason why animals take food. There is only one reason—and that is *hunger and thirst*; hunger and thirst compel us to eat and to drink, and that eating and drinking sustain our lives and strength is entirely forgotten.

Regardless of the fact that eating is a normal function and cannot be either right or wrong, cannot be moral or immoral, humanity contrived to attribute to this act moral and religious ideas, and every nation on the globe has a distinct set of rules in regard to feeding.

There are all over rules when to eat and when not to eat; and when to feast and when to fast; what may be eaten and what must not be eaten; what a male, or female or child may or may not eat; deviation from these rules is criminal, immoral, sinful; and though these regulations often cause people suffering and hunger, the rules are immutable for the time being. These rules are different in each place—what is forbidden in one place is the only food permitted in another.

The necessity of taking food forms the foundation of our economic life, and as all animals take food, therefore they are all subject to economic conditions; but the economic conditions are not the only forces that regulate animal existence, as we will see later.

As we see, animals eat because they are driven by a merciless force, known as hunger; if not obeyed for one reason or another, the severest torments of hunger and thirst, and ultimately death, are the punishments for disobedience.

As the food-hunger is within certain limitations constant, therefore among many animals, especially human beings, a habit of collecting and storing food for the days of scarcity is in vogue. More than that—a study is pursued of the places where and when food can be found, and laws are formulated about its just distribution so that all may have a chance to live. These laws and regulations began as civil regulations, so that the members of the tribe might all alike have nourishment. Later these rules assumed religious and moral significance, and though frequently the causes which necessitated these rules have disappeared, and the rules themselves became harmful, religion and morality frequently still hold on to them and cherish them as holy. Hence, the force which relentlessly compels the animal to consume food, becomes in time a religio-moral question. Originally, it was a purely economic necessity, later the human mind clothed this normal necessity in religious, moral and legal clothing, which on account of the change of circumstances became obsolete. The force of hunger marches along unconscious of these impediments and passes them over unobserved. Hunger will always compel to satisfy its requirements, whether it is moral or immoral, sinful or holy.

Now we will follow the same line of reasoning in regard to marriage.

Why do animals marry?

I include the whole animal Kingdom under this question. There is an opinion that only some animals have a marriage system. Among these is the human or biped. It seems to me more correct to claim that all animals without exception have a marriage system.

If animals have a marriage system, which in one way or another

resembles our system, we call it marriage; if on the other hand, there is no resemblance to our marriage system, we call it *promiscuity*. The mistake is ours and only shows our ignorance on this subject. If an animal married once in a certain way, and next time in a different way, we would be entitled to label it by the name "promiscuity"; but such a condition does not exist. Every animal marries from season to season, from generation to generation in the same fashion, therefore it is a marriage system, not promiscuity. Because many systems of marriage have no resemblance to ours is no valid reason for discrediting them.

Among the lower animals there is one and only one visible reason for marriage—sexual hunger. All animals marry when driven to it by sexual hunger, and the system of marriage depends entirely on the animal's sexual instinct. If the given animal has a sex instinct which is only periodic and of short duration, the marriage will last as long as the sex hunger. On the other hand, if the animal has a more or less continuous sex hunger, its marriage system will be more permanent. The longer and stronger the sex hunger of an animal, the more durable is its marriage system, and therefore, among some animals the marriage system is more permanent and durable than even among human beings. But we have not included the human animal as yet.

How is it among human beings? Why do they marry and on what forces depends their marriage system?

To answer these questions, we will follow the same line of thought as we followed in relation to food. The parallelism is very striking.

Among some nations marriage is a holy sacrament, among others it is an unspeakable crime. Again, among some it is purely a legal and civil institution, among others, a social or economic institution. And again, among some, it is not connected with either, and is a purely private affair and concerns at most the family, and often the two individuals only.

Some celebrate marriage with the aid of religion, with many ceremonies; they consummate marriage with prayers and frequently in the presence of chosen witness; others hid the consummation as a crime, which is committed in stealth. Among some nations, the very act of marriage is part and parcel of their religion, "phallic worship." Among some a combination of many of these opposite ideas prevail and among others all these ideas thrive successfully in seeming harmony, regardless of the fact that they form an unpenetrable jungle. Still none of these forces compel human being to marry.

Human beings marry because they also have sex hunger, which compels them with irresistible force to submit to the yoke of mar-

riage. The punishment for disobedience is torture by sex hunger, insanity is frequent, and if not death itself—something equivalent to death. The punishment is not so severe as for disobeying the stomach. There is no safety valve for demands of the stomach, but there is one for sex-hunger-nocturnal emissions, which have a double purpose, first to teach the human being what sex relations are, and secondly, to relieve the sex hunger when the partner for sexual satisfaction is missing. Regardless of this safety valve the punishment for disobedience is no new life.

Though it is true that marriage insures the continuation of the species, this is not the reason why human beings marry, because when the craving for offspring has been satisfied and there is no more desire for new children, the sex hunger is not only not diminished, but frequently increased in strength.

We can say that there is only one force which compels human beings to marry, and this force is sex hunger. Being driven by this hunger, which is more or less continuous, the human being, consciously or unconsciously, looks for a partner to satisfy this sex hunger. The female driven by the same force is also on the lookout, and the two meet and are mutually attracted sexually to one another—and the partnership is concluded.

For what? *For mutual sexual satisfaction.* On account of these considerations, I define marriage: "A co-partnership for mutual sexual satisfaction, lasting as long as this fundamental condition is satisfied; and this insures the continuation of the race."

This force alone is sufficient and necessary to make marriage complete and lasting. Necessary—because we cannot understand marriage without sexual life; take away sexual life and the marriage disappears. Sufficient—because when this fundamental condition is satisfied in both parties, everything else has no influence on the marriage. Human beings will tolerate all economic disasters when this craving is completely satisfied, and only under this condition is marriage durable, otherwise it is either a comedy or a tragedy—but not a marriage.

In connection with this statement, let us not forget that marriage consists of two parts: sexual hunger and hunger for offspring. If the first is satisfied and not the second—the female suffers; especially are the nervous manifestations marked in the female. Once the hunger for offspring is satisfied, the sex hunger alone remains; and as long as this sex hunger exists, marriage remains solid and holds the partners together. On the other hand—when for any reason whatever the partners cease to satisfy one another, the marriage becomes null and void. On this account divorce or separation is as

normal an institution as marriage, only the two represent the extremes of one force—sex hunger.

We will ask ourselves the question—How do the different ideas in regard to marriage originate? As I mentioned—some call marriage a crime and celibacy a virtue, others call marriage a sacred act and celibacy a crime, and again others inconsistently combine the two opposite ideas together. Marriage, the outcome of bisexual reproduction, is a normal compulsion, and cannot be either moral or immoral; neither holy nor criminal. What are then the forces which created these ideas? To answer this question as simply as possible, we will recite the following example:—In a play, (the name of which I have forgotten), two widowers discourse on the problem of marriage. One, an old man, beyond the reproductive age, and the other a strong man, about thirty-five or forty—in his prime. The older man in a high pitched old man's voice states that "*a wife is an expensive luxury.*" The younger man in a deep bass voice proclaims: "*A wife is a necessity.*"

Both men told the truth. It is self-evident that a man whose sexual desire had completely disappeared, has no need of a wife, and he is right when he claims that a wife for him is a useless luxury; but his idea cannot apply to the younger man, because for a sexually active man a wife is a necessity. Both are right, but if the ideas of one man are transferred to the other, they become wrong.

Here we have an example on a small scale: If we stop to think of the influence such a statement would make on an extensive scale, we would find an explanation of the origin of the different opinions in regard to marriage. This is the reason why some law-givers decide against marriage while others decide in favor of marriage.

If the law-giver happens to be a sexually strong man, he speaks of marriage as a necessity; if he is sexually dead, he speaks against marriage. Let us now explain somewhat more in detail the origin of the different ideas in regard to marriage.

Not all races have a reproductive instinct of the same intensity; neither have all human beings of the same race an identical sex force. Some races have a strong reproductive instinct—others a very weak one.

Some men have a sexual instinct that lasts until old age, others lose it very early, in their youth. And again, some are born without a reproductive instinct, and all these classes have to be taken into consideration when dealing with this question.

We will begin with nations that are labeled by some as "lascivious," by others as "virile," but mostly are they called "immoral" races. Wherein consists the immorality of these races?

The y lead a sexual life far above our ideas of what constitutes a normal sexual life. **In our midst we have no examples of the sexual life these people lead.** Especially, because the relation of the sexes being completely secret, we know practically nothing of sexual life in our midst. We must not forget that to lead a strenuous life, is not a matter of free will; one has to be born a sexual giant to live a giant's life, and such forces are not granted to all human races; people who have been for many generations sexual giants, and are compelled to lead a strong sexual life, cannot be called immoral, no more than an idiot has a right to consider a genius immoral, or a dwarf consider a giant immoral. Immorality can be attributed only to a person who wilfully commits a breach of ethics, but when a whole nation, consisting of millions of human beings, develops a high reproductive force, a force which compels them to lead a very active sexual life, they cannot be considered immoral.

We will see to what their sexual instinct leads them, and what effect this sexual force has on their civilization.

This sexual activity occupies a considerable part of their life and attention; it offers them the most acute pleasures, therefore it is this sexual life that plays the most important part in their whole life and influences even their non-sexual life.

These people are polygamous—natural polygamists; in all their religious and civil ceremonies, in their amusements and social entertainments, the sexual relations play always an important part. Their Gods (always plural, because they have wives and children) have the same sexual pleasures as the people who invented them. Their mythology is full of love stories and intrigues. Their paradise is full of beautiful lascivious women, and offers them unlimited sexual pleasures.

The reproductive organs are the emblems of deity—therefore their Gods are represented with the reproductive organs in evidence, magnified and brought forward, so that they may be more easily seen. Their sexual modesty, therefore, permits them to go naked, to speak of reproduction in the simplest terms; and therefore pornography is absent. As they glorify in their sexual exploits, pictures and statues representing sexual relations ornament their churches, public as well as private dwellings. As the relations of the sexes are not kept in secret, there is no privacy in the architecture of their private houses. Clothing is not used to cover the parts which are the members of the Deity, only as ornaments, and nudity is no crime. As we see, these people have a sex morality entirely of their own, a sexual life of their own, which influences their literature, painting, sculpture, architecture, clothing, religion, morality and philosophy.

In short, their sexual instinct produces a distinct civilization (Roman for instance before the beginning of our era). Can you call them immoral, because they are gifted with a superior sex force?

It is these people who claim that sexual relations form the fundamental incentive to marriage as a gift of God, that the reproductive organs are holy, and that marriage is a holy sacrament.

Taking food, on the other hand, plays only seldom a part in their ceremonies and entertainments; they eat simply because they have to eat, but there is hardly any religious idea attached to eating; their hospitality implies food, shelter and wife for the time being, and without the last they cannot understand hospitality, and no stigma is attached to either of the parties.

But this description does not cover the whole characterization of these sexual giants. As I said, they are natural polygamists, and as a rule, have large families, frequently in hundreds. The multitude of the offspring makes nomadic life somewhat difficult. Therefore these people lead a more or less settled life, have permanent habitations. Food (within certain limits) is as a rule, except meat, provided by the females and children. Agriculture, fishing and care of the house belongs to the family, the father goes hunting only; but the main occupation of the male is war,—protection of the household and goods, and attempts to procure new property. These men, regardless of their many wives and multitude of children, dislike to lose any of them or any property, and they become expert warriors. In ruling their household they are somewhat despotic, but tempered with justice as they see it.

As we see this class of people under the influence of their strong sexual instinct, they develop not only a characteristic civilization, but also a pronounced type of human being.

It is these people who laid the foundation of the sacredness of property (private or communal) and of the sacredness of marriage. The last has a double sacredness: the sacredness originating from their ideas of the holiness of the sex relation and the sacredness of a wife as private property, *sui generis*. Marriage therefore is the most sacred institution among all institutions. Regardless of this double sacredness of marriage, separation remains part and parcel of all marriage systems, but to accomplish divorce, religion and private property have to be satisfied by the church and money, or its equivalent. The woman has to be bought and the Church sanctifies this transaction. (Jewish laws of marriage.)

Now let us take a look at the sexually weak human races, races who instead of taking many wives and capable of satisfying them all, and in this way keeping them in subjection, take one wife. Some

ances are still weaker, because it takes a few husbands to satisfy one wife. I speak about the polyandrous races. The husband is satisfied to have a fraction of a wife, or to cohabit with her once in a few weeks, and even this is a burden to him,—he prefers to be a hermit.

Sex plays no part in such men's life. Their gods, saints and angels are frequently sexless, though they admit marriage among them. Their mythology and after life is cold—without love, without sunshine. Eating and drinking play the most important part in their religious and civil festivities; sex has no place in them. In fact, there are tribes where the cow is the Goddess, milk is the holy symbol of deity, the dairyman is the priest, and the dairy, the holy of holies. On the other hand, marriage is a private business, and there are hardly any ceremonies connected with its consummation and no special sacredness is connected with it. A father and a son, or a master and a servant may have the same wife. This class of people are indolent, inactive, slow and lack the martial spirit, therefore they are poor and frequently forfeit their liberty to their more active neighbors. At home the wife rules just as rigidly as the polygamous husband rules in his household. All their activities are free of sex. As we see they form a civilization of their own.

So we see that all nations worship the two fundamental instincts. When the reproductive instinct is the dominating instinct, it forms the foundation of religion, moral and civil laws and of the whole civilization. On the other hand—when the reproductive instinct is weak, food becomes the foundation and plays the most important part in the religious and civil institutions.

Among the last mentioned nations are many individuals who are absolutely devoid of the reproductive instinct and we will speak about their influence on human ideas and civilizations.

These people are the natural celibates, because not only have they no sexual desire, but even no nocturnal emission; they are sexually dead. They cannot understand why these foolish men marry, what makes men take a useless wife, work and support her. They reason that it is easier to live in single-blessedness and be free and independent.

In their civil life they speak indifferently about marriage. If asked an advice on the subject of marriage, as a rule, they will say: "You are better off if you are single like I am, but if you are foolish and cannot abstain from a female, go ahead and burden yourself with a woman; and if you have committed a foolish act or a sin by taking once a wife, one should expect you to have sufficient sense not to commit the same folly a second time." These people are not against marriage or against women, but they are indifferent to both

marriage and woman. Their deity is always *one* because they cannot understand a God with wife and children, therefore monotheism. They surround their God with sexless angels—hence the expression “pure as an angel.” It means sexless like an angel created by the sexless human derelict. It is this class of people that created the idea of celibacy on earth as well as in after life. Their paradise contains only sexless human beings who enjoy an endless sexless bliss. Food and drink are the emblems of religion. These people are natural hermits, and frequently are inclined towards monasticism, considering it holy, but they never make true monks; they are hermits.

I will explain what the difference is between a monk and a hermit:

A hermit is a man who has absolutely no sexual desire—a monk—a true monk—is entirely a different human being—it is neither male nor female—it is classed as an intermediate gender. But we are anticipating.

Monasticism is a very old institution. It was well known in ancient times, as well as now, nearly all over the globe, therefore one can readily see that monasticism had been invented independently by different people, though seldom among the sexually strong races; but even among them it exists and is considered holy.

Who invented it? How did it originate, and what is the underlying force? As far as we know, animal life—sexual reproduction—is the law of evolution. Therefore, celibacy and monasticism are anti-natural, abnormal.

How did these anti-natural, abnormal, immoral (from the point of view of the sexually strong natures) acts become holy? Let us look at it from the point of religion.

The deity created the human being in its own image, having given to the human being a complete set of reproductive organs; and one has to suppose that deity has also a set of reproductive organs. Therefore these reproductive organs and the sex instinct should be considered holy—as many nations reason; and here we come upon an idea that reproduction, the creation of the deity, is criminal, that celibacy and monasticism are holy and godly.

The forces which produce these ideas are neither great, nor laudable. The force which is at the foundation of monasticism is known as brotherly love, love of male to male, in contradiction of the natural love of male to female. There seems to be a complete ignorance of the meaning of the term “brotherly love.” It is understood that monasticism means celibacy. Nothing of the kind—celibacy implies absence of any sexual love, but monasticism originally meant love of male to male, although in time it lost its original

significance, and now conveys the meaning of celibacy.

Again the term "brotherly love" is explained as implying love to humanity, and this definition is wrong, because only brother love is holy, godly and moral, while love towards a female is dirty, beastly, impure, immoral, ungodly. No, brotherly love means as a rule—love of an older male for a boy; generally, the older man is the teacher, the moral instructor, and the younger is the pupil whom he treats like a female, by embracing, kissing etc. Now as to its origin:

There exists among human beings a class of men who naturally, from birth, have an aversion to the opposite sex. In some the aversion is only moderate, in others, it is very strong. These men are called natural woman-haters, homosexuals, sexual inverters. In many countries they are despised and classed among the criminals. Lately, in Germany and Austria, they were legally removed from the criminal class, and permitted to lead their own life and follow their sex inclinations, as long as they do not molest normal sexual humanity. Of course it must be understood, that the two above-named countries had a special reason for legalizing sexual inversion—it was introduced and taught in the army for the sole purpose of lessening the venereal infection. Regardless of the reasons which prompted the two Governments to legalize sexual inversion, there is a real reason for removing the old stain from them; they were born so, and cannot be different, therefore there is neither crime nor immorality connected with it.

The aversion to the opposite sex is often so great that they hate to look at a woman. Therefore they try to get away from human habitation, bind themselves in brotherhoods and settle in places where the obnoxious, impure female cannot readily be met with, even accidentally—hence monastic communities—and wilderness.

To look at a woman—in their eyes—becomes a crime for which the eye should be removed. When these people have to appear in settled communities, they walk about with closed eyes.

This natural aversion to the female extends to everything that concerns normal reproduction and to everything that immediately or remotely has any reference to normal reproduction.

Normal sexual relations with or without the existing marriage laws become criminal—immoral—hence to be born in a normal way from a female is a degradation, a crime. The abnormal, impossible generation only is suitable for the great and holy human beings. As for instance, Buddha was born from his mother's side, without his mother have had sexual relations with her husband. In this way Buddha averted two crimes—he was not born from sex relations and

he had not passed from the dirty passage, the female reproductive system.

Considering normal reproduction shameful, and normally born children a sin—blood relationship is not recognized. Therefore, father, brothers or sisters—these children of sin—are objectionable, disgraceful. The reproductive organs and the organs of infantile nutrition became the shameful organs and have to be hidden, covered by clothing. And clothing becomes a necessity, it loses its original meaning of ornamentation, and becomes an emblem of sexual modesty; nudity becomes a crime, a disgrace, therefore it disappears from the paintings and sculpture, and is removed from all ornaments; to reproduce in any way the organs of generation becomes a crime—an immoral act.

The normal reproductive act itself which calls out in these people the greatest aversion, becomes in their eyes the most shameful act, which has to be performed like any crime, in secret; hence privacy, and private houses are built for privacy and concealment, and in such a way a special architecture originates, regardless of climatic necessity. Any mention of normal sexual relations by word or writing is disgraceful, offending to the woman-hater—hence they consider it a crime to speak or to write, or even to think about this subject, and this produces a peculiar literature where the people seem to be all sexless. This influence spreads in literature and in all arts. To speak or to write on any subject which touches the question of the normal relations of sexes becomes a disgrace, a crime, therefore laws are promulgated to prevent these people from doing so—and to punish them for this act. It is under these circumstances that pornography becomes a crime. In creating their religion, brotherly love becomes the foundation, females are not admitted into their societies on earth, therefore none can enter their paradise. Marriage which would imply permission for sexual relation is forbidden here and hereafter.

Still greater is the influence of the sexual invert on civilization:

Imagine a society in which reproduction has completely disappeared. No families to provide for, no children to inherit one's property. In a society under this condition, everything would become neglected, decayed, and all improvements would cease—which is exactly what these people preach and live up to. As they have neither wife nor child, they do not care for property or settled, steady habitations; they have no necessity for saving, nor need they provide anything for the future, therefore they preach and practice poverty, lead an indolent life, going from place to place and are satisfied to beg for their daily bread.

Having nothing—and caring for nothing—they have no need for protecting anything, hence they become submissive, and preach non-resistance and submission. In character they are feminine, and avoid therefore all strife. They submit very readily, and hardly ever resist any one. As a general summary:—these people practice brotherly love, poverty, submission and lead the life of a care-free, homeless person. This they preach and expect normal humanity to practice as they do.

The effect of this teaching on literature, poetry, painting and sculpture, as well as philosophy, clothing, housing and even science, is tremendous, and from what we can see, the normal sexual invert produces a civilization of his own. A civilization where everything that is normal is considered sinful, criminal, immoral, ungodly, where only anti-natural, abnormal conditions are considered holy and godly.

In regard to food and drink, these people frequently attribute to them a supernatural holiness, and at other times the contrary. Why?

All normal, human functions are more or less pleasurable, and as they disapprove of the reproductive functions, therefore they consider the other functions—eating, drinking and sleeping, criminal or ungodly.

Now then, let us give a brief resumé:

Sexually strong people established the various institutions of marriage, and consider marriage and the relations of the sexes, which marriage implies, as a gift from the deity, and therefore holy. Never in the history of the human race did a sexually strong man invent celibacy, and make a virtue of virginity.

Never in the history of the human race did a sexually normal human being invent monasticism and make a virtue of brotherly love. There are no exceptions to this rule, because exceptions are impossible. How can a man tortured by sexual desire make a virtue of celibacy? How can a man who is attracted by woman, love man and make a virtue of it?

It is true that people who began to be brought up in the principles of celibacy and brotherly love from infancy, before their normal sex instinct began to manifest itself, have been preaching these ideals, but these represent a different class, not an exception to the rule. The influences of teachings received in childhood are very tenacious. They were taught in childhood that virginity is holy, and they accepted it as the holy truth. But when these people reach manhood, and begin to be tormented by sexual desire, a fight begins between the abnormal ideals and the normal reproductive force, with but one outcome:—the reproductive force is invariably the conqueror.

Some of the people come out openly and declare their mistaken conceptions (Luther and others); some lead an active loose sexual life, and preach monasticism and celibacy. In case they do attempt to lead the lives of celibates, and celibacy being an impossibility for a sexually potent man, they adopt all varieties of artificial sexual satisfaction—such as masturbation, sodomy, bestiality, etc. It is this class of people that give the greatest impetus to prostitution with its disease, dirt and degradation.

This class of people frequently substitute brotherly love for normal sexual relations, but do not adhere to this practice when they have a chance to satisfy their desire in a normal way. Sexually normal men do not understand brotherly love and when they find out the real meaning of it, hate it and have an aversion for it. Therefore, in the course of time the holiness of brotherly loves becomes mixed with celibacy, and both brotherly love and celibacy become synonymous. Others explain that if celibacy is a virtue, marriage must necessarily be a crime, but concubinage, which is not a legal combination, is permissible, and so it happened that to mislead the deity they either took concubines or called their legal wives concubines, virginias or other names of the same character.

The different ideas in regard to marriage became in time completely confused and mixed. The ideas that marriage is a holy sacrament, that marriage is a crime, succeed in existing together in human minds.

Now let us consider the different ideas:

The celibate and the sexual invert have no right to influence the life of the sexually normal human being, and their ideas have no significance on this question of "What is Marriage?" because they are against marriage.

The ideas of the sexually potent humanity are more normal, but at the same time they are one-sided and as a rule, humanity in its attempt to explain existing normal forces, has very frequently erred in all directions, but very seldom touched the truth.

It is true that marriage gives foundation to different social and economic conditions, but these conditions are only the accidental concomitants of marriage, but not the fundamental principles of marriage. There is only one condition which is inseparable from marriage—and this is—the sex life to which it leads; when this life is satisfied, marriage has its meaning. Under other conditions, it is a partnership—not a marriage.

Of what importance is this whole paper?

Every country has laws regulating marriage; old laws are supplemented by new ones. The promulgators of all these laws are

ignorant of the fundamental principles on which marriage ought to be based—hence all the laws concerning marriage are miserable abortions, which only assist the development of prostitution.

Only marriage laws founded on the sole principle that marriage is a copartnership for mutual sexual satisfaction can be correct and solid, and as long as we have laws founded on different principles than the above will prostitution flourish.

DEATH FOLLOWING ARSENOBENZOL INJECTION

*Report of a Case by Dr. Marcel Sée**

A girl, 19 years old, after a stay in the dispensary for perianal hypertrophic syphilides, was admitted to the hospital St. Lazare, on March 17th. She stated she had been treated at Broca where she received five injections of Novarsenobenzol, the last one of 60 centigrammes.

March 20, ten days after, we thought it advisable to inject 30 centigrammes, which were well tolerated. After eight days, the 27th, a second injection, of 45 centigrammes, was made. No complication was noted on the day the injection was made, nor the following day, excepting a slight headache, which was promptly relieved by the administration of 50 centigrammes of aspirin, so that the dose was not repeated in the evening. No developments the second day after; but during the night from the 29th to the 30th, the patient had a slight epileptic attack with movements of the arms, the legs being somewhat rigid. According to the statement of one of her comrades she had had epileptic fits before. The fit was of short duration; she got up and then lay down again; after which she had several convulsions with trismus. She immediately lapsed into coma. It was of no avail that on the morning of the 30th Dr. Belgsdère administered 3 milligrammes adrenalin and that at 11:30 Mr. Blum, one of our interns, bled her copiously (600 gr.). After the bleeding she manifested a slight agitation. And then the death struggle began while her temperature, which until then had been normal (37°I in the morning), began to rise: $38^{\circ}7$ a little after 13^{h} ; $39^{\circ}5$ at 15^{h} ; almost 41° at 17. Death came the 31st, at 3 o'clock in the morning.

In spite of a history of epileptic fits we find it difficult to attribute her death to any other cause but the medication.

It is regrettable autopsy could not be performed and that we were unable to examine the accounts regarding her treatment before admittance. In case this information had been accurate it might, indeed, have shed a disquieting light on a fatal issue like that, occurring in a strong young girl without any apparent physical defects.

A CASE OF PURPURIC ROSEOLA

By Dr. A. Lèvy-Fraenckel*

I thought it would not be without interest if I published the details of a very abnormal form of roseola which made its appearance at the commencement of the second stage of syphilis in a man who on September 17th, presented himself with an enormous chancre of the lower lip which was of a month's standing.

The lesion occupied almost the entire lip which was decidedly edematous; the edema extended on both sides to the submaxillary region; at the right there was seen a characteristic adenopathy. At the upper part of the chancre there was a sphacelous zone of about the size of a five sous piece, the bottom of which had a grayish green and craggy aspect and exhaled a fetid odor. In brief, an enormous indurated gangrenous chancre.

Besides, for several days the patient presented two kinds of cutaneous symptoms, namely, firstly, numerous papular syphilides of the face, and secondly, purpuric eruptions on the thorax and limbs. These petechiae, which were of variable sizes, were not effaced under digital pressure, and being markedly hemorrhagic, they were distinct from papular lesions and independent of them; however, above and below the bend of the elbow the two types of the lesion were found to be combined; there were small hemorrhages on the level of the papular syphilides, but no epistaxis and no hemorrhages from the mucous membranes.

The patient was no hemophiliac; the coagulation of the blood did not seem to be retarded. The patient showed no malarial symptoms; before his admission he had never taken iodide or mercury; he had never had rheumatic pains.

He was given, in six injections, 4 gr. 05 of novarsenobenzol. The chancre was cured; the purpuric patches followed rapidly the usual course and disappeared, the same as the papular syphilides, and on October 21st the man was discharged cured.

Purpuric manifestations during the secondary stage of syphilis are rare and have not been discussed very often.

In a general review on the pathogenesis of purpura, Berard and Roubier (*Gaz. des hopit.*, November, 1907, p. 1638) cite among purpuras of local origin those which may be produced mechanically on the level of a specific lesion. Skin diseases, especially inflammatory dermatoses, eczemas, psoriasis, and syphilides may be *complicated*

with purpura. The present case was not complicated with a cutaneous lesion: the purpuric symptoms were isolated and developed independent of any cutaneous lesion—it was a case of true purpuric roseola.

Bradfeld (Mediz. Klin., May 8, 1913, p. 791) has reported a similar case, in which a month after the onset of an indurated chancre of the glands, there appeared small punctiform hemorrhages on the lower extremities, the thorax and abdomen, but there were no articular pains and under a treatment consisting of mercurial inunctions, the hemorrhages diminished in volume and disappeared in four days.

How are we to interpret these manifestations which are so rarely seen in adult syphilitics?

The diagnosis of rheumatoid purpura which supervenes in secondary syphilis, is to be eliminated, for the absence of articular pains and particularly the rapid disappearance of the symptoms following treatment offer convincing proof. On the other hand we know that the classic macular roseola presents itself, from a histologic point of view, as a superficial congestion of a limited portion of the skin with extravasation in the papillary and subpapillary zones of the derma; a step further, the blood is infiltrated in the tissues of the derma and the purpura is established.

On the other hand, it is noteworthy that the employment of a drug which causes *dilatation* of the blood-vessels, such as the "914" (Milian: *La question des arsenobenzols*. Paris Medical, April, 1914, p. 263) will effect a rapid cure of hemorrhagic symptoms. Drs. Mouchet and Bricout (*Arsenobenzol et hemorrhagies post-operatoires*. Ann. Mal. Vén., 1912, p. 207) as well as Dr. Nanta (Ann. Mal. Vén., 1914, p. 355) have already noted the hemostatic action of the arsenicals.

If the purpura in the case which is the subject of this paper, had been the result of other than specific lesions, then, indeed, the employment of arsenicals would not have prevented the onset of a new purpura. As a matter of fact, it was a clear case of purpuric roseola, which, perhaps, was aggravated by microbic associations, the original lesion being a gangrenous chancre.

EDITORIAL NOTE—We know as well as our readers do that the September and October issues of the Journal of Sexology are not up to the standard. We apologize for the deficiency, but the blame really rests with the printers' strike, which entirely upset our schedule, and which at one time threatened a temporary suspension of all New York magazines. However, we will make up in future issues. We have some very excellent, important as well as interesting material for the coming year. And any of our readers wish to remit for the year 1920 without waiting for a bill, it will be appreciated.

Abstracts and Gleanings

A CASE OF KLEPTOLAGNIA

Cleramboult (Arch. d'Anthrop. Crim., 1908-10) has recorded the case of a middle-aged woman, frigid with men but a masturbator, who remembered that one day, as a girl, when seated on a velvet chair, the contact with the velvet produced an agreeable sensation. She fell into the habit of sitting astride the chair, obtaining sexual excitement by friction with the velvet. She finally acquired a passion for stealing silk remnants, which she would apply to her sexual parts and then throw away. The mere act of stealing the silk would give her sexual enjoyment. There was insanity in the family. Cleramboult emphasizes the significance of the tactile element in cases of this kind and suggests that this condition presents a combination of precocity, masturbation and frigidity.

THE MATRIMONIAL FORTUNES OF JULIUS CAESAR

Whoever studies the history of the influential personages of Caesar's time, will find that their marriages follow the fortunes of the political situation. Where a purely political reason was wanting, there was the economic.

This explains how it was that the first wife of Caesar, *Cossutia*, was the daughter of a knight; that is, of a financier and revenue farmer. For a young man belonging to a family of ancient senatorial nobility, this marriage was little short of a *mésalliance*; but Caesar had been engaged to this girl when still a very young man, at the time when the alliance between Marius and the Knights being still firm and strong, the marriage of a rich Knight's daughter would mean to the nephew of Marius not only a considerable fortune but also the support of the social class which at that moment was predominant. For reasons unknown to us Caesar soon repudiated *Cossutia*, and before the downfall of the democratic party he was married to *Cornelia*, who was the daughter of Cinna, the democratic consul and a most distinguished member of the party of Marius. This second marriage, the causes of which must be sought for in the political status of Caesar's family, was the cause of his first political reverses. For Sulla tried to force Caesar to repudiate *Cornelia*, and in consequence of his refusal, he came to be considered an enemy by Sulla and his party and was treated accordingly.

It is known that *Cornelia* died when still very young, after only a few years of married life, and that Caesar's third marriage, in the year 68 B. C., was quite different from his first and second,

since the third wife, *Pompeia*, belonged to one of the noblest families of the conservative aristocracy—was, in fact, a niece of Sulla. How could the nephew of Marius, who had escaped as by miracle the **proscriptions of Sulla, ever have married the latter's niece?** Because in the dozen years intervening between 80 and 68, the political situation had gradually grown calmer, and a new air of conciliation had begun to blow through the city, troubled by so much confusion, burying in oblivion the bloodiest records of the civil war, calling into fresh life admiration for Marius, that hero who had conquered the Cimbri and the Teutons. In that moment, to be a nephew of Marius was no longer a crime among any of the great families; for some, on the contrary, it was coming to be the beginning of glory. But that situation was short-lived.

After a brief truce, the two parties took up a bitter war, and for his fourth wife Caesar chose *Calpurnia*, the daughter of Lucius Calpurnius Piso, consul in 58, and a most influential senator of the popular party.—According to Guglielmo Ferrero: "The Women of the Caesars."

EVIL RESULTS OF CONTINENCE

. . . Sexual desire or instinct among those of us who are striving to be pure and above reproach, . . . unquestionably has brought more human shipwreck, more mental and neuratic **disease on men and women than alcoholism or perhaps than all other causes put together.** . . .

Nervous and hysterical women have begun to be a threatening cloud on our horizon and . . . worry, fear, or desire, or some disturbance relative to the sex instinct has been the cause of the infirmity of most of **these women who . . . are usually the best and the purest that bless the earth.** . . . Digest the fact that seldom, if ever, does a prostitute have ordinary nervous trouble. On the other hand, nervous women are almost invariably pure-minded, and often become neurotic from being too pure-minded. I have known many just such cases. . . "Rational Sex Ethics."

THE ETERNAL FEMININE

He who would study impartially the life and thought of the Orient must also study those of the Occident from the Oriental point of view. And the results of such a comparative study he will find to be in no small degree retroactive. According to his character and his faculty of perception, he will be more or less affected by those Oriental influences to which he submits himself. The conditions of Western life will gradually begin to assume for him new, undreamed-of meanings, and to lose not a few of their old familiar

aspects. Much that he once deemed right and true he may begin to find abnormal and false. He may begin to doubt whether the moral ideals of the West are really the highest. He may feel more than inclined to dispute the estimate placed by Western custom upon Western civilization. Whether his doubts be final is another matter: they will be at least rational enough and powerful enough to modify permanently some of his prior convictions,—among others his conviction of the moral value of the Western worship of Woman as the Unattainable, the Incomprehensible, the Divine, the ideal of the Eternal Feminine. For in this ancient East the Eternal Feminine does not exist at all. And having become quite accustomed to live without it, one may naturally conclude that it is not absolutely essential to intellectual health, and may even dare to question the necessity for its perpetual existence upon the other side of the world.—Lafcadio Hearn: "Out of the East."

LITIGIOUS WOMEN IN ANCIENT ROME

Public speaking had no terrors for the Roman lady. We read of women of litigious temperament who were constantly at law and who argued their own cases in the pretor's court and the forum. . .

When the Second Triumvirate were driven to every expedient to find money for the war with Brutus and Cassius they published an edict requiring fourteen hundred of the richest women to make a valuation of their property and to furnish for the war such portion as the triumvirs should require from each. A body of the women concerned forced their way to tribunal of the triumvirs in the forum—a thing no man durst do in those days. Hortensia (daughter of the great Hortensius, a leader of the bar, Cicero's rival) was their spokesman. Appian gives us her speech:

"As is befitting women of our rank addressing a petition to you, we had recourse to your female relatives. Having suffered unseemly treatment on the part of Fulvia, we have been compelled to visit the forum. You have deprived us of our fathers, our sons, our husbands and our brothers, whom you accuse of having wronged you. If you take away our property also, you reduce us to a condition unbecoming our birth.

If we women have not voted you public enemies, have not torn down your houses or led an army against you, why do you visit upon us the same punishment as upon the guilty, whose offenses we have not shared? Why should we pay taxes when we have no part in the honors, the commands, the statecraft for which you contend? "Because this is the time of war," do you say? Let war with the Gauls or the Parthians come, and we shall not be inferior to our mothers

in zeal for the common safety; but for civil wars may we never contribute."

When Hortensia had thus spoken, says Appian, the triumvirs were angry that women should dare to hold a public meeting when the men were silent. They ordered the lictors to drive them away from the tribunal, which they proceeded to do until cries were raised by the multitude outside, when the lictors desisted and the triumvirs said they would postpone till the next day the consideration of the matter. On the following day they reduced the number of women from fourteen hundred to four hundred.—According to Emily James Putnam: "The Lady."

FEMININE SMOKING

Charles Dickens was at Lausanne and Geneva in the autumn of 1846. At his hotel in Geneva he met a remarkable mother and daughter, both English, who admired him greatly. The younger lady's conversation would have shocked the prim maids and matrons of that day. She asked Dickens if he had ever "read such infernal trash" as Mrs. Gore's; and exclaimed "Oh God, what a sermon we had here last Sunday!"

Dickens and his two daughters dined by invitation with the mother and daughter. The daughter asked him if he smoked. "Yes," said Dickens, "I generally take a cigar after dinner when I'm alone." Thereupon said the young lady, "I'll give you a good 'un when we go upstairs." Well, sir, Dickens writes, in due course we went upstairs, and there we were joined by an American lady residing in the same hotel . . . also a daughter . . . American lady married at sixteen; American daughter, sixteen now. The younger of our entertainers brought out a cigar box, and gave me a cigar, made of negrohead, she said, which would quell an elephant in six whiffs. The box was full of cigars—good large ones, made of pretty strong tobacco. When I lighted my cigar, daughter lighted hers, at mine; leaned against the mantelpiece, in conversation with me; put out her stomach, folded her arms, and with her pretty face cocked up sideways and her cigar smoking away like a Manchester cotton mill, laughed and talked and smoked in the most gentlemanly manner I ever beheld. Mother immediately lighted her cigar; American lady lighted hers and in five minutes the room was a cloud of smoke, with us four in the center puffing away bravely, while American lady related stories of her Hookah upstairs and described different kinds of pipes.—G. L. Apperson: "The Social History of Smoking."

EXPURGATING NATURE OF SEX

. . . While we cannot gainsay the ethical postulate that the sex life must be in agreement with the general moral law of Society, there is no doubt that only mischief can result if such ethical demands are not in conformity with the physiological laws of sex. It is no use complaining that "nature will out," when we have been foolish enough to try to expurgate nature. It is our business to understand Nature and order our lives in accordance with her behests.

"We can only command Nature by obeying her." And this applies with special force to the sphere of sex, where the theological and social tradition of centuries has led to a habitual disregard of the elementary factors of sex, and therewith to a false standard of sex life.—S. Herbert: "Physiology and Psychology of Sex."

LEGALIZED ABORTION

The correspondent of the Medical Record writes from Geneva, June 7, 1919, that an attempt is being made to legalize crime in German Switzerland. Quite recently (May 23), after a long debate The Grand Council of Basle adopted, by 55 votes against 50, a proposition authorizing abortion to be performed up to the end of the third month of pregnancy, on the condition that both husband and wife were consenting or, in the case of the illegitimate unions, with the mother's consent and upon the condition that the abortion be performed by a physician in possession of a Federal diploma.

It is stated that both the Medical Society of Basle and the Gynecological Society of German Switzerland have voted to take extreme measures for combating the passage of this law.

THE BIOGRAPHY OF A VAMPIRE

When stout and god-fearing Cromwell ruled Britain, Charles Stuart, son of Charles I whose head had been chopped off at Whitehall, was in exile in Holland. To him came an ardent loyalist, Roger Palmer, bringing a large sum of money to aid in his restoration.

Charles was restored to his throne shortly thereafter and celebrated his first night in London by robbing the loyal Palmer of his nineteen year old bride.

The lady thus honored by the fancy of the King, was by birth Barbara Villiers, of good family. At sixteen she fell desperately in love with the second Lord Chesterfield, but in the midst of her infatuation the girl was married to Palmer. Matrimony did not change her greater inclination. "I am ready and willing to go all over the world with you," she wrote passionately to her old lover. But the addresses of the King blotted out recollection of husband and lover alike. It does not seem that her ready surrender was due

to any affection for the person of Charles; with calm calculation she had thrown herself in his way, and for years thereafter made him pay heavily for his pleasure.

Palmer sulked for awhile but was placated by being made duke of Cleveland that his wife might flaunt the coronet and the title of duchess at court. Suitable revenues accompanied this title, and Palmer philosophically withdrew to his own manner of life, leaving his duchess to play the part she had chosen. The plunder she extorted from the King almost baffles computation. For the life she led she needed money; she loved jewels and was a passionate gambler. But more costly than jewels or dice were her lovers, of whom she maintained a horde, distributing among them with lavish hands the treasure she wrung from Charles.

Of the five children of the Duchess of Cleveland whom Charles acknowledged as his, the two daughters married earls and the sons were granted coats-of-arms, given titles and enrolled among the elect of the land.

The blood of this woman flows in the veins of many an English aristocrat of today.

In time Barbara's influence over Charles waned, and when he died the name of Nell Gwynn, of all his favorites, alone passed his lips.

The Duchess of Cleveland now fell on parlous times. She took up, one after the other, with new lovers, each less reputable than his predecessor.

In 1709, sixty-nine years old, she died wretchedly of dropsy. Three dukes, her illegitimate sons, followed her to the grave.—According to Willis J. Abbot: "Notable Women in History."

NUTRITION AND SEX EXPRESSION

The J. A. M. A. (8, 23, '19), editorially, comments on human experiments that have been made for securing reliable information regarding possible relationships between the emotions of sex and special physical or metabolic functions of the organism.

Information acquired from the twenty-four students (of the Y. M. C. A. College at Springfield, Mass.), who had submitted to a low diet, showed no serious general impairment of vitality, besides a diminution of sex activity.

W. R. Miles (J. Nerv. and Ment. Dis., March, 1919), calls attention to the fact that in these undernourished young men decreased sex expression accompanied a diminished rate of basal metabolism. Assuming that the sex instinct is commonly stronger in men than in women who have a lower basal level of metabolism, Miles con-

cludes that a lowered metabolism in man would reduce the manifestations of the sex instinct and that thereby a method of treatment might be indicated by which to achieve restraint in pathological cases of sexual activity.

[There is no question that a low diet will diminish the sexual libido. As the Editor has pointed out, cathartics are the most efficient anaphrodisiacs. But is it right to lower the entire bodily metabolism just in order to weaken the libido?]

SEXUAL ACTIVITY IN ITS RELATION TO THE MOON

Dr. E. H. P. Ward (Med. Rec., Aug. 23, 1919) thinks that in primitive man sexual activity—the act of mating—took place at night. Hence degrees of light or darkness affecting it would depend upon the moon. Probably in the torrid regions, surrounded by lurking enemies, the brunette would be safer in the act of mating when the darkness was as complete as possible—that is, in the dark of the moon. If so, by a process of natural selection, sexual activity in the brunette races would become periodical at intervals of a lunar month and would occur in the dark of the moon. With the blonds in the northern regions, on the other hand, mating might reasonably be assumed to take place most favorably in the moonlight; absolute darkness would not be necessary for safety where lurking enemies were not numerous and moonlight might be a positive advantage in escaping from such enemies as there were, such as wolves. If so, natural selection would bring it about that sexual activity would take place at intervals of a lunar month, and at the full moon.

In the romantic literature of the blond races the full moon plays an almost unfailling part in the love scenes, apparently being inseparably associated with mating.

Now, when the blond and brunette types intermingled, the periodicity and the interval of a lunar month would probably be retained, as common to both; but the phase of the moon at which sexual activity would occur would vary with different individuals according to the proportion of blondness and brunetteness in their make-up. Especially in the more conservative female of the species would this periodicity be retained; whereas in the polygamous male, mating with a number of females at different periods, even the periodicity would be lost or submerged and sexual activity become subject to stimulation.

Thus would arise the conditions as we find them in our civilization today.

[Oh, what piffing piffle! And still we have to read it and abstract it.]

RHYTHM OF THE FEMALE GENITALS

Dr. Emil Ries (J. A. M. A., July 12, 1919) discussing alternating ovarian swellings, says: We have changed our conception of the value of the corpus luteum very much. Years ago the ovary was considered useful mostly for the production of ova. The corpus luteum was not understood. It was permissible then to consider it merely as a temporary false scaffolding, so to say, which would keep the ovary from collapsing after the rupture of the follicle. Now we know that the ovary and the corpus luteum have special functions. We might compare the female sexual tract with a clock. The ovaries are the weights which make the whole machine go. The uterus might be compared to the hands and the corpus luteum to the regulating mechanism—say, the pendulum. The periodic function of the corpus luteum, same as the periodic swinging of the pendulum, keeps the apparatus in rhythmic action, indicated by the rhythmic menstruation. As soon as the pendulum gets out of order, the rhythm becomes disturbed; as soon as the corpus luteum becomes pathologic we have irregularity of menstruation in one or the other direction. The function of the corpus luteum under pathologic conditions is a chapter which must be added to the old pathology.

TUMORS OF THE BLADDER

Dr. W. Jones (Can. Prac. and Rev., July, 1919) states that tumors of the bladder occur in about three per cent. of urinary diseases. They are more frequent in men than in women. The most characteristic symptom is hematuria, which comes on suddenly and lasts a variable time, from a day to a fortnight, and then ceases. After an interval of several months, or even a year or more, the hematuria returns. The periods of hematuria tend to become more frequent and to last longer. Early diagnosis is essential to successful treatment. Cystoscopic examination should determine the location and character of the growth. Benign growths should be destroyed by the high frequency electric current. All cases should return for cystoscopic examination at stated intervals, because recurrences are frequent. When the growth is definitely malignant to the cystoscope or suspiciously malignant to the microscope, a radical operation should be done. Those cases in which the bladder is filled with rapidly growing papillomatous masses, should be dealt with by cystectomy. Possibly if the operation were done in two stages, with transplantation of the ureters at the first stage, one might hope for more fortunate results than those at present on record.

A CASE OF PROSTATIC ABSCESS SIMULATING ORDINARY SEMILE HYPERTROPHY

Dr. Stanley R. Woodruff (Urol. and Cut. Rev., July, 1919) reports the case of a man aged 62, in fairly good physical condition, with the following history: For the past few weeks he noticed frequency of urination, particularly during night. No excessive burning or dysuria. Lately urination had become difficult, accompanied with straining. Finally there was complete retention and the family doctor had found it necessary to catheterize the patient two or three times a day. There had been no history of hematuria or recent infection. Rectal examination revealed a prostate much enlarged.

He was admitted to hospital and a retention catheter inserted for drainage. Being unable to hold it, suprapubic cystotomy was considered. A cysto-urethroscopic examination revealed no intravesical intrusion of the prostate. The usual bilateral intrusion of the prostatic lobes into the urethra was also wanting. The only pathology noted was a bulging forward of the entire floor of the prostatic urethra. To the right and just below the verumontanum was a small circular opening through which pus was rapidly oozing.

A perineal incision was indicated and a large amount of pus drained. Within a few hours normal urination had become established.

SEXUAL SKELETAL DIFFERENCES

The skeletal differences between the man and the woman are of considerable interest. The woman being the smaller of the two one would naturally expect her skeleton to be smaller, but special sexual differences are to be observed, apart from this. The differences between the shape of the male and female pelvis are well recognized and understood. Another difference, the significance of which is not generally recognized, is the smallness of the female thorax. It is to be explained . . . by the fact that the respiratory requirements of the anabolic female are more limited than those of the katabolic male. It will be remembered that the proportion of "red cells" in the blood is less in the female than in the male.

And no less striking skeletal difference is the shortness of the legs in the woman. In this respect the woman approaches the child and the anthropoid, and, it is to this peculiarity that the difference in the height of the two sexes is mainly due, the average length of the trunk being much the same in both sexes. No doubt, long legs helped man in the hunt and the fight. Some wag has said that women were never meant to run faster than would enable them to be caught easily!—The Medical Press.

THE BIOCHEMICAL BASIS OF SEX ABERRATIONS

Dr. Frank Lydston (Urol. and Cut. Rev.) is of opinion that perversion of the quality or lessening of the quantity of the sex hormone formed in the glands that produce the parental germ cell or sperm cell—or both—is the biologic foundation of psychic and physical aberrations of sex differentiation. The author believes that any general or local condition which impairs the integrity of the bioplasm of the hormone-producing cells in the sex glands, may be responsible for physio-sexual and psycho-sexual aberrations. Sexual excesses, syphilis—or other general infections—might reasonably be considered as possible general causes.

Physical or psychic maternal accidents probably may bring hormone disturbance and consequent fetal maldevelopment. This may explain certain phenomena following so-called "maternal impressions." Possibly there may be more truth in the popular notions regarding these phenomena than we hitherto have believed.

It certainly is true that vitiated blood is poor material for the elaboration of normal hormone by the sex glands and, without healthy and proper hormone supply, it is reasonable to suppose that both the ovule and spermatozoa will lack the nutritive "punch" necessary to complete and perfect development.

If the author's view be correct, sexual perversion and inversion—with or without physical aberrations—are purely biochemic in origin, and, if taken early, susceptible of cure by implantation of sex glands, thereby adding to the economy during the period of sex development, a certain quantity of a new and better sex-hormone. The author is convinced, moreover, that there is great advantage in the fact that the added hormone usually is an alien strain. So logical does the foregoing seem to the author that he believes that a certain proportion of cases of perversion and inversion, if treated prior to adult age, are hopeful cases for the procedure.

What could be more logical than the treatment of masculinity in the female and of femininity in the male by large and constant doses of sex hormone of the corresponding sex through the medium of implanted glands during the period of sex-development and differentiation?

That the acquired type of aberrant physio-sexual differentiation frequently is susceptible to cure by implantation seems probable.

Incompatibility of the sex hormones due to biologically unfit mating may have much to do with teratologic sex aberrations. This is occult, it is true, but is believed by the author to be an important factor in eugenics.

That a primary defect in the quantity and quality of the sex

hormone is essentially the cause of certain aberrant types of physio-sexual development—and incidentally of their attendant psycho-sexual aberrations—is fairly conclusively proven by the facts that: First, loss of the ovaries in previously normal young females is followed by the development of masculine secondary sex characteristics. Second, the same principle holds good in the loss of the testes in the male, secondary female characteristics developing. Third, successful administration of the appropriate sex hormone is followed in greater or less degree by a return to the normal secondary sex characteristics.

THE MENSTRUAL RYTHM

Sexually man is highly rhythmical. Menstruation is, perhaps, the most pronouncedly rhythmical sexual function in the human animal. There have been many theories put forth to account for this function; its constant occurrence in the human female, its absence in the lower animals, its definite rhythmical periodicity, etc. However, of all the theories of menstruation, perhaps the simplest and most plausible is that of J. Arthur Thompson, who in his article on sex in the *Encyclopedia Britannica*, explains menstruation as the means of getting rid of an anabolic surplus in the absence of its fetal consumption.

Menstruation, we know, ceases during pregnancy and lactation. In practically all mammals in their wild state the female is subjected to a continuous succession of gestation and lactation periods, and hence the anabolic surplus being constantly consumed there is no need of menstruation; but in the human female many other activities take the place of child bearing, and this becomes more the case the higher the civilization; hence, instead of the function of menstruation dying out, as some authorities seem to believe it is, we should rather expect it to become a more important factor in the life cycle of the human female.—DR. THOMAS E. REED: "Sex: Its Origin and Determination."

VENEROLOGIC NOTES

Trusting too much to a negative Wassermann, when history, clinical signs, old syphilitic stigmata are present, will surely lead to a mistaken diagnosis.—A. Ravogli (*Urol. and Cut. Rev.*)

Don't forget that the diagnosis of Syphilis was made long before the advent of the Wassermann.

A very sure, almost definite sign of syphilis is the failure of the pupil to react to light.—E. L. Hunt (*Med. Rec.*)

Patients contracting syphilis after the age of forty seem to have more difficulty in becoming cured, as judged by the blood test than younger cases.

DIGITAL CHANCRE

In his paper on "Extragenital Chancre" (Med. Council, July, 1919) Dr. Burton Peter Thom says that digital chancre is the most frequent of extragenital sores. Chancre of the digit is often mistaken for a felon or a whitlow. In women and children chancre of the finger is hardly ever seen. When occurring on the fingers of physicians, midwives or nurses it is in nearly every instance the index finger. When the result of obscene contact it is usually the middle finger. When a chancre occurs on the finger it becomes red, swollen and painful. The swelling may reach such a degree as to cause the finger to assume the shape of a pear or a sausage. In such a case a suppurative process may be suspected and the lesion, in consequence, incised. Of course, such a procedure does not result in the evacuation of pus. In some instances chancre of the finger quickly assumes a fungoid appearance. The evolution of chancre of the finger is very slow. It usually persists for two or three months or even as long as a year. Even after healing has taken place the finger is indurated and enlarged for a long time afterward.

SEXUAL REGENERATION

In his book, "Rational Sex Ethics, Further Investigations" Dr. W. F. Robie relates that some years ago he boarded for a while at the same house with a very clever mechanic. Becoming somewhat interested in him and getting curious the writer was able to elicit the following history from him: This young man of twenty-five came of a healthy parentage and never had had any serious sickness. When he was twelve years old, he was kicked in the scrotum by a horse, causing a left-oblique inguinal hernia and later atrophy of the left testicle. When fourteen years of age, a girl of eighteen seduced him. At her first overtures he was frightened; but she assisted him and he soon had an orgasm with semen. For some time he had intercourse with this girl every three days, then every day for a month or so.

Six months after this he left that locality and being deprived of intercourse, began to masturbate about twice a week. Remembering that his mother had told him, when he was a small boy, if he played with himself he would go crazy, he made an effort to stop masturbating and would abstain for two or three weeks, when he would have a nocturnal emission which frightened him as much as the masturba-

tion. He attempted to abstain from promiscuous relations but as his nature was too strong for absolute continence and he dared not masturbate, fearing insanity, he began to have intercourse with girls once in two or three weeks. He never went with prostitutes more than once or twice, fearing disease.

When he was nineteen, the aunt of one of his chums, a woman much older than he, came into his room, and stayed over night. He contracted gonorrhoea which soon was cured under appropriate treatment.

Once he said to a married friend, "You have a nice little wife," to which the husband replied, "Why don't you come to see her?" This woman was very erotic and he frequently had relations with her, with the husband's approval.

For three years he was going with one young woman. He refrained from intercourse and masturbation for six months, then began to have emissions which frightened him. After much persuasion the girl consented to intercourse.

The writer asked him to marry the girl and he said he thought of doing so some time when his finances were satisfactory. The writer urged him so strongly to do it at once that he was gratified to learn that they were married within two weeks. This was ten years ago; they live in an unusually happy marriage and have two healthy children.

A CASE OF URETHRORRHEA MISTAKEN FOR GONORRHEA

Dr. W. F. Robie (*ibidem*) is personally acquainted with a married man who was away from his wife for a period of somewhat less than two months.

He did not then have, nor has he ever in his life had intercourse with any woman except his wife, and he never has had any venereal disease, yet on his return from his trip he presented the symptoms of gonorrhoea and feared that he had contracted this in some innocent way. What really did occur was this. He had had very little intercourse for some time before leaving home. While away his duties were light and various unavoidable stimuli to erotic feelings were present. A young woman who slept on the same floor left her door open every night apparently as an invitation. He saw daily many young men and women in bathing costume. He saw them occupied with the usual beach pastime of "spooning." He soon began to suffer from a high degree of erotic excitement, with persistent erections, pain in the testes, loins and back by day, and sexual dreams with emission at night. He lost flesh rapidly and before his return home

he developed a mucopurulent discharge from the urethra. On attempting to resume intercourse after his return, he was at first impotent, but after two or three days was successful, and he regained his usual health after about three weeks.

The writer suggests that men and women of marriageable age should be told that a vaginal discharge is often innocent. A discharge from the male urethra is not always a gonorrhoea, and there is no sure way of telling except by means of the microscope. It is, therefore, always safe to reserve judgment until a careful search has been made for the gonococci.

A RECORD OF SYPHILIS IN THREE GENERATIONS

Dr. Rachel L. Ash (*A. J. of Syph.*, April, 1919), reports the following case: Mabel, aged ten months, was brought to the hospital on June 14, 1918, for her irritated mouth and tender knees. She was born after a normal pregnancy, of apparently healthy parents. The child was pale and underdeveloped. Her lips were much swollen and there were herpetiform eruptions at the corners. Mucous patches were seen on the tonsils and anterior pillars. The diagnosis of hereditary syphilis was readily made from the clinical findings, the X-ray and a triple positive Wassermann.

Inunctions were given and after four weeks' stay in the hospital the mouth condition was much improved. When last seen, in September, 1918, her general health was excellent. The parents had not known anything about the condition of their child until she was taken to the hospital. Both consented to a physical examination.

From the mother, Martha, aged 25 years, no history of syphilis could be elicited. Wassermann of the blood was triple positive. She had married at 22, had two spontaneous abortions, the child being the result of her third pregnancy. The father, John, aged 24, denied infection. His general health was good. His Wassermann triple positive.

Mabel's maternal grandmother, Mary, appeared two months later, complaining of a swelling of the neck. Her mother was living and well at 72, while her father had died at 52, cirrhosis of the liver. Mary had been married twice. Her first man, whom she married at the age of 16, was sexually dissipated and died at 64 of paralysis. By him she had three children. Her second husband was tuberculous. At 29, a year after the birth of Martha, Mary had a complete hysterectomy. A severe iritis appeared when she was 44 and gout some years later. The only history of syphilis obtainable was that she "caught the disease from her grandchild." Mary was small and alert, with some cyanosis of the face and extremities. Her neck

presented a right-sided unilateral pulsating tumor the size of a small lemon. Her Wassermann was triple positive.

ORIGIN OF "CHASTITY"

The evolution of the virtue of chastity may some day be traced by a cold scientific investigator, and in its earlier stages it will prove extremely interesting. It is primarily connected with an ancient superstition or "tabu" in regard to sex-life: the kind of primitive and unreasoning feeling which once drove women to the temples of Ishtar in parts of the East. . . . This old idea that there was something "unclean" or mysterious about sex-life, was more or less discarded when men passed out of the barbaric stage, but it quite evidently survived in part in the virtue of purity. A man or woman, it was thought, had a certain mystic superiority if he or she did not use the organs of sex. Hence the widespread veneration of Vestal Virgins, Pythagorean and Serapean recluses, priestesses of Isis, Aztec and Christian nuns. . . . These celibates were in some sense superior to their fellows, which shows clearly the connection with the older idea of a mystic uncleanness about sex. There is, of course, no rational ground for this superstition, though even philosophers have entertained it. . . .

Most of us see quite clearly the barbaric strain lingering in this admiration of virginity, but we do not perceive how far our virtue of purity is a compromise with this ancient superstition. I mean that, together with sound elements . . . the sentiment of purity or chastity retained a good deal of the old irrational view of sex. Luther boldly attacked the theoretical ascetism of the medieval Church, but in the end Protestantism compromised with the old tradition. This again is quite plainly seen when we reflect on the way in which Church people, and many of our modern mystics and feminists breathe the word "lust." It means merely pleasure in sexual intercourse, but it has to be mentioned as rarely as possible, and with downcast eyes and an air of very distinct disapproval. . . . We have only to reflect that "lust" does not mean unwedded love, but sexual pleasure under any conditions, to recognize the trail of the old tabu over the whole range of these sentiments.—JOSEPH McCABE: "The Tyranny of Shams."

WOMAN'S SUPPOSED "INFERIORITY"

At present the controversy about woman's position turns largely on the question of her "nature," and the literature of the subject is prodigious. Woman has different organs and functions than those

of man, and it is natural to suppose that they will give her a different character. Here is the opportunity of the male: he has a solid scientific fact to build upon.

He sagely examines the intellectual life of woman and pronounces it inferior to that of man; he measures her brain and finds it smaller than that of man, and thus discovers the scientific basis of her inferiority; and he never reflects that, since he, on the whole, forbade her to develop her brain and intelligence during the fifteen centuries of Christian domination, it may be that her brain is not working with all the energy of which it is capable. He lays down for this dependent creature a certain code of deportment and behavior, and when it has enfeebled her, he discourses on her inferior muscular development; if any girls or women defiantly exercise their muscles and become strong, he calls them "unwomanly." . . . He observes that woman is more emotional than man; and, of course, he does not ask physiologists whether this may be merely, or mainly, the effect (as it is) of the muscular and intellectual restrictions he has placed on her. He bids her develop pretty curves on her body for his entertainment, and never thinks about the physiological and psychological effect of the dead mass of fat and flabby muscles. He kindly undertakes (for a consideration) the care of this weaker companion, and, when she begins to prove that she can fend for herself, he severely censures her for intruding on his labor market. . . . The absurdities and contradictions of male writers on women, supported by some women writers during the last two hundred years, would fill a volume. They were more or less intelligible and certainly entertaining in the earlier part of the modern period. but at time when we have scientific and historical information to guide us, they are neither intelligent nor amusing. We now know that there is no such thing as an unchangeable nature of a living organism. Structure and function vary with use and environment, whatever theory of heredity one follows. Forbid the brain and muscles to function for some centuries, and they will become feebler: Restore their activity and they will return to strength.—JOSEPH McCABE: "The Tyranny of Shams."

A CASE OF SPURIOUS LABOR

Dr. Duncan (Edinb. M. J., 1873-4), relates a case of spurious labor in a lady who had borne five children previously. The menses had stopped, or rather, there was a scanty discharge, and at the wrong time. The abdomen was greatly distended. Dr. Duncan received a pressing message to go to the lady. His diagnosis was that there was no pregnancy. The lady was quite incredulous. She

was no novice, she said, having borne five children previously; she knew the symptoms well. She kept the delusion up and made her friends believe that she had really given birth to a child, but that it was still born.

A CASE OF SATYRIASIS FROM DISEASED VERUMONTANUM

In a paper on the posterior urethra and its relationship to neuroses and sexual perversions, Dr. Max Huhner (Miss. Valley M. J., May, 1919), mentions the case of a young patient of his suffering from satyriasis. He spent all the money he had on prostitutes and said he would have indulged in coitus several times a day if he had the price. Every time he saw a female, he had an almost uncontrollable desire to have connection with her. He had all he could do to resist the inclination to commit rape on several occasions.

Examination revealed an enormous swollen verumontanum filling up the entire prostatic urethra. Treatment brought the organ to a normal condition and also cured his satyriasis.

The writer does not wish to be understood that all men with satyriasis or sexual perversion have a diseased prostatic urethra as an underlying cause, but is of opinion that in such cases there is present some cerebral or psychic underlying tendency, which may be kept in the background and so under control as long as the sexual apparatus is in normal condition.

A CASE OF VIOLENT REACTION FOLLOWING ANTIGONOCOCCUS VACCINE

In December, 1916, Dr. Lucius Felix Herz (Med. Rec., May 17, '19), was consulted by a big policeman with an apparently mild attack of gonorrheal urethritis of one day's duration. Treatment consisted of daily irrigations of potassium permanganate anteriorly, starting with a strength of 1-5000 and gradually working up to a strength of 1-500. As the patient still had a discharge showing gonococci at the end of five weeks and the prostatic findings were practically negative, it was deemed advisable to try vaccine with the hope of stimulating antibody formation. An initial dose of 50,000,000 mixed gonococcus vaccine was given. No reaction followed this. Two days later an injection of 100,000,000 of the same vaccine was given. The patient reappeared in three days showing a marked cellulitis of the arm in which the injection had been given. He also had violent systemic symptoms, as characterized by headache, dizziness and high temperature. The arm cleared up under wet dressings of boric acid, and never reached the stage of suppuration. Vaccine treatment was abandoned.

The gonorrhœal infection cleared up promptly upon using irrigations of 1-3000 protargol in the office, and by using hand injections of one quarter per cent protargol at home.

A NEW METHOD OF TREATMENT OF ACUTE GONORRHEA

Dr. M. W. Browdy (Brit. M. J., 3.22.'19), treats gonorrhœal infection of the anterior urethra by draining the urethra with gauze soaked in a lymphagogue. The writer points out that the gonococcus is an anaerobic organism, and so cannot live in healthy serum; it penetrates easily the urethral mucosa, so that if a substance could be found which would serve a double purpose—first by washing out the cocci from the deeper tissues, and then by producing a soil inimical to their growth, the desideratum would be obtained. Sir Archdall Reid's lymphagogue is given the credit of possessing this property. It is composed of sodium chloride 5 per cent and sodium citrate 0.5 per cent. The writer introduces a gauze drain soaked in the solution. The urethra is irrigated with the solution and then a long strip of sterile gauze soaked in the lymphagogue is introduced through a Luys's urethroscopic tube. The tube is withdrawn and the gauze left behind. The danger of introducing a tube into the acutely inflamed urethra was the writer's difficulty, but by selecting the cases, and taking precautions he was fortunate enough to avoid complications and to obtain very satisfactory results.

The writer has not yet ventured to treat posterior urethritis by gauze draining.

WIVES AND HUSBANDS

There are at the present moment tens of thousands, perhaps hundreds of thousands, of wives praying for the deaths of their husbands; and about as many or more husbands praying for the deaths of their wives. It is shocking but it is true. And still we are told that we must not make any attempt to improve, to change, to reform the sacred institution of monogamous marriage.

And it is proof of the comparatively high state of civilization that we have reached that all those wives and husbands just limit themselves to prayers, uttered or unexpressed. Of course now and then there is an exception; now and then a husband strangles his wife, or a wife poisons her husband; but luckily such cases are exceptions, and are far and few between.

POTASSIUM PERMANGANATE IN THE PREVENTION OF
VENEREAL DISEASES

Sir Archdall Reid (*Brit. M. J.*, 2.8.'19), writes of an establishment of the British Navy, numbering over 20,000 officers and men where the amount of venereal disease, and especially gonorrhoea, had been considerable, some 40 per cent contracting the disease. Now, during the past nine months the method of immediate prophylaxis, consisting of a one per thousand solution of potassium permanganate applied by means of a cotton wool swab and used with sober care, produced highly gratifying results. Not a single case of gonorrhoea occurred amongst those employing this method, and only one of syphilis. This latter made the application about six hours after exposure to infection and may therefore be counted out. The Navy is a very conservative body. But in lectures given on the subject, the men are gradually being convinced of the simplicity and efficiency of immediate prophylaxis. The writer thinks that there is no special virtue in potassium permanganate, and that any other active antiseptic would be equally effective. But permanganate is the cheapest disinfectant and the best known to the public, the least poisonous and least irritating. The time element is of extreme importance: the man should disinfect himself immediately after intercourse.

BACTERIA OF PROSTATE AND ADENOMA

From a series of 39 cases organisms have been isolated by R. Rosen (*J. of Infect. Dis.*, Jan., 1919). The colon group of organisms was the commonest found; no one organism was found specific to the gland; not once was the gonococcus isolated. The history of the cases in this series shows persons with a negative record as to gonococcus infection to be as susceptible to prostatic hypertrophy as those with infection.—J. A. M. A.

A CASE OF URINARY OBSTRUCTION DUE TO ENLARGEMENT OF
THE ANTERIOR PROSTATIC LOBE

Irving Simons (*J. of Urol.*, Feb., 1919): The patient, aged 27, was seen in May, 1917. He gave a history of gonorrhoea contracted nine years before and a year later suffered from marked urinary frequency which lasted for four or five weeks, then clearing up spontaneously. About a year later he had another attack of vesical irritability and was treated by urethral dilatations. This instrumentation was followed by complete urinary retention.

SYPHILIS OF THE BLADDER

Syphilis of the bladder is a rare condition. Dr. F. R. Wright ("Genito-Urinary Syphilis": *Journal-Lancet*, 7, 1, '19) has seen but one case. A woman, thirty-three years old, came to the hospital complaining of painful urination. It was found that the amount of urine she passed was only 350 to 400 c.c. in twenty-four hours.

She had undergone four abdominal operations for pelvic trouble for no other reason than pain. The last time a hysterectomy was made, so that she had nothing left in her pelvis but a bladder, the stump of a uterus, and pain. She was treated twelve days in the hospital by irrigation of the bladder without improvement. On cystoscopy a circular lesion was found, about half an inch in diameter that looked as though someone had run a curette around it and made a blood clot. The writer made a diagnosis of superficial gumma, gave antiluetic treatment, and in thirty days she left the hospital passing the normal amount of urine and in apparently normal health.

GIANT CALCULUS IN THE URETER

Dr. Mulford K. Fisher (*Urol. and Cut. Rev.*, July, 1919) reports the case of a man, aged 47, whose illness started ten years ago with vague abdominal pains over the entire abdomen. There was no history of vomiting, nausea, vesical tenesmus, frequency of urination, hematuria or pyuria. Removal of the appendix five years ago had produced no amelioration of his pain. Various cures were of no avail. His general health continued fairly good, aside from highly neurotic tendencies.

He was finally referred to the writer for radiographic examination. Plates made of the kidneys and ureteral regions revealed the presence of an enormous calculus in the lower right ureter $4\frac{1}{2}$ inches in length, extending down to the vesical orifice and being almost a complete cast of the greatly dilated ureter.

The kidney which was a large pus sac was removed. The man made an uninterrupted recovery and has ever since enjoyed perfect health, without pain or discomfort of any kind.

LOVE

We who claims there is only one kind of love does not know what love is. He is a foolish man who knows not what he is saying. Not only are there various degrees of love—something that is admitted by all—but there are various kinds of love. And Max Nordau is right in asserting that a man may love two women at the same time, love them deeply and sincerely though in different ways.

Letters to the Editor

PUTTING SEX IN ITS PLACE

By The Spectator

I have a brilliant young friend—one of those fellows who harvests a crop of knowledge in each of many and differing fields. He is a free-lover both in theory and in practice. His "wife" although but a schoolgirl is associated with the most radical of advanced thinkers in the country. Quite naturally his views on the subject of sex are not the conventional views, and he expects to receive, and does receive, the criticism and condemnation of those of us who consider him in the wrong, and ourselves in the right, and in most respects worthy of condemnation.

The other day in the course of a conversation that touched upon many subjects that are of mutual interest, we came to birth-control and to the phenomena of sex. We usually do include sex discussion in our talks, for it has a peculiar importance to each of us and besides we have both gotten to the stage (if not the age!) where the subject can be discussed academically, like politics, religion or the single tax.

As my friend was about to bid me good-bye and leave for a town in the southern part of the State, he expressed an idea that struck me with the force of something new and wise, an idea so timely and full of value, that I want to pass it on with some elaboration to your readers.

"The trouble with most of us," said my friend, "is that we can't, or don't, put sex in its proper place. We either exaggerate its importance or else try to depreciate it. What we must do is to treat it as we would nutrition or work or play. No sane person contends that any of these is the whole of living, neither does he try to put any of them out of his life. Again it is necessary to quote the Greeks. 'In all things be moderate'—even in ideas!"

Nowadays we are having a very frank discussion of sex phenomena. We run into it everywhere—in the "movies" and on the stage, in the magazines and the Sunday supplements, in the pulpit and on the lecture platforms. We have it even in the schools, where poorly instructed and temperamentally unfitted "old maids" and bachelors edify and fail to instruct the intensely interested youth of both sexes. Where, a few years ago, the entire subject of sex was taboo, we find today young ladies attending performances of "Damaged Goods" in the company of their sweethearts, without chaperones, and engaging in frank discussions of the play and its subject later. Ten years ago the lecturer who uttered the word "syphilis" in a

public meeting shocked his audience, while today the word causes little more perturbation than pneumonia or measles.

It seems, however, that this latter day freedom may go too far and the result be as unwelcome as would be a return to the Puritanical repression and secrecy of the past. The entire subject of sex, so compelling in its interest naturally, can easily be given a fictitious value and exaggerated importance, to the detriment of the weak and erotic, and the disgust of the well-balanced individual. Such a culmination would be deplorable, as there is much need of a properly informed and stable public opinion to support the necessary educational campaign.

To the writer's mind it has seemed that the sex "movement" that has raged so virulently during the last decade came prematurely, and like all prematurely born things was in danger of its life. Even yet the "authorities" cannot agree as to the nature of certain phenomena and there is the greatest variance of opinion as to whether or not sex indulgence is necessary and consequently healthful.

Without exception, so far as the writer is aware, those who write "sex books" for the guidance of the young, start with the theory that the gratification of the sexual appetite is unnecessary, and that no possible harm—but rather benefit—can come from its repression. And we find these writers, with only one notable exception, digging back into the ignorance, superstition and fear of the past and bringing up the abominable but ever young idea of the sinfulness of the sexual act—that idea that has crippled and cursed more minds than any idea that ever sprung from the mind of fanatic or fiend!

What a monstrous and damnable teaching—and what a pity that the mind of man should still be so undeveloped and so under the domination of doubt and fear as to give it a harbor!

If the writer should ever lose his sanity and found a philosophy or a religion, he would feel justified in deifying the generative instinct and its natural expression. This has been done in the past—with more reason it would seem than exists for building a religion upon denial and repression.

But no sane person would consent even to the deification of passion, for to do so would be to give it a false place, although not so false as the place in which it has been placed by most religions known to us moderns.

A LETTER FROM AN INVERT

TO THE EDITOR:

I know you will disagree with me, but it is my belief that two men who love each other have as much right to live together as a

man and woman have. Also that it is as beautiful when looked at in the right light and far more equal!

There are many men who believe as I do. One might say they are abnormal. Does that have anything to do with the right or wrong of the question? To sleep all day, to work all night, is an abnormal condition. It isn't natural. Does that go to prove that the one who does it is right or wrong? There is that abnormal condition; to bring in a moral question would be foolishness. "Wrong" and "abnormal" seem to mean the same thing to many people. Or shall I put it—"wrong" and "unnatural"? From the way people look at me who know my belief, you would think me a leper or a negro!*

May I not have as high an ideal in my love toward men, as a man has towards a woman? Higher, no doubt, than most men have toward women!

The idea people hold is making me bitter. All that I might be is being killed. I can understand the thoughts of Jean Valjean, who held to his high ideals and asked only to be left alone—yet had to lose his whole life fleeing, ever fleeing, from people.

I wish the question might be discussed in your magazine. I have never known of any other magazine which gave its readers the liberty of expressing their own opinions, as gladly as your magazine does.

There are reasons (position, etc.) why it would be better to withhold my name. You need not doubt the good faith in which this letter is written.

A MAN [?].

*This sentence shows that the writer is no more broadminded on the racial question than most people are on the subject of sexual abnormalities and perversions.—W. J. R.

RESEARCH IN VENEREAL DISEASES

Washington, D. C.

American Journal of Urology, 12 Mount Morris Park West, New York. Dear Sirs: We are enclosing certain news items which may be of interest to your readers, who may desire to avail themselves of our financial assistance in carrying out their problems of scientific research leading to "better methods for the prevention and treatment of venereal diseases." Sincerely yours, T. A. STOREY, Executive Secretary, Interdepartmental Social Hygiene Board, 1800 Virginia Avenue, N. W.

The United States Interdepartmental Social Hygiene Board, through its Executive Secretary, Dr. T. A. Storey, Washington,

D. C., announces the following recent appropriations from the Scientific Research Fund of the Board:

JOHNS HOPKINS MEDICAL SCHOOL

(Under the direction of Hugh H. Young, M.D., Professor of Urology, and J. T. Geraghty, M.D., Associate Professor of Urology, to Johns Hopkins Hospital.)

- (1) Development of new synthetic drugs for the treatment of gonorrhoea. Under the direction of E. C. White, Ph.D., Experimental Chemist.
- (2) Manufacture and investigation of a series of new organic compounds in the treatment of syphilis. Under the direction of David M. Davis, M.D.
- (3) Manufacture and investigation of a series of penetrating organic dyes in the treatment of chancroids. Under the direction of E. O. Swartz, M.D.
- (4) Experimental study of various methods of early treatment of venereal infection with the object of developing simpler technic, more efficient and less expensive drugs. Under the direction of William Jack, M.D.

UNIVERSITY OF WISCONSIN MEDICAL SCHOOL

An attempt to prepare mercurial and arsenical compounds which have a predilection for the central nervous system, in the hope of finding drugs more useful than any known in the treatment of syphilis of the central nervous system. Under the direction of Arthur S. Loevenhart, M.D., Professor of Pharmacology.

I am certainly glad to share the information with our readers. I trust some will be able to avail themselves of the opportunities and the financial assistance offered. We are beginning to follow in the footsteps of Germany, i. e., we are beginning to take scientific research seriously. The subject of the present announcement is particularly important, for there is certainly lots of room for improvement in the treatment of venereal disease.

I will permit myself to offer to the Board one other subject for research as important as, perhaps more important than, the subject of venereal disease. And that is "The best, safest, surest, simplest, easiest, most esthetic and cheapest method for the prevention of conception." Will they consider it?

In women whom you suspect of having gonorrhoea yet whose discharge is negative for gonococci, make a careful examination of the cervical secretion directly after menstruation.

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.

THE SEXUAL LIBIDO IN SAVAGE AND IN CIVILIZED RACES

By *H. C. Dekker*

Is it true that the "lower in the scale of human life the more erotic the individual?" That is the statement which Dr. T. G. Yeomans makes in your recent quotation from his article in the *Medical Times* (N. Y.) for September, 1919. He tells us that the natives low in the scale of development frequently practice intercourse five or ten times a day. There is a world of significance in that "or ten"! Almost any seeker after the bizarre, one should think, would be satisfied with the first figure.

Such views regarding the eroticism of uncivilized men may be described as safely conventional. Most of us have the idea that the savage or barbarian is a lustful animal with truly satyric sexual libido and endurance. Why should this notion be so widespread in civilized communities? Can it possibly be that a great many of us secretly envy him his supposed perennial orgiastic festivities among which we vaguely feel the savage lives? Much of the praise of the simple life of primitive man may spring from a persistent hankering for sexual orgy, an impulse that masks itself by constructing idyllic pictures of a Golden Age of perfect happiness and perfect freedom. In such a world one may indulge the instincts and yet remain innocent.

Is the idea of unrestrained sexual freedom among savages sound? What are the facts to support the notion that the savage is a sexual athlete of remarkable prowess? Dr. Yeomans is evidently one who accepts the notion as reflecting a real condition among savages. I think the anthropological evidence points preponderantly to the opposite conclusion.

The life of the savage is restricted in scores of ways that call for constant watchfulness. To suppose the social customs simple and few is wholly to ignore the many magical practices, the taboos, the strange reverences and fears that fill man's mind in the savage state. Definite sexual *mores* develop that the community insists upon having

obeyed. In truth, individuality is but little developed in primitive society and the general rule is to observe strictly the custom of the group. Of course, these customs vary widely, in the sexual sphere as well as in other life activities; but they are pretty generally held fast to. Primitive man is not noted for his capacity to introduce innovations. He is a highly socialized animal, who puts no emphasis on personal initiative. His life is so involved in the life of his group that he hardly thinks of himself as an individual. He abides religiously by the sexual customs as well as by the others. Freedom in the modern sense is probably quite outside his comprehension and has no value in practice within the closely knit fabric of his social organization.

This describes fairly the average social psychology of the savage. In all probability he departs much less frequently from the prescribed line of conduct in the sexual sphere than his civilized brother. Besides, there are certain fundamental biologic reasons for believing in the very much limited erotic activities of primitive men. These reasons have been well summarized by A. E. Crawley, an anthropologist of authority, in his introduction to the article on "Chastity" in Hastings' *Encyclopaedia of Religion and Ethics*. The foundations of social and individual life are approached from the strictly biological standpoint and the relation between the purely physiological and sex and religion is kept clearly in mind. Only thus can the religious sanction given certain sexual practices in savage society be understood.

The sexual impulse is regarded as a "physical overgrowth from the nutritive, corresponding to it as physiological reproduction corresponds to physiological nutrition."

Crawley gives three reasons for holding that the sexual impulse is comparatively weak among savages, as compared with civilized races: (1) the fact that group customs sanction a resort to saturnalian gatherings, songs and dances in order to induce sexual excitement and overcome the usual sexual indifference, in this way attaining an erethism valuable for group survival; (2) the relative lack of jealousy of the savage; (3) the undeveloped condition of the organs themselves.

Generally the erotic dances of savages are looked upon as evidence of powerful libido. Such customs, on the contrary, may be more reasonably regarded as devices to stimulate artificially a sluggish desire in order that the numerical strength of the group may be maintained.

Havelock Ellis deals with this question of the relative strength of the savage's sexual impulse. He points out that while "among the higher races in India the sexual instinct is very developed, and sexual intercourse has been cultivated as an art, perhaps more elabor-

ately than anywhere else—here, however, we are far removed from primitive conditions—further to the east, as among the Cambodians, strict chastity seems to prevail; and if we cross the Himalayas to the north, we find ourselves among wild people to whom sexual license is unknown.”

The African black, particularly the negress, has been looked upon as the very embodiment of lasciviousness. It is nearer the truth to say that she is not particularly amorous. Ellis says “she is rather cold and indifferent to the refinements of love.” The notion that the negro in his native state is exceedingly given to sexual indulgence is probably due to the strongly erotic character of many festivals, again indicating the need of artificial stimulation. Such expedients are not necessary among a highly sexed race, such as many sub-divisions of the Caucasians.

Other investigators and explorers bring reports to show the relative weakness of sexual desire among savages. Crawley cites authorities to the effect that the Malaysian races have a sexual libido “only developed to a slight extent; they are not sensual. . . . The women also are not ardent.” The Andamanese (of Negrito stock) have but moderate sexual desire. Among the Veddas, a people of southeastern Ceylon, one of the most primitive of human types, strict indissoluble monogamy is the rule. They are noted for their rigid sexual morality, coming vastly nearer to the ideal of ascetic chastity than the white race. Explorers describe them as a very chaste people.

Lewis H. Morgan is an authority who holds that the North American race is less given to promiscuity than the white race. Sexual moderation was more uniformly practiced among the Red Indians before the coming of the strangers from the East than this moderation is practiced by the white race today. Other writers on the life of the American Indians bear out this conclusion.

Westermarck has gathered data which support the belief that the wantonness of savages is due most frequently to their having come into touch with the more promiscuous European whites. Among uncivilized races subjected to this influence he includes Eskimos, California Indians, those of British Columbia and Vancouver and Queen Charlotte Islands, the natives of Patagonia, Sandwich Islands, Samoa, Tahiti, Australia and Madagascar.

Ellis points out that even where sexual intercourse before marriage is free, as it is according to the mores of certain races, there have been but few efforts made to find out how much copulation this freedom actually involves. Sexual behavior among savages is undoubtedly different from that of Europeans, and it has been hastily

and erroneously inferred that therefore it is more licentious, just as the nakedness of savages has been looked upon as evidence of an entire lack of modesty. We know for certain that modesty among savages simply shows itself in a different way.

Missionaries—a tribe that has done an immense amount of harm to savages—have helped to create the impression that their teachings alone brought restraint into savage life. The notion is wholly fantastic. It arises from the conceit missionaries feel about their own theoretical sexual morals. In condemning the savage the missionary conveniently forgets how often his own standards are violated by his own race at home. The fragility of the white man's nominal standards, however, does not prevent the missionary from assuming that his own customs represent the highest ethical development yet achieved by mankind.

Comparison has been made between the intensified sexual activity of domestic animals, living under the artificial environment created by man, and analogous wild species, whose sexual life is much less active. An explanation that seems adequate is given by Adlerz, cited by Crawley, in these words: "The organs which in the feral state are continually exercised in a struggle for existence, do not under domestication compete so closely with one another for the less needed nutriment. Hence organs, like the reproductive glands, which are not so directly implicated in self-preservation, are able to avail themselves of more food."

Here we get a hint of explanation as to the comparatively low development of nervous energy in the sexual centers of the savage. He is forced to endure more regularly the drains of a hard existence. He is exposed to the weather and needs more of his vital energy to maintain life. His supply of food is less certain and often he cannot eat to repletion as does civilized man. His food also is often badly prepared and dietetically is badly balanced, especially during the growing period when an ample supply of mineral salts is needed. His body is therefore often more poorly nourished than the white man's.

With the establishment of regular cereal crops, together with domestication of cows and goats, giving not only a surer supply of meat but of milk with its large and essential mineral contents organically combined, we may suppose that the sexual impulse became more active. But races that breed cattle and raise regular crops are no longer in the savage state. They have made a long stride toward the beginnings of settled civilized existence. They have more energy available for the sexual channel.

It is obvious that a race with a strong sexual impulse, provided its women are vigorous child-bearers and give adequate instinctive

maternal care to the young, will have a distinct advantage in the struggle for existence. Such a race is bound to crush out more weakly sexed neighbors and to occupy their lands.

From this greater sex activity also comes the possibility of wider individual variation among members of the group. Savages do not differ much one from the other; they are highly integrated folk. In the higher races the individuals are differentiated by diversified talents and capacities. Thus develops a more complex and varied economic, social, intellectual and spiritual life. In a word, a rich culture becomes possible.

It is not strange, therefore, that all the higher races today, as throughout their history, display a more well-developed sexual instinct than the lower races.

Consider the elaboration of and preoccupation with the sexual instinct by such high-type races as the Hindu, the ancient Greek, and the modern French, with their superior endowment of intellect, manual skill and esthetic quality; compare them with the meagre and wretched culture of the sexually inert Veddas or Negritos. It becomes at once apparent that the higher the race the more intense its sexual life.

Tales told by travellers, with no scientific training and without the modern outlook on anthropology, to prove savage lust and licentiousness, when not exaggerated, merely exhibit for us sexual periodicity at the high point in its rhythm. Tumescence and detumescence correspond to natural sexual excitement and natural chastity. *Omne animal post coitum triste*. Dejection is due to physiological depletion. What white travellers did not understand was that they had casually witnessed an orgiastic explosion following an extended period of gradual tumescence. It never occurred to them that the interval between charge and explosion among savages is, all in all, longer than among their own people. Naturally at the time of the "primitive burst" the sexual manifestations are excessive, but for the rest of the time the instinct is deficient. "It is largely these violent occasional outbursts," says Ellis, "that have led to the belief in the peculiar strength of the impulse in savages."

As to the frequency of this eruption, Westermarck says: "We are almost compelled to assume that the pairing time of our earliest human or semi-human ancestors was restricted to a certain season of the year."

The Marquesans, often considered the most lascivious of all uncivilized peoples, are mentioned by Crawley as an instance of the difficulty of erethism except at special seasons. He cites conclusions based on a detailed and intimate study of the life of this race.

Our conclusion must be that those among us Caucasians who fancy they can rest a claim to moral superiority on account of our greater sexual moderation, contrasted with habitual excess ascribed to the savage, are greatly in error. Ultimately the issue is not ethical at all, but biological. From this point of view the white race, and other highly civilized races of darker skin, undoubtedly far exceed the savage and barbarian in general sexual capacity.

Such being our racial heritage, determined by natural selection, it is hardly likely that increased leisure and a more ample food supply that the security of enlightened civilized life is supposed to bring, will result in decreased sexual activity. The probabilities, it seems to me, are quite the other way.

For The American Journal of Urology and Sexology.

THE PERIODICITY OF SEX DESIRE IN WOMEN

By William J. Robinson, M. D.

It not infrequently happens that an author's opinion of what constitutes his most important contribution to literature, art or science is not shared by his readers or students of the subject. Do Stopes, the author of "Married Love" or "Love in Marriage" considers her principal and original contribution in the field of Sexology to be her "discovery" of the Law of Periodicity of Recurrence of desire in women, expounded in Chapter V of her book. This periodic recurrence takes place, according to her, twice a month; one wave-crest of desire comes two or three days before menstruation; the second wave-crest eight or nine days after the cessation of menstruation.

This may be true of many women; it is not true of all women; this goes without saying; but it is not even true of a large majority, nor even of a slight majority of women; this discovery cannot therefore claim the absolute or practical universality of a "law." I investigated the subject on a comparatively large number of women, and my investigation brings out only one thing definitely: the vast majority of women experience the most definite, most intense sex desire about the time of menstruation; that is, two or three days *before* menstruation, *during* the entire period and three to five days *following* menstruation. The intensity of the sex desire immediately preceding and immediately following menstruation is true probably of ninety per cent of all women. Perhaps as large a percentage would acknowledge the height of the sex wave during menstruation, but for the many *inhibitions*, esthetic, religious and *allegedly* physiological, which render such a confession uncomfortable and shameful. The knowledge that sex relations during that period are generally repugnant to most men does effectually inhibit the rise and is instrumental in depressing the height of the wave during menstruation. It has

long been my opinion that but for the various inhibitions to which I have alluded the human female during menstruation would differ but slightly, if at all, from the animal female in her rut.

The public would be surprised if it knew what a considerable number of married couples indulge sexually during the catamenia, some even limiting their sexual congress to that period *exclusively*.

On one point there is thus practically universal agreement: The consensus of opinion is that there is an emphatic sex-wave beginning two or three days prior to the menses. Dr. Stopes and I are in agreement on this point. According to Dr. Stopes, however, there is a complete cessation of this sex-wave *during* the menses and immediately *after*. With this I decidedly disagree. As stated before, according to my investigation, the sex wave persists both during and for two to three days after the menses.

As to the second wave which supervenes about eight or nine days after the close of the menstruation, nothing dogmatic or definite can be said about it. It certainly does not possess the universality of a law.

There are women who feel the sexual urge once in two weeks, and in them the sex-wave will supervene about that time. Other women, however, experience the sex desire only once a week, once in five days or even once in three days (those that have the desire daily are exceptional cases, and may be considered abnormal; to them I am not referring here); and of course in them the sex-waves will have no reference to Dr. Stopes "second" wave.

It is thus seen, that I do not subscribe to Dr. Stopes' Law of Periodicity of Recurrence of Desire in Women. I do not consider it a Law. And far from considering it is the most important contribution to Dr. Stopes' book, I consider it the least important. But even without that Law or Discovery, Dr. Stopes' book is a decidedly useful contribution to the literature of Sex. Her book would be emphatically worth while, even if Chapter V, which is devoted to a discussion of the "Law" were altogether eliminated.

For The American Journal of Urology and Sexology.

HIGHER SEXUAL NEEDS AND THE CONDITIONS OF MEETING THEM

By C. C. Church

Mere sexual craving, the desire for carnal sexual relationships is without that discrimination about the partnership which satisfies such a desire, can be, despite the crusade against prostitution, passably well gratified by most of the well-to-do males of our urban communities. Sexual promiscuity in marriage, and divorces come to the aid of those who fail to find an amour-market, or dislike using this.

The feeding of lust is a matter of a little searching and the expenditure of a certain amount of tact or money. It has always been a fairly easy operation for the upper class man. Modern cities, with their new conditions and standards, have made lust-satisfaction more available than in former times for the adjacent countryman and also for the urbanite of lowly class. And the current opportunities for secrecy, privacy, and the evasion of neighborhood or social control have thrown down the bars to many women and girls, so that in not a few groups the sexual purity of the younger females is almost as problematical as is the same thing in men. Lax sexual relations in which the sensual element is predominant are now known to be participated in by surprising multitudes of both men and women from youth to middle age.

But with this opportunity for lasciviousness and voluptuousness has not come a corresponding opportunity in the other great phase of the sexual impulse—that of *love* in the finer sense of the term. Sexual love—that sacred union of passionate pleasure and mental or spiritual satisfaction in one another—is beyond the reach of a large desiring fraction of humanity today, and this fraction is perhaps larger than ever it has been before. Multitudes of men and women, both in legal marriage and outside of it, are, amid our present social conditions, unable to gratify their ideal of love, and pass their lives in craving and in erotic misery. Those who long for a sexual mate who is a real approximation to themselves, who pleases them and understands them, whose personality, physical, mental, moral, and social, harmonizes with their own, are found by a little investigation and probing, on every hand. These, the noble ranks of the great unmarried, who have been unable to realize the love which is a communion of complete personalities, are all too numerous; and their presence constitutes a situation intolerable in a democracy—where the opportunity for the best self-realization must logically and rightfully be put as far as possible within reach of all. The cynical or the jesters at heart, the scorners of sentiments, and all those dumb to refined sexuality, as also those who make merry with the deepest facts of experience, of course, ridicule the idea that there is such a thing as love-hunger. The prudish and the conventional may flatly deny that they know the meaning of *the heart's desire*. And those numerous sensualists who are incapable of experiencing anything in sexuality that is more complex than lustful sex-satisfaction will smile puzzledly when they hear about a realm of sex (love) to which they with their flaunted knowledge of sex are strangers. But to deny a fact does not disprove its existence, and scornful or humorous denials of the need for love that is both of the body and of the soul will not destroy the need in those who have it.

A real and pressing social problem is constituted by the presence in modern communities of those multitudes of refined persons whose sexual needs amount to much more than just a little sensual or emotional or even esthetic pleasure. How is this problem to be solved? Its solution is impossible without a little further analysis of its nature.

Those who are capable of the higher kinds of love are commonly much more fastidious in their sexual choices than are other types of men and women; and, in effect, at least, regard their sexuality as a sacred thing. They seek—to reiterate—they seek in a mate not only sensual attractions or esthetic appeals; but also agreement and personal reciprocation. They want harmonies of thought and mood and taste. They want a mate-mind, not entirely like their own, but in harmony with their own. They want spiritual as well as bodily mating. The realization of their sexual and love ideals depends on such a complete mate—one that is for them an instrument of full personal realization; not simply a means of sex-satisfaction. Compromise they must in some measure—in the fairest utopia they would probably not find just what they desire—but they have a natural right to insist on an approximation to their ideal.

This right is grounded in the fact that for a man of high and cultured tastes and hobbies and a given temperament there is, very likely, somewhere a woman to correspond. Fine sensibilities and culture are not confined to either sex, and for all we know such types of males and females nearly balance. It is also quite certain that most men and women in these differentiated groups can make an emotional or physical—esthetic—appeal to a certain fraction of the like group in the other sex. The poet's notion that there is a heart for every heart would apply to a surprising extent in every large city. There are doubtless a few whose qualities are such that however great their opportunities they could find no complete love—but these hopelessly unlovable among those of fine mind are certainly not numerous. There are others, yet, who could never select rightly so as to find congenial mates—but given opportunity and experience (the experience of trial and error, if need be) and sexual selection will keep this group very small. Most persons have their sexual approximations somewhere—and generally not at too great a distance—but the trouble is that these congenial men and women do not come together, or they meet each other in the wrong situations or when it is too late. If our potentially congenial persons in every large community were able to discover each other there would be few lives so destitute of reciprocated affection as there are today.

It is not the lack of human material nor is it any real perversity in human nature that makes good mating and congenial higher sexual life so dubious a condition for many as it is today. It is the lack of any adequate opportunity for matured acquaintanceship between the unmated members of the two sexes. Opportunities for acquaintanceship and sex selection exist but they are not equal to the needs created by the complexity and confusion that have come with urbanization and industrialism.

Our urbanization has brought about everywhere a Babel of personalities and persons. The groupings and relationships of our modern industrial life are not made according to sentiment or mutual deeper liking; in these respects the groupings of our economic life are made at random. The meeting of a mutually attractive young man and young woman who also have congenial hobbies and sympathies is a mere accident in our commercial and industrial groupings today; it is not a probability, as it often was in more simple societies. Our Babel is increased by the constant moving about, from city to city—mostly from economic motives—of the members of our modern communities. We have a kind of kaleidoscopic Babel. In this moving confusion good acquaintances are likely to be broken up before they have time to mature, when by good fortune they form.

Further to complicate the sexual situation, the modern economic situation has very unevenly distributed the sexes. There is much geographical segregation of the sexes—commercial cities have considerably more women than men; in the open country of our North the young men decidedly outnumber the young women; in the Far West there are many communities where women are almost non-existent; while in the very old parts of the East, as also in some European countries, the young women definitely outnumber the marriageable men. Young men and women of the same class, and presumably at intervals of the same ideals and tastes, no longer commonly work beside each other. The public school teaching profession notably segregates young women; engineering does the same with men.

Therefore, in view of this situation, casual acquaintanceships do not easily bring together the right persons. If they do so it is verily in spite of circumstances. The problem how those who desire the more complete sexual and sentimental relationships can get them has resolved itself into the problem how these young men and women can meet and know and select each other in the turmoil of modern life where economic and population conditions do not favor the achievement of such relations. If we are to decrease the amount of

love-hunger in modern communities we must improve the opportunities for suitable preliminary acquaintanceship and mutual selection. There will have to be organization for social intercourse and social life, so as to give those who want sweethearts and wives well-mated to themselves a chance to discover them.

It is idle to talk about the rights of free love to those who can approach or locate no one that they are willing to love. A more pressing need than that of freedom of sexual separation and divorce is the right to be well-mated. The former is gaining ground, the latter is losing ground with each step in the complexity of economic civilization. There is a dearth of attitudes and customs and a scarcity of institutions to facilitate the formation of the better types of human and sexual companionship. Congenial, social and sexual life seems almost to be regarded as the veriest by-product in the modern order.

True, there is a certain limited amount of social life that has selective value for the higher types. (There is very much light and relatively promiscuous social life that has no value whatever for such types of persons.) Selective dancing parties sometimes bring together the right young men and women; but dancing in itself is not of much use for deeper acquaintanceship, while the basis upon which people are invited to such parties is likely to be not above criticism. Also, not a few intellectual persons are bored by dancing, and prefer social gatherings without it. Some will not learn to dance. Family gatherings introduce the friends of a group of relatives; but the members of such an assemblage may have very little indeed in common; and at best the method of the family as an acquaintance center is rather cumbersome, although it is of much worth as a social center.

"Bunches," gangs, clubs, cliques, fraternities and sororities, and so forth, furnish acquaintanceship to their members; but in average groups of this sort it is only a matter of chance that two persons of exceptional personal traits meet each other. "Society," under the regime of upper class etiquette, brings together with its mechanical-like methods, many persons uncongenial to each other. The churches, by their general policy of segregating the sexes in Sunday school, are handicapped in serving socially the minority of young people who still attend them. The best agency for the improvement of sexual selection is college co-education, but this comes before our conventional marrying age, and besides is not open to all who deserve the opportunities it confers. Unfortunately, college social life is often sterile, frivolous, or Philistine; it frequently does not acquaint those who ought to be acquainted. But it is superior to other agencies.

Larger wealth yields the opportunity of spending time and substance in seeking congenial associates of all kinds. It gives tremendous advantages in sexual selection—the wealthy young man is known widely, he is admired, he can break down conventions and barriers, he can seek the cultivated classes, he can develop winning talents, he can afford to use much time and skill in making single desirable female acquaintances. The chief reasons why the wealthy are not well-mated are their own follies, perversities, and imbecilities. But persons of refined sensibilities and desirous of the higher types of love are by no means largely found among the very wealthy groups.

Evidently the mechanism or organization for the pre-marital association of the sexes needs improving. Men and women must be given wider opportunities for acquaintanceship among those with whom they have spiritual affinities. They must have opportunities for favorable acquaintanceships with those they might marry congenially. Furthermore, they should have chances for intelligent association without reference to marriage. As a young woman expressed it in a Chicago paper some time ago, there ought to be a place where intelligent men can meet intelligent women—avoiding alike cabarets and time-worn conventions of etiquette (getting 'properly' introduced, and the like). Numerous clubs, co-sexual in nature, devoted to special hobbies of worth, with programs for the informal expression of interests and dispositions, advertised so as to reach those who would be interested in them, fostered by leading and respected persons in the community or city, and organized so as to give abundant chances for selecting and trying acquaintances, are a desideratum. Forums, debating circles, musical societies, literary associations, clubs for special isms and sects, radical and free thought associations, and so forth, are what is meant here. But the mere cultural association alone will probably not be sufficient to attract many young women; it is essential to combine with such societies dancing and music, and a portion of time for diversion of a rather pointless nature. Yet the cultural interest, however embryonic, should always be the basis for membership in the organization.

A change of attitude towards social life is furthermore essential in the cultured classes. The public attitude towards social life is that it is simply frivolous. We need to know that organized rightly on the basis of cultural interests social life can be of great human value. Again, if co-sexual cultural organizations are to succeed as means for the preliminary acquaintanceship of superior young people the convention among women which keeps them from allowing their daughters to attend such organizations will have to be abolished. The inertia of womankind is of course a great barrier to all forms of

higher life between the sexes. But it is especially a hindrance to the preliminary, trial, acquaintances, so needful if higher life of other kinds is to be a reality.

So long as young people continue to patronize social life which throws them promiscuously with those who probably share none of their special hobbies and tastes they will continue to form love matches that as a rule have no sustaining ideal interests or they will go without love. Social life will have to develop more highly and become more reasonably differentiated than it now is before it is conducive to good mating.

Pernicious to the formation of all manner of deeper human unions and groupings are those attitudes and customs which segregate kindred minds and bodies on strength of slight conventional barriers. Differences in manners and etiquette, divergencies in the form of personal expression, variations in wealth or ancestry when not too great are intolerable nuisances in the congenial groupings and matings of those persons whose personal development has made them look for human qualities rather than for superficial conventional qualities. Iva Lowther Peters has shown in a careful questionnaire study how an over-emphasis of the social worth of manners in the narrower sense works to separate persons whose qualities, otherwise, might make them agreeable companions or associates. It is a commonplace that an over-respect for birth-rank or wealth-holdings shuts off very many persons from agreeable friends and happy marriages. So long as wealth and birth are indexes of personal and cultural traits they are useful barriers but when they cease to be of moral, mental, or intellectual import they become handicaps to the formation of felicitous social relationships.

So difficult and uncertain is the finding of a fully harmonious husband or wife in modern communities, that the opportunities for doing so ought to be made as broad as possible. This principle is clearly recognized in that remarkable book *The Sexual Crisis*, by Grete Meisel-Hess. So often is it true that "The nobler type, born in solitude, perishes in solitude also," and so great are the barricades which separate young men from young women in their attempts at mutual approximation that this writer looks with favor on the newspaper (or periodical) advertisement for congenial acquaintances, couched in individual and refined expressions, as an astonishingly "simple, straightforward and rational" thoroughfare to congenial mating in the fuller sense of the term. But the method is not socially recognized by the refined classes (nor is it tolerated by the American Press). Given a respectable social status, and manipulated so as to permit of convenient face-to-face meeting of the advertiser and re-

spondent the plan would certainly be a great institutional advance in social and sexual selection. But at present it seems to be an unrealizable ideal; unfortunately it is more spurned now than it was a few decades ago, when there was much less excuse for it.

More practicable is the program of organizing social life so that it will really be selective, rational, open to all who can use it rightly, inviting to the cultured people of both sexes, and an efficient agent in solving the problem of love-hunger. Order will have to come out of chaos here. Permanent co-sexual groupings, with an ever changing constituency, must be built up by the leaders of community life and existing institutions. In doing this there is great play for technical social engineering; for invention in causing the sexes to associate for the best results.

As consequences of such tendencies we may expect an appreciable diminution of the wild love and free lust so rampant in modern communities, less demand for commercialized prostitution, and finally a decidedly higher percentage of monogamy that proves durable. These are natural outcomes of freer and better mating. But another, and not the least, product of greater opportunities and organization for mating is less love-hunger on part of those who are capable of hungering for the higher types of love.

ACUTE EPIDIDYMITIS

By Philip Goldfader, M. D., Brooklyn, N. Y.

This condition is one of the most frequent complications of acute posterior urethritis and is due to the extension of the infection from the posterior urethra, along the ejaculatory ducts and vas deferens to the epididymis—usually first involving the globus minor. The testicle appears larger than normal in some cases, due to the fact that it is surrounded by the enlarged and swollen epididymis and also because in a number of cases there is an effusion of fluid into the tunica vaginalis with the formation of a hydrocele. This fluid may be absorbed or remain permanently increased. The inflammation of the epididymis usually makes its appearance in the third week of the acute infection, though it may develop at any time. It is at times double, the involvement of one epididymis usually preceding that of the other by several days or weeks. One attack predisposes to another. The inflammation in the epididymis usually terminates by resolution, rarely by abscess.

With the onset of the inflammation the patient complains of pain in the testicle and a dragging sensation in the iliac fossa and groin which extends down the cord into the testes. The urethral

discharge stops, only to begin again when the epididymitis subsides. The inflammation if severe is usually accompanied by the constitutional symptoms of the febrile state.

On examining the scrotal contents the affected epididymis will be found to be enlarged, hard and tender, and the testicle itself may appear enlarged on account of the effusion into the tunica vaginalis. The spermatic cord is thickened and very tender.

Treatment is divided into prophylactic, palliative and operative.

Prophylactic treatment consists in the avoidance of violent exercise during the course of urethral disease and the wearing of a suspensory bandage. All injections into the canal as well as the passing of all instruments should be given with the greatest possible gentleness. Prostatic massage and urethral instrumentation should be followed by irrigations of Potassium Permanganate or Silver Nitrate.

Palliative treatment consists of rest in bed, support of the testicle, local applications to the testicle, etc. With the first evidence of involvement of the epididymis, the patient should be put to bed and be given a brisk saline cathartic and a dose of combined gonorrheal vaccine.

The next step in the treatment is the elevation of the testicle. In mild cases the ordinary suspensory bandage gives sufficient support. For patients who are unable to remain in bed during the acute stage, isolating and strapping the affected epididymis and testicle with overlying strips of adhesive plaster producing the maximum of pressure with the minimum of discomfort gives considerable relief. If the patient is in bed a bridge of adhesive plaster 3 to 4 inches wide may be used. The plaster passes beneath the scrotum to each thigh, the hair on the thighs having been previously shaved off.

Local applications to the testicle. Antiphlogistine has served me well both in my private and clinic cases in treating gonorrheal epididymitis. It has greatly assisted in relieving the pain and modifying the inflammatory process. It should be applied hot and thick and should be changed every 10 to 12 hours.

Hot soaks are useful—the entire scrotum is placed in a bowl of hot water and the water kept at the same temperature for 15 to 20 minutes. These soaks may be given 2 to 3 times a day.

In the acute stage, the external application of some counter-irritant such as Iodine petrogen 5%, or guaiacol and glycerin 15% or an ointment containing 20% of guaiacol are useful in alleviating the pain and influencing the inflammatory process.

When the acute inflammatory symptoms have subsided, Ichthyol ointment 20 to 25% applied on gauze over the affected epididymis

and the dressing held in place by a suspensory bandage tends to stimulate absorption. If there is a marked effusion of serum into the tunica vaginalis—great relief can be immediately obtained by aspiration of the fluid.

General Treatment—Consists of rest in bed, light diet, saline cathartics and injections of combined gonorrhoeal vaccine every four days during the acute stage.

Operative Treatment—The greater percentage of the cases are amenable to the treatment just outlined. An operation is only indicated in exceptional cases, especially when the pain is excessive and the temperature runs high, which do not respond to ordinary lines of treatment. The operation of Hagner consists of exposing the epididymis, followed by multiple punctures through the fibrous covering of the epididymis. This helps to relieve the tension and if pus is demonstrated it should be evacuated by free incision and the cavity irrigated and drained.

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ASPASIA

[Extracted from the MS. of an Essay on "The Tender Disease"
By A. S. Zavitsianos]

Emile Deschanel, in his interesting work "Les Courtisanes grocques" or the Greek Hetairai, says the following about Aspasia:

"However it may be, only the hetairai (courtesans) could receive in their homes the statesmen, the financiers, the poets, the orators, the philosophers and the artists, and only they could exert some influence on public opinion and even on public affairs. It was in their homes that the sons of good families went to spend in banquets and feasts all the money which they did not invest in horses, dogs and cock-fights. It was they who absorbed attention, who created fashions and reputations, who decided on the tragedies or the comedies of the last festival days of Bakchos, or on the latest Milesian story that had appeared; [these stories were the novels of that time—they received their origin at Miletos]; in a word, the hetairai gave the tone, and they only alone could give it. The honest women [the wives and daughters of the citizens who were not permitted to become courtesans, and those of the resident aliens who were not hetairai] had but a latent existence; the hetairai alone had a visible and effective life. And this explains why almost all the women who figure in ancient comedy are hetairai: other women could not be shown on the stage, because they did not seem to appear in public life." [Let it be noted that M. Deschanel, writing before 1855, exaggerates the degree of seclusion of the women of the citizens of Athens and the Ionian cities in general; later investigations showed that the wives and daughters

of the Athenian citizens did not really suffer the terrible confinement which was commonly ascribed to them.]

"Socrates and Pericles went to the house of Aspasia, as Saint-Evremond and Condé to the house of Ninon (de Lenclos). In the houses of these hetairai, they acquired finesse and good taste. They feared their criticisms, they coveted their praises. In conversing with these women of intellect, there was an intellectual benefit, if not a moral [M. Deschanel means from our modern point of view], for both of them. The men gave the women solidity and elevation; the women gave the men that suppleness of mind, that penetration, that knowledge of human nature, which is their instinctive science.

"The hetairai especially had to gain from the contact with these fine intellects. It is known how prompt women are to imitate, even without willing it or knowing it, how quickly they borrow the sentiments, ideas, expressions, manners of speech and tones of voice, the gestures and attitude of those with whom they live. The minds of the hetairai became magnetized at such contact. In this intercourse they gained ideas, brilliant forms, play, éclat and style.

"This, however, was all they ordinarily gained from the artists and poets. The financiers, the country people and the merchants furnished the remainder. The hetairai obtained from the latter the means of well receiving the former. With the money of some, they furnished their homes; with the intellect of others, added to their own, they displayed their gayety and conversation. Taking from all, giving to all, they were one of the most active means for the circulation of gold and of ideas. Civilization revolved about them as on an axle.

"Such were the morals, such was the life, such was the influence of the Greek Hetairai. Let us now say a word about the principal ones, before we study the works of the most illustrious of all, Sappho of Lesbos." [M. Deschanel misses the point here in classing Sappho among hetairai. There does not seem to be the least historic evidence warranting such classification. If the status of Aspasia is not altogether determined, and therefore capable of showing her among the distinguished hetairai, Sappho appears to give no ground whatever for such category. Sappho, on the contrary, seems to belong to a prominent family of Lesbos; her brother Larichos was a public cup-bearer of Mintylene, an office held only by youths of noble birth, whence it is inferred that Sappho belonged to the wealthy aristocratic class. The violently amorous but poetic life which she led, especially on the homo-sexual side, allows no good reason for classing her with the distinguished courtesans. Simply her morals were Lesbian, but upon her morals, i. e., upon the Greek and especially Aeolic freedom, rested her superwomanly genius which compelled the ancients to

recognize her as the foremost poetess. Sappho was a Greek matron of great dignity and worth, but of eminently individualistic self-assertion].

"Aspasia of Miletos brought the Ionian morals into Athens. She became the mistress of Pericles and the teacher of Socrates, who went anywhere where he believed that he could either learn or teach. This, and perhaps the manner in which she taught herself, caused her to be named Socratic. Let one not mistake the word *to teach*; it was by playing that she touched, with Pericles and Socrates, the highest questions of philosophy and politics; this took nothing from her grace. Alcibiades also went to her house and profited no less from her lessons than he did from those of Socrates.

"It is not only in the art of speech that Socrates recognized her as a teacher; he also declared her, in jest, to be his teacher of love; this does not mean that she was his mistress, as some claim. However the mocker Loukianos (Lucian) may count on this point, as well as on another [perhaps this refers to the charge of some ancient authors that the relations between Socrates and the then youthful Alcibiades, the handsomest of the Athenian epheboi (youths), were not beyond reproach], the purity of Socrates is beyond all suspicion.

"Pericles loves Aspasia so much that he never entered her house, nor left it, without embracing her twice. When she was accused of impiety, i.e., free thought, he took up her defense and shed more tears speaking in her behalf than he did when he was obliged to defend his own life and property. Finally, he conceived such a passion for her that he repudiated his wife in order to live with Aspasia conjugally. It is even said that he had a son with her, to whom the Athenians did not disdain to give the title of citizen. [The general rule seems to be that, for the offspring to be a citizen of Athens, the father had to marry a woman also a citizen of the city.]

"However, Themistocles, the general Timotheos, the orator Demades, the rhetorician Aristophon, Bion the philosopher, were also sons by hetairai; this did not prevent them either from becoming illustrious, or from having, in their turn, sons by hetairai. "This little boy whom you see there," said Themistocles to his friends, "is the arbiter of Greece, for he governs his mother; his mother govern me; I govern the Athenians, and the Athenians govern the Greeks."

"Pericles loves Aspasia so much that he never entered her house, her that the war of Samos, then that of Megara, which brought about the Peloponnesian war, took place; this is how Fontenelle narrates it, according to Aristophanes and Athenaios: "The Peloponnesian war resulted from the fact that young Athenians, who were drunk, went

to Megara to abduct the hetaira Simaitha, and then young Megarians, in retaliation, abducted two young women of Aspasia; this caused Pericles, wholly devoted to the interests of Aspasia, to have Megara treated in so harsh a manner that it was obliged to implore the aid of the Lacedaemonians."

For this reason the comic poet Eupolis, surnamed her "Helen," for having also caused a war disastrous to her country.

"The powerful fascination which she exercised over the proud Pericles earned for her, among others, the surnames of Omphale and of Deianeira. Her influence, however, was not always unfortunate: through the power of her philosophy and her eloquence she was able to reconcile Xenophon and his wife, the illustrious captain and distinguished author who made and wrote the retreat of the Ten Thousand, who also composed the treatise of the Household Oeconomy and many other elegant writings.

"Loukianos (Lucian) praises the ability of Aspasia in public affairs and her extreme sagacity in politics to such an extent that it is not impossible that 'diplomacy,' which, according to the Greek roots, means the science of writing and speaking double, may have been invented by a woman.

"Plato, in his 'Menexenos,' makes Socrates say that he believes her to be the author of the famous funeral oration pronounced by Pericles, and he reports one, which Socrates claims that Pericles read to Aspasia herself the previous day. Would this not be only a jest, a Socratic irony? But it is attested by other testimonials.

"This seductive Aspasia loved Pericles as much as she was loved by him. She embarked with him on the fleet which made the conquest of Samos, and decided to run the same dangers.

"It is difficult to believe what has been said, that she did for Pericles what Livia did for Augustus and Madame de Pompadour for Louis XV, and that she instituted a sort of Parc-aux-Cerfs, destined to cater to the debauches of her lover-husband. What Ploutarchos (Plutarch) relates on this subject is probably to be referred to another Aspasia, who was from Megara, and who did not redeem her debauched life in an intellectual way.

"Ours came to Athens from Miletos with a certain woman, called Thargelia, remarkable also for her beauty and talents, who, having been the sweetheart of several illustrious Greeks, ended with marrying a king of Thessaly.

"A last trait will finish the description of Aspasia's power. Already at the decline of her life, she took hold of Lysikles, a man without education and talents, touched him with her magic wand, forced him to follow her chariot, and transformed this merchant of

oxen into an orator, this thick conquest into a political power." [Pericles had died two and a half years, i.e., 429 B.C., after the breaking out of the Peloponnesian war, of a lingering illness.] Cf. *Aspasie* in "*Aspasie, Cleopatre, Theodora*," by Henry Houssay (Paris, 4^e ed. 1890).

Equally enthusiastic and favorable for Aspasia appears to be a lecture delivered at the Royal Institution, June, 1911, and at the London Institution, January, 1912, by W. L. Courtney, the editor of the "*Fortnightly Review*," on Sappho and Aspasia, part of which I reproduce here: "It is easy to understand how difficult Aspasia's position was in Athens: how many different forms of criticism she had to meet—if, indeed, criticism be not too gentle a word to describe the attacks, open or surreptitious, of her enemies. There was the social scandal of her position, and then there was the fact that, like Sappho, and indeed like Socrates himself, she served as a natural target for the satire and scorn of professional wits. Cratinus [Gr. Kratinos, 520-423 B.C., the chief representative with Eupolis and Aristophanes of the Old Comedy at Athens], who belonged to the earlier comedy of Athens, has some very bitter words to say about her. "Daughter of immodesty," he calls her, "a courtesan with the eyes of a dog." But, indeed, for the matter of that, Aristophanes is just as violent in his attacks, only instead of using opprobrious terms, he definitely, in his play called "*The Acharnians*," accuses her of having brought about the Peloponnesian war. In the third place, there was the political opposition—the customary attitude of a reactionary party against what seemed to belong to a dangerous Liberal or even Radical movement. And in the last place there was the constant intrigue of Sparta, very obviously making use of the personality of Aspasia, in order to engineer the crusade against Pericles. It would be wonderful indeed, if any woman, subject to these diverse forms of continuous criticism, managed to keep her character clear from calumny and insult.

"Thus it is a difficult matter to disentangle the true Aspasia from the various caricatures which were rife at her time and at later times. What precisely did she attempt to do in Athens? She came as an alien, was the unrecognized wife of Pericles, and the mother of a son, who, until a later date, was considered by the law of Athens illegitimate [nothos]. Starting with these disadvantages, she nevertheless made the house of Pericles the meeting-place for men and women, as we should say, of the higher culture, who discussed, on terms of perfect equality, various topics—domestic economy, politics, art, the principles of morals, physics in the largest sense, and probably religion. Aspasia's home was a salon, in the best sense of the word.

The great artists were there, the great dramatists, the great philosophers. And, so far as we can tell, some of the more emancipated of the matrons of Athens did not hesitate to join this cultured circle, whatever might be the existing prejudice. This is especially the point which Aspasia's enemies caught hold of. They declared that she had induced several of the free-born inhabitants of Athens to forget what they owed to their own position and their own homes; and they did not hesitate to suggest that all sorts of unworthy temptations were held out to the ladies who supported Aspasia's salon. Plutarch gives us a good many details on this point. He declares that the Athenian matrons went with their husbands, in order to enjoy the pleasure of a really enlightened causerie, and the orthodox and conservative elements in Athens were shocked, while the grosser minds suggested the possibility of base reasons. All the women throughout the whole course of history, who have tried to emancipate themselves from existing prejudice and lead their own lives—who have tried to collect around themselves a company of thoughtful and educated men and women—have invariably found that their best intentions are misinterpreted, and the nature of their reunions grievously maligned by the envious, the spiteful and the unclean. Aspasia was one of the first—but she assuredly was not the last—to be forced to run through the whole gamut of scorn, satire and abuse because of her independence, her self-reliance, and her freedom from ordinary prejudice.

“If we ask what are the subjects on which she discoursed, and on which she listened to the words of her friends, we discover from Xenophon's *Memorabilia*, and from a fragment of a Socratic writer, called Aeschines [not the orator and rival of Demosthenes], about Aspasia, that the constant object of her solicitude was a study of the rights and duties which marriage creates for man and woman. Clearly enough she recognized that those who entered into a matrimonial contract, ought to do so with absolute freedom on both sides. There ought, in other words, to be allowed to women, as much as to men, a free choice. With conditions like these marriage becomes a union of two thoughtful human beings, who give each other the best of themselves, and therefore help in a partnership of mutual confidence and respect. Naturally enough, the position of woman in the married state occupied the attention of Aspasia, just because she felt that in Athens the wife was not very much better than a chattel and a slave; so that, in thus occupying herself, with the circumstances of marriage, she was also one of the earliest of those whom we call Feminists, everywhere upholding the cause of woman as an independent social integer, a definite portion of the State economy. In other words, she

revived in the fifth century some of the ideas which, consciously or unconsciously, had animated the earlier centuries. What Andromache had been to Hector, what Penelope had been to Ulysses, what Nausicaa had been as a daughter in the Phaeacian Isle, that Aspasia claimed for herself and her sisters in Athens. Meanwhile her union with Pericles was a very high example, carried out in practice, of those theories which she discussed with her friends in private. And, despite all the controversies of the time and all the oblique references to her fame which we find in contemporary and later writers, let us remind ourselves that the Athenians themselves made ample amends to Pericles for whatever ignoble stigma they had thoughtlessly cast upon the partner of his married life. For when the plague had taken away both the sons of Pericles, and the statesman who had toiled so hard for the supremacy of Athens was left without a single representative at home to discharge sacrificial duties to the shades of his ancestors—when the family of the Alcmaeonidae had no heir to carry on its fame—the Athenians determined to legitimise the youthful Pericles, who was the son of Aspasia. Now it was quite open for Pericles to have adopted some boy in order to keep up the honor of his name. In fact, that he did not do anything of this kind, combined with the recognition on the part of his fellow-citizens implied in the act of legitimation of Aspasia's child, surely proved that in the better judgment of Athens Aspasia's life had been so pure and noble as to redeem her from all the base charges of ignoble wits.

“Thus in the long run truth prevails, and strength of character will win its legitimate triumphs. Aspasia was a great woman, full of quick natural intelligence, adorned and fortified by a steady, organized system of culture. Socrates, in his laughing fashion, declares that she taught him how to speak, and going even further than this, tries to make out that it was Aspasia, and not Pericles, who wrote the Funeral Oration which was delivered in Athens shortly after the beginning of the war and reported so fully by Thucydides. This, which we find in the Platonic Dialogue called “Menexenus,” is clearly Socrates' joke, and we must not for a moment take it seriously—any more than we can take seriously the report that after Pericles' death Aspasia married a common cattle dealer called Lysicles. So prominent a figure naturally attracted to itself every kind of floating gossip, complimentary or malevolent. For ourselves, one or two things, amongst many that could be cited, are quite sufficient to keep the memory of Aspasia at the high level which her intellect and her virtue deserved. A pretty story tells us that Pericles, every time he left her for his ordinary avocations, and every time he returned, kissed her—a fact which must have been sufficiently remarkable to be worth

chronicling, and for this reason obviously a very unusual indication of affection. We have said also that when he was defending her before the Athenian judges, Pericles, despite his Olympian calm, burst into a flood of tears. Points like these only illustrate how extraordinary was the devotion which united the first statesman of Greece with the most brilliant woman of her time. But when we find that Athens could give up all its old prejudice, could turn back its ancestral customs, and recognize the legitimacy of Pericles' union with an alien; and when we have to add to that this second fact, that Plato, who did not like Pericles, because he represented a political ideal different from his own, could yet venture to make his great master, Socrates, sit at the feet of Aspasia, in order to learn of her the arts of discussion and oratory, we can hardly be wrong in the conclusion that the Milesian woman, the daughter of Axiochus, Aspasia, the well-beloved of Pericles, stands in the very front rank of the great women who have adorned the pages of ancient and modern history."

THE ORGASM IN THE SEX-RELATION

By D. J.

There is reason for regret that the average person, with few exceptions, has come to regard the orgasm a desirable feature in the sex-relation. Normal intercourse is envisaged as a brief flight of passion, a short ascent in intensity, culminating definitely in orgasmic sensation, and in practice the act is created in this semblance. It is more unfortunate that some authorities, with whom the writer here takes occasion to disagree most heartily, approve such an interpretation as normal and desirable.

The common sex-relation, involving what is termed an orgasm, or spasmodic bodily contraction, intense emotion and other violent forms of sex expression, is not a desirable thing. Orgasmic pleasure being regarded as the end to be attained, the relation is often unnecessarily hastened, and the relation given a character not in keeping with its finer and more desirable possibilities. The brevity and the concentrated intensity of feeling blinds both parties to the hidden and subtler benefits. Intercourse is, as a rule, had for the orgasmic feeling alone, for the drunken excess of pleasure and emotion and the accompanying ejaculation. The great culmination of sex emotion, the appointment of a marked climax, make a drain on the nervous energy not readily replenished. What parties vulgarly term "satisfaction," in such cases, is solely a degree of physical and nervous exhaustion, a lassitude bred of neither satisfied body or spirit but of a wasted vitality.

Intercourse as self-expression, apart from intent to reproduce, has plainly a limited justification if it must take the ordinary form. There is little self-expression, love or mutuality possible in the common experience with its unreasoned passion. Only a relation of a healthier, worthier character, giving opportunity for mutual self-expression, would seem desirable. The act, at least for those who do not flout ideals in this connection, may be something vastly different.

The sex-relation, in all of its manifestations, may be more quiet and certainly more refined than is usual. Let fierce, rapid bodily movements be excluded in favor of quiet, gentle pressures. Remove utterly all disquieting features and premeditated stimuli to passion. Let the relation be no rapid climb in intensity toward a fixed, definite end, but rather an ebb and flow of emotion within a slower ascent and decline of intensity marking the beginning and gradual termination of relations. An orgasm, in this form of coitus, will have no place since an orgasm would make it impossible, would deprive the parties of their restraint in sex.

Given relations of this character, devoid of rapid motion and orgasmic culmination of feeling, easier control over the impulse to ejaculate is possible. Premature ejaculation is a failure of many men, to their own displeasure, and to the discomfort and injury of the woman who is often in a state of nervous tension, every fibre a-tingle at the unexpected end of relations. The desire to ejaculate need not even make an appearance. The writer's own experience is that such is not merely repressed ejaculation, but that repeatedly when relations were as suggested above, the *impulse* to ejaculate did not appear. Those in touch with the birth-control movement will appreciate the significance of the fact.

The sex-relation need not cause lassitude or mental and physical exhaustion. When the cause for exhaustion, the excess of orgasm and ejaculation is removed, it may be of immediate refreshment, the faculties of both parties having been only stimulated. A more lengthened form of intercourse will thus be possible, and will give in a degree at least, greater benefit to the woman.

It is the place of the parties to the sex-relation to be as attractive to each other as is possible. The thing most desired is the re-creation and refinement of one individual through another. The orgasmic form of intercourse, with its flood of unreasoned passion, is death to ideals and invariably blinds the parties to their finer desires.

The writer's sex history is here offered to furnish basis for his assertions concerning the non-orgasmic sex-relation: I am a young

man 27 years of age, normal in physical condition and mentality, and possessed of a vigorous sex nature. At the age of 25 years, previous to which I had been continent, I was introduced to an active sex life by a woman somewhat older than myself and of wider experience. The first relation was usual in all respects, of short duration, intensely passionate, culminating in strong orgasmic feeling with ejaculation. This orgasmic relation was the last in my experience, for the woman had other and wiser ideas of sex-relations and these ideas from the second experience on, she successfully taught me.

Rapid motion was eliminated and replaced by simple quiet pressures. This was the first and absolute requisite. I found the relation resolved thereby into a series of pleasures greatly extended, rising and falling in intensity. No uncontrollable climb in intensity toward the definite culmination of an orgasm, made an appearance. Once quieted motion grew habitual, the act became a series of graduated pleasures, in which I found sex impulses under perfect control and in which I was potent for long periods of time—intercourse often outlasting two or three orgasmic relations. One of the most pleasing features seemed the escape from the lassitude and exhaustion, which in the first instance had followed the orgasm and ejaculation. I may describe my feeling as similar to that of the woman with whom I had experience, one of almost immediate refreshment.

In these relations, to the extent that I was content with quieter motion, the desire to ejaculate did not appear, but if I desired to do so, I could ejaculate and had done so under certain circumstances. It may be said that I merely repressed emission by an act of the will, a procedure considered as injurious. I insist on the contrary, fully realizing the injury of repressing an active impulse to ejaculate. In the form of coitus above described, no such impulse put in an appearance.

I admit that the adjustment to the newer sex-relation was not simple, but I have now gained greater control of my sex nature and feel more secure in it. The introduction of a little reason and self-control in the relation, did not disturb my pleasure. The deprivation of orgasm and ejaculation furnished no disappointment. I have come to regard the former as a phase of sex that has ceased to interest me, and the latter a thing necessary only in the reproductive relation—a few times in a life. As to the effect of such relations: During the two years of such experience, I have been almost uniformly potent and normal in general health.

Accepted ideas of the sex-relation fall needlessly far short of the ideal. It may be made a much finer thing than usual. Ideals of sex are unnecessarily restricted. The orgasm need be no more an

aim of coitus than ejaculation, and the unfortunate thing is the elevation of these two factors to the position of ends to be achieved, ends for which persons are supposed to have sex experience. The thing to be desired is the relation itself, the experience of one person with another—the close mutuality which may be the source of great inspiration.

As the parties envisage the sex-relation, so they create it—evil, indifferent or uplifting. Worthily envisaged and created, this relation can be the means of infinite refinement of personality.

MARRIAGE, FREE LOVE AND FRIENDSHIP BETWEEN MAN AND WOMAN

Hedwig Wega (*Zeitschrift für Sexualwissenschaft*, May, 1919) recalls the time when women in all seriousness were discussing the question whether free love wasn't preferable to marriage. As a young girl when attending such a meeting she heard a prominent woman saying: "One day we will ask the children that issued from such free unions and find out whether they are in favor of free love or of marriage, and then we shall know which is better." The writer thinks that that woman hit the nail squarely on the head. For women who have to undergo all the hardships of childbearing there can be no question as to the married state being preferable to free love. Marriage offers the only protection against exploitation, abuse and brute force on the side of the husband.

If women do not want to demand this protection for themselves they have no right to deprive the children of it. This is the idea of the law—particularly the civil code. The intention of the law is to protect the weak—the child.

The illegitimate mother and the properly so-called illegitimate father are in the eyes of the law nothing but means to an end. The end, the object in view, is always the protection of the illegitimate child, the child born out of wedlock.

An eminent jurist has said: "If there were only decent people in the world we wouldn't need any laws."

Yes, and if we were all decent folks we could get along without marriage and all its formalities. For, after all, the *raison d'être* of marriage is nothing but the protection of the weak, a fetter to keep the frivolous in bonds, a door to prevent the wayward from running away.

To decent persons marriage was never anything else but a formality; they regard it as the only proper thing and the more so the more they feel inclined to respect its obligations, to live up to the duties it imposes. And decent persons will hardly, if ever, have

any difficulties in regaining their freedom whenever they have made a mistake in the choice of a mate.

The writer wants to be understood that she speaks of *average* conditions and of *average* folks. She does not deny that for certain individuals free love may be the ideal condition under which they are able to live a happier and richer life than they could in the state of matrimony.

However, matrimony is more than a concession made to the average and the stupid, nay, it is an assurance for those that are nearest and dearest to us: wife and children. Marriage, indeed, is an insurance and a consolation for the wife who, undoubtedly, is bound to suffer in a free union. Whatever free love may mean to a man, a serious woman should never claim this "right."

The man has *never* anything to lose, the woman *always*. And we must not forget that this "right" has its drawbacks. Whosoever has had dealings with unmarried mothers, particularly those that come from the educated classes, must know how unspeakably sad and hard is the lot of such persons.

Whatever the case may be, the writer declares that she is not fighting for the rights but for the happiness of women.

She knows from experience that the possession of freedom and of rights do not always mean happiness for women, but alas! too often quite the opposite, namely, unrest, trouble, discontent and a senseless dissipation of all that is best in them.

A really happy woman will accomplish a thousand times more than a woman who covets honors, fame and the acclamation of the world. A woman who feels happy at the side of her husband will easily bear the hardships of pregnancy and the pains of childbirth. A happy woman is the best fitted to bring up healthy children, capable sons and desirable daughters.

But *when* does a married woman feel happy? This is the main question. Does money make her happy, or an eternal round of pleasures, or a condition under which she has not to work too hard or not at all, or when the husband is full of attention and carries her, so to say, on his hands? Oh, no! A woman's nature is too deep and complicated to be satisfied with such external things.

A true valuation on the side of a husband who appreciates his wife, who feels happy under her care and is contented in the home she has created—these are things that are bound to make a woman happy.

But many marriages are unhappy when husband and wife approach one another under false premises, because one doesn't know the other's nature. In this regard it is necessary that the woman

enters marriage with open eyes and sees in her husband a man instead of a god. She must know how to adjust herself to his sexual needs, to reconcile herself with his weaknesses and understand that his nature is fundamentally different from hers. Many marriages are wrecked because of the woman's inexperience and lack of tact on the side of the husband. It is significant that many men want to marry a woman instead of a virgin: they would find it irksome to introduce an inexperienced girl into the mysteries of love in a manner that could make her happy.

The writer does not advocate that a girl should go through sexual experiences, that she should have a past before entering the married life, but she does believe that divorce should be made easier for unharmonious marriages so that both parties might be enabled to form a new and more satisfactory union.

All these things belong to the physical side of married life. A man is able to separate the physical from the psychic. Not a woman. A man may press a woman to his heart when he has only carnal feelings. A normal woman cannot give herself to a man when the feeling of esteem and affection is absent in her.

These fundamental differences in the man's and the woman's nature are bound to lead to serious conflicts. It is up to the woman to make the man see her inner worth and to convince him that there are other relations than the purely carnal ones. And the best way to attain this end is that the physical relation be satisfactory to both parties. Thus the physical will become a bridge to the psychic—the carnal to the spiritual.

When this is accomplished then a woman can serenely approach old age and needs not fear that the fading of her bodily charms will drive the husband away from her into the arms of younger and fresher females.

In this connection the writer says a word about adultery committed by the husband. She is far from justifying it, but she points out that the breaking of the marriage tie on the side of the wife is something more than a mere bodily act and is in absolute contradiction to the character of marriage; this is quite a different matter with the man who in violating the marriage vow may commit a purely physical act which does not necessarily disrupt the conjugal union.

A propos the friendship between a married couple the writer doesn't think it possible as long as both are young and mutually attracted by sensual charms, otherwise we had to suspect the most harmless meetings between persons of the opposite sex.

Under certain circumstances a man is more capable of entertaining a true friendship than a woman, because, as noted above, he

knows better how to separate the physical from the psychic and therefore he may cherish the feelings of the purest and most sublime friendship for his own wife and at the same time enjoy the embraces of some other woman.

To sum up: free love among average persons is to be condemned, because it is to the disadvantage of all the parties concerned. Under free love the woman enjoys fewer rights than in lawful wedlock, and free love makes outlaws of the children. Friendship between a young couple is to be regarded as a makeshift which is in its proper place wherever a complete conjugal life is not possible and particular circumstances impede its natural and harmonious course.

The greatest happiness of mankind can only be expected from a fully and harmoniously developed conjugal state, from a marriage where, in the words of Nietzsche, "there is mutual reverence and where both create what is superior to those who created it."

LETTERS TO THE EDITOR

HUSBANDS' BEHAVIOR TOWARD THEIR PREGNANT WIVES

Dear Editor:—I hear you are so good and kind, and have such influence with your subscribers. Will you not write an article or editorial telling your male readers, they should not be so cold and inconsiderate towards their wives when they are undergoing the ordeal of pregnancy? The men need to be told that, even if they are physicians, as my husband is. He is usually very good and polite and loving when I am not pregnant, but as soon as I get in the family way, or if I miss the period for a few days so that we think that I am that way, he becomes very cold and indifferent, and even if I must say it, is sometimes positively cruel and brutal. You say in one of your books that at no time does a wife need more kindness and gentleness than during this period. I wish you could impress it upon all men. Many women would be very grateful to you.—
MRS. N. N.

Abstracts and Gleanings

HOMOSEXUALS IN THE ARMY

Dr. L. Lattes (Giorn. d. Med. Milit; Med. Record, Vol. 91, p. 740) mentions the efforts made in all countries to keep abnormal individuals out of the army. Homosexuality *per se* is not mentioned among psychic abnormalities. The question of sexual necessity is ignored and the men are allowed to do as they please within certain limits. It would be ridiculous and in vain to insist on abstinence and unmoral to organize prostitution. A soldier's sexuality must not in any way interfere with his military activities nor bring about any scandal to injure the morale of the troops. In as far as a homosexual is markedly effeminate he is out of place in the army, for he is unfitted for the efforts and privations of war. Save for his abnormality his mental processes are normal. In many cases his morals, volition and affects shown no peculiarities, and he responds throughout to discipline. In other cases his general morality is low, and he is devoid of shame and sense of human dignity. These men are morally imbeciles. They do not respond to discipline and are constantly in trouble for petty offenses. They must be regarded as true degenerates, and with their psychopathy is usually associated a poor physical organization. This type is rare, and though it may present some feminine traits, differs notably from the true invert with his general effeminacy but absence of degeneracy. Some of these men have robust physiques, while others are delicate and slender in appearance. These subjects give satisfaction as soldiers, if not in the fighting line at least in garrison duty and other sedentary activities. But they may demoralize the others. Such psychic contagion is seen to the full in hysteria. Mere suggestion and invitation play a role in the spread of moral contagion.

Among the cases cited is that of a young cocaine fiend with a very neuropsychic heredity. Anatomically, he was a perfect male, while in his physical and mental expression he was feminine throughout. He was subject to crises of hysteria and melancholy, with suicidal impulses. His sexual impulses were of several kinds. He was however, unusually intelligent, with great patriotic fervor. Technically he was under treatment for cocainism. Another history given is that of a pure invert who became a female impersonator. Anatomically he was a perfect male. He was unequal for military hardships, although two months of active service his record was good.

Homosexuality seems most allied to compulsion neuroses, phobias, etc., which unfit a man for military service.

GYNECOLOGICAL OBSERVATIONS AMONG THE AMERICAN INDIANS

The age of puberty among Indians is not easy to learn, since it is the custom of most tribes for the girls to marry before the menses appear. Since the girl menstruates after marriage and its attendant pleasures, the idea prevails that the menstrual flow is the result of sexual connection. In several instances Indians complained that their daughters in boarding schools had been tampered with, as their menses had appeared. Girls will conceal and deny the flow if it occur before they have been given in marriage. The early marriage and consequent sexual excitement would tend to cause precocious menstruation, and even in girls who are in school after puberty it occurs earlier than among white maidens of the same latitude.

The easy and almost painless child-bearing of the Indian women is a noteworthy fact. The pangs of travail are unknown to them. This is because it is an inviolable, a sacred rule among the Indian tribes for the woman when having her monthly sickness to drop all work and remain in perfect rest as long as the discharge continues. It has been reported that in the Isle of Fate, New Hebrides, menstruation is called *na-fa-lien*, which means "separation." The women, during the flow must live in a separate house. If a man becomes unclean by contact with her, he must be ceremonially purified. This reminds us of a passage in the Old Testament (Lev. xv, 19):

"And if a woman have an issue, and the issue in her flesh be blood, she shall be put apart seven days; and whosoever touches her shall be unclean until the even."

Pliny assures us that the presence of a menstruating woman blights vegetables, turns wine sour, and produces a number of other evils.

It is the opinion of physicians in charge of Indian tribes that they are less prolific than the women of civilized races. It has been suggested that owing to the habit of living apart during pregnancy and lactation, pregnancy occurs less frequently than among other races. Small families rather than large ones seem to be the rule.

The prevalence of induced abortion in the different tribes varies from zero to infinity. In some tribes abortion is unknown. In others it is practised to an enormous extent.

The method in use in almost every tribe in which abortion is practised is killing the fetus and inducing uterine contractions by

external violence. As usually applied, this is technically termed "tramping." The pregnant woman lies upon her back, and a heavy squaw, upon her knees, mounts the belly and walks thereon till the uterus and adjacent organs have been subjected to most brutal bruising.

It is rare for physicians practising among Indians to be called to attend the women in parturition. The reasons for this are two: first, the Indians look upon childbirth as a physiological process, for which Nature is competent without skilled assistance; second, a sense of modesty forbids the attendance upon the female in labor of any male, white man or Indian, physician or layman.

This antipathy to receiving assistance at the hands of the physician is overcome as the tribes progress toward civilization, and it is especially noticeable that half-breeds almost constantly seek the physician's aid. This may be due in equal measure to decreased prejudice and increased difficulty in labor from infusion of white blood.

In posture in labor there is greater diversity among Indians than among the females of the white race, but the position assumed by the larger number is kneeling or squatting, the same as assumed for defecation, with the thighs separated, the head resting on some object in front, hands grasping thighs or grasping the hands of some friend. The naturalness of this pose is evident when we consider that the accessory or voluntary forces exerted in parturition are the same as those constantly brought into play in defecation.

Occasionally they get on all fours in true beast style as the head presses on the perineum, a posture which may by calling in the aid of gravity to antagonize uterine efforts, at least favor the integrity of the perineum.

There is no defined lying-in period after labor with Indian women. They may continue with the march, or, if in camp, may at once bathe themselves in an adjacent stream and go about household duties.—Extracted from Dr. A. B. Holder: "GYNECIC NOTES TAKEN AMONG THE AMERICAN INDIANS." *Am. Jl. of Obst.*, vol. 25.

EFFECT OF VIOLENT COITUS

Dr. Victor G. Vecki ("Sexual Impotence") remembers the case of a restaurant-keeper, forty-one years of age, who after a slight excess in Baccho, wanted to do homage to Venus also. Both he and his wife were in a somewhat exultant mood, and probably proceeded rather impetuously. The erection was of unusual vigor, and just before ejaculation the man felt a sharp pain, so that he had to discontinue the act. The erection subsided at once, but the appearance

of the member was such that he was compelled to get medical advice. When Dr. Vecki saw the man, an hour after the occurrence, the penis was much swollen, black and blue all over, only an irregular streak on the right-hand side having its usual color. Cold applications and occasional painting with iodine was ordered. After ten days the swelling had disappeared and there was no further interference with erection and copulation.

CASTRATION (ORCHIDECTOMY)

Dr. Da Costa ("Modern Surgery," 1919) says *bilateral* castration should never be performed without deliberate consideration. It often produces grave mental disorders. This is in part the result of the mental depression attendant on knowing that the highly prized glands are gone for ever, and in part the loss to the organism of the internal secretion of the testicles. A boy castrated before puberty never becomes potent. A man may retain potency for a considerable time after castration. Da Costa removed a tuberculous kidney from a man who had been castrated by a colleague of his, two years before, and he was still able to have intercourse.

Unilateral orchidectomy does not make a man either sterile or impotent and does not produce mental disturbance.

TRUE AND PSEUDO-HOMOSEXUALITY

Dr. P. Naecke (Deutsche Med. Woch., xxxv., No. 34) maintains that the true invert very rarely seeks medical aid which is the cause that the wide prevalence of inborn homosexuality remains unknown. Never having seen an invert, one day he asked a colleague to send him two. When they arrived, one turned out to be a man he had known for sixteen years, a relation of his own wife.

Naecke distinguishes between the genuine invert and the pseudo-homosexual individual who is normal and merely takes to homosexual practices when separated from the opposite sex. The author denies that true inversion can ever be produced by masturbation, seduction, imitation, etc. He regards it as doubtful whether inverts should be considered degenerates, as he has not found that they show an unusual number of stigmata of degeneration, and in general society they cannot be distinguished from ordinary people. He would punish the pseudo-homosexual individual but not the true invert who is to be regarded as a natural variation. Treatment, he thinks, is useless, and neither hypnotism nor psychoanalytic methods can produce permanent results.

THE SKOPTZY

Dr. Teinturier, in *Le Progres Medical* (1876) gives a full analysis of a book written by Dr. Pelikan, Privy Counsellor of the Russian Empire and Director of the Medical Department, who has described the subject of the Skoptzy, a Russian religious sect the members of which, in order to attain their ideal of sanctity, recommend and practise characteristic mutilations of the organs of generation. They call themselves the "White Doves."

They arose about 1757, from another sect, the Khlisti, or flagellants, whose process of subduing the flesh consisted, on the contrary, in overaction thereof to satiety.

The founder of the new sect was a peasant, Andrew Ivanoff, who gathered together thirteen disciples and operated upon them. But the real heresiarch was a certain Kondrati Sseliwanow, who gave the sect such an impulse that the government interfered. His arrest at Moscow and condemnation of his followers to hard labor did not stop the spread of the sect. Sseliwanow rose to the rank of "Savior" and "Son of God." Paul I, after seeing him, caused him to be confined in an insane asylum. Alexander I, after an interview with Sseliwanow, transferred him to a hospital where he filled some subaltern position; still later, a counsellor of state, converted by him, the Chamberlain Alexis Jelansky, caused him to be set free. This was at the time when Alexander I, enlightened, as he said, by the burning of Moscow, passed from incredulity to mysticism, and drew after him all the higher Russian society. It was the heyday of sects. The Skoptzy profited by the general tolerance. Their meetings at Sseliwanow's house, the "Celestial Zion," were no longer molested by the police. Soon there were Skoptzy throughout all Russia, in the villages of the Crimea as well as at Court.

Urged on by the conviction that the millenium was to come, that Christ would return only when their number would have reached 144,000, the Skoptzy were distinguished by an ardor of proselytism which belonged to no other sect, making use of every means, even violence.

As to the operation of Castration, the Skoptzy represented the pain caused by it as a voluntary martyrdom, and therefore all the more meritorious. They visited the condemned in prison, under the pretense of giving alms, and operated upon them there. To others they lent money at usurious rates, and when the unfortunate was upon the verge of ruin, they offered him, as an alterative, castration. Another method was to take into service children, by preference boys; very few of these escaped castration. As soon as a child was in a

Skoptzy's hands it was lost to society. It was soon profoundly imbued with the spirit of the sect, and lied with an effrontery and obstinacy truly incredible. Children of ten, nine and even seven years of age have obstinately adhered to the statements before the tribunals that they had mutilated themselves.

The Skoptzy had secret methods of communication among themselves, and sent missionaries from one province to another who conveyed intelligence from one distant point to another without using the post.

Like the Eunuchs of the East they had an extreme passion for riches. This led to many offenses, such, as receiving stolen goods, passing debased coin and counterfeit bank notes.

The castrated members of the sect were called "white lambs" or "white doves," those not castrated were known as "the grays" or the "he-goats," the new members were the "new lambs," or the "new souls."

The Skoptzy have been unjustly accused of eating the parts removed by the operation; of killing new-born infants, drinking their blood, etc.

For the reason that the Skoptzy condemned sexual connection as a sin and the organs of generation were for them objects of abomination, they removed them wholly or in part, for there were degrees of holiness in the brotherhood. The most perfect, those "worthy of mounting the white horse," the "bearers of the imperial seal" were deprived of penis, testicles and scrotum. The operation was performed at one stroke, or, perhaps less dangerously, at two different but two scars, separated by a portion of healthy skin. Sometimes a small portion of the penis remained. Those who submitted to the times. In the former case one cicatrix remained; in the latter, "first purification," which conferred upon them the "lesser seal" and the right of "mounting the piebald horse," lost only the testicles and scrotum. They "lost the keys of hell," but retained the penis, the "key of the abyss," the female genitals being "the abyss." Others, less fervent, removed one testicle only which was rare, as was also the amputation of the penis only. In some instances the penis was found ligatured with a string or iron wire, in such a manner as to prevent coition.

When the "seal" was to be conferred, the procedure was of great simplicity. It consisted in seizing the parts to be removed in one hand, and striking them off with another, with a hot iron or with some more or less cutting instrument. Some authors speak of other methods of castration. In place of amputation, in some dis-

tricts, they twisted the spermatic cord, without opening the scrotum, probably at an early age; the vascular connection being broken, the sperm is not secreted and the testicles soften and atrophy. We know that the Greeks made Eunuchs by a similar process.

In the operation the Skoptzy made use of all sorts of instruments—even the rudest—such as pieces of glass, of bone sharpened, iron wire, etc. Notwithstanding the rudeness of the instruments, the brutality of the operation, and the ignorance of the operator, death very rarely followed.

The consequences of castration varied according to the age of the subject when it was performed. Those operated upon after adult age, preserved for some time, always becoming less, however, the aptitude for erection under mechanical or even psychological excitation. This fact has always been known and is commonly observed among our domestic animals. The Roman ladies knew how to profit by this, and certain Skoptzy, in spite of their doctrines, used and abused the faculty which they had preserved. A rich Skopetz, at St. Petersburg, kept girls constantly, mostly Germans, sent to him from Konigsberg. Very few of them were able to remain with him more than one year. They left with fine presents but also with their health irretrievably lost.

The mutilations to which the Skoptzy subjected their women had the same end in view as that inflicted upon the males. To speak of castration of women here, is to use the term in a different form from the ordinary sense, there being no instance of extirpation of the ovaries known among them. The operations performed upon women were, first, ablation of one, oftener of both, nipples by the iron, by fire, or by caustics; second, the amputation, in whole, or in part, of one or both breasts; third, diverse gashes, principally upon the breasts, generally symmetrical; fourth, resection of the nymphae alone, or of both nymphae and clitoris; fifth, the removal of the nymphae, clitoris and the superior portion of the labia majora, resulting in cicatricies which contracted the vulva considerably. These different operations caused a lessening of the sensibility, and, perhaps, of sexual desire, besides, they offered more or less mechanical obstruction to coition and parturition. There were examples of women with excessive narrowing of the vulva following the fifth operation, who were happily delivered without any serious difficulty. The general effects upon the constitution are debatable. According to some observers, on account of the close sympathy existing between the breasts and the uterus, the destruction of the former is almost

equivalent to a true castration; it diminishes the aptitude to conception and the pleasure of coition.

The complexion of those women became pallid and withered. All the women of the sect, even those who offered no sign of mutilation, were everywhere recognized by their yellow and faded complexion and their small and flaccid breasts. This resulted, it has been maintained, from their abandoning themselves to the embraces of the Skoptzy of the "lesser seal;" the imperfect connections exhausted the women. Dr. Peliken suggested that their exhausted and debilitated appearance arose from their long continence, their diet, insufficient in quantity and quality, and other circumstances having nothing to do with their mutilation.

SOME NOTES ON THE EFFECT OF CASTRATION IN ANIMALS

Dr. E. Andrews (J. A. M. A., 1898, Vol. 30, p. 174) says that if an animal is castrated young he develops the distinctively male peculiarities in only a slight degree, yet some species produce much larger horns than the perfect male. The ox and the gelding do not completely lose their sexual passion and make frequent efforts to copulate with females in heat.

Cats grow larger when castrated and are excellent mousers. They take great pains to display their hunting trophies, seeming to take a pride in them and desiring to be petted for their exploits. The voice is not changed.

Capons (castrated chickens) grow to a large size, being 50 per cent. heavier than the full-grown cocks. The flesh is delicate and very tender. Their spurs remain undeveloped, the colored comb and wattles about the head remain very small and the gay ornamental plumage of the cock is mostly wanting. Veterinary surgeons assert that capons develop a remarkable nursing instinct and that some of them will take care of a brood of chickens better than a hen.

(The facts about capons mentioned above are now well established and well known.—EDITOR.)

THE DEVELOPMENT OF THE ACCOUCHEUR

The art of midwifery is coeval with the history of mankind and presents one of the most interesting phases of human development.

Dr. H. D. King (A. J. Obstet., Vol. 77, No. 2) notes that midwifery has been essentially the same in all countries and ages. Primitive man must have recognized the occasional need of help during the process of childbearing and it was rational that assistance be given by those who had been thru a similar experience. In the course

of time there would be women professing in such matters to be more experienced than their neighbors and invoking for themselves the office of midwife and thus commenced one of the oldest of human arts. When midwifery first became an art and was practised as such, we have no means of knowing. It is sufficient to note that Moses, who lived 1000 years before Hippocrates, speaks of midwives as a respectable and distinct body amongst the Hebrews. From the first Chapter of Exodus we learn that Hebrew women were accustomed to be delivered sitting upon stools.

It would appear from the frequent allusions to midwives and their duties in the works of Hippocrates, Plato, Aristotle, the elder Pliny, Galen, and Aetius, that midwifery as a calling was held in high esteem. Aletius transcribes some chapters from the works of a female practitioner by the name of Aspasia, containing directions for the management of women in natural labor. In Rome, also, midwives were persons of importance, as would appear from the writings of Terrence and Plautus. Calsus, a Roman physician of the time of Augustus and Tiberius, in his work "De Medicina," offers some very practical observations on midwifery. He urged the necessity of antepartum prophylaxis and declared that delivery by the feet was not at all a difficult feat. Galen, who flourished during the reign of Emperor Adrian, about 600 years after Hippocrates, directed attention to the contractile efforts of the uterus while labor is going on, and ridiculed the then prevailing notion of the uterus wandering about the body. Paulus of Aegina, who lived in the beginning of the Seventh Century, understood perfectly the mechanism of the child's transit through the pelvic canal.

After Paulus of Aegina came a period of darkness, until the Arabs took up the flickering torch in the ninth century. Rhazes, a physician of Bagdad, suggested the use of the fillet in difficult births.

Albucasis was acquainted with the occurrence of extra-uterine gestation. In his various treatises may be found many drawings, together with a description of kinds of forceps of a circular form, with a row of spiked teeth on the internal surface to squeeze and crush the fetal head.

With the downfall of the Arabs, at the end of the twelfth century, came another long period of obstetric gloom.

In 1290, Nicola^s Bertucci, the first professional obstetrician in Bologna, advised artificial rupture of the membranes in labor. In 1513 a book by Rosslin entitled "A Garden of Roses for Women and Midwives" was published and seemed to be demanded on account of the ignorance of midwifery as a body.

In 1554 Rueff of Zurich described a long, smooth duck-bill forceps for the extraction of the head and on account of this contribution is to be regarded as the inventor of the obstetric forceps.

The first clinical instruction in midwifery was given in the sixteenth century at Padua.

In the middle of the sixteenth century appeared Ambrose Pare, surgeon to several successive rulers of France, and the father of modern surgery. He contributed materially to the improvement of the obstetrical art and decided positively upon clear and distinct principles, in favor of the operation of the fetus in utero, the introduction of which into practice marks a milestone in obstetric progress.

The practice of midwifery up to the advent of Pare had been almost exclusively in the hands of females, and the advice and assistance of male practitioners being obtained only in cases of difficulty and apprehended danger. Following Paré, surgeons now considered it not beneath their dignity to practice obstetrics. In addition to Paré, Rousset wrote on *cesarian section* and reported that he had performed fifteen successful operations.

The struggle to emancipate the obstetrical art from the hands of midwives was a long and difficult one.

Though declamations against the ignorance and clumsiness of midwives were loud and frequent, they still continued in the same path of stubborn superstition and blind ignorance.

In the seventeenth century the effects of the campaign for better midwifery began to show itself.

In spite of a deeply rooted prejudice to male midwives, Julian Clement was hired to attend the mistresses of Louis XIV in their labors. The employment of Clement was kept as a secret of the household. To his first delivery Clement was conducted blindfolded, while the King was concealed among the bed curtains, and the face of the lady enveloped in a network of lace.

The term "accoucheur" was given to the obstetrical world by Clement after he had, in December 1663, delivered La Valliere.

However, it was not until the introduction of the forceps that the midwives realized that their calling as an "exclusive female art" was being seriously threatened. All who used instruments were dubbed "instrumentarians." The dispute as to the wisdom of this mode of delivery was acrimonious. Smellie who had introduced the use of forceps was assailed with rancor and acerbity. Opprobrious epithets, ridicule, and sarcasm were all employed with unremitting vigor. But the revolutionary forceps continued their work until the complaint was made that there were more men midwives than streets.

OLD MEN AND YOUNG WOMEN

In Dr. Armaingaud's opinion based upon long experience, the effects of love affairs upon old men are always bad. In the *Bulletin de l'Academie de Medicine*, p. 711, 1919) he states his conviction that in men of 60 to 70 sexual excesses are often the cause of apoplexy, softening and congestion, the brain, cardiac disorders, and even decline of intelligence.

Practicing for 35 years in a large French town, where he enjoyed the confidence and friendship of prosperous families, enabled him to investigate the subject. In many families the old men preserved all their faculties and remained vigorous until an advanced age. But some fell into idleness and suffered from ennui. They were rich business men, aged 60 to 65 years or more, who had retired after making their fortunes. Though in good health and intelligent, their *moral* and their physical strength declined perceptibly in one or two years, and their characters changed. Their wives often took the writer into their confidence in the matter. The old man, formerly charming and benevolent, fond of his grandchildren, taking them on his knee, became indifferent, often depressed, bad-tempered, and exacting. If not told it, Dr. Armaingaud quickly divined that the man had a mistress of 20 to 35 years. He told the anxious wife to send to him her husband as soon as he complained of the slightest malaise. Questioning led the patient to admit that he had a mistress, generally young. The writer pointed out to him the ill results, reminding him of the death of a contemporary, which was due not to age, but to excess, absolute or relative (the practice after 60 or 65 years being in itself almost an excess). He added that it was to old men especially that the saying applied, "Post coitum omne animale triste." In 38 cases 12 patients would not give up the mistress, 7 did so for a few years and then relapsed, 19 did so permanently. The 12, who did not, were from 62 to 66 years of age (average 63). They died at an average age of 73 years. According to tables of French insurance companies the expectancy of life at 63 is 14 years. They therefore lost, on the average, 4 years of life. The 7 who partially followed the advice were aged 60 to 69 years (average 65 years). According to the tables their average expectancy was 13 years, bringing the average age at death to 78. But 6 died at an average age of 75: one was an exception and lived till 80. The 19 who did take the advice were aged from 63 to 69 years (average 66). Three, who were exceptions, lived until 68, 70 and 72 years. But the 16 others who had an average expectancy of life of 12 years, that is to 78 years, lived until an average age of 86 years, 13 years more than the first class and 11 than the second. An Arab proverb is quoted by Professor Lacassagne in his book *L'homme vers la fin de sa vie*: "The worst things for an old man are a good cok and a young woman." (*We will let our readers draw their own conclusions.*)

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THE TRUTH ABOUT LOVE

I am beginning with this issue, the publication of a work which I consider the most remarkable essay on the subject of love and the relation of the sexes that has appeared in any language. The book was first published about fifty years ago. It is entirely out of print. The name of the author is unknown though he is a very living personality. I trust that a perusal of this unique literary treasure will afford my readers as much intellectual pleasure as it has afforded me. With the exception of one fundamental and a few minor points I am fully in accord with the author, and can subscribe to the majority of his statements.

Throughout this work the conversational or dialectic form has been adopted because of its manifest advantages in throwing cross lights upon the subject. The author is supposed to be seated in the midst of a mixed audience who ask him various questions for the purpose of leading him to develop his views. This method, we agree with the author, while certainly the most entertaining is also the most natural method of giving expression to philosophical convictions, particularly on the subject of love and the relation of the sexes.

THE TRUTH ABOUT LOVE

Demos. Well, sir, what is it you propose to discuss? What object have you in view? What is it you wish us to consider?

Answer. I propose to discuss fairly and without any reserve the Relation of the Sexes, and the Passion of Love. My object is the service of Humanity—human benefit—the lessening of human misery—the betterment of the race, and the improvement of its environment.

D. Do you think any discussion of the relation of the sexes—going into all those minute and prurient details—is likely to do any more than satisfy an impure public curiosity?

A. It seems to me that this matter of the relation of the sexes is one which imperatively demands a scientific reconstruction—that it is, of all topics, the one possessing the greatest interest

to the children of men. It is obvious that of all the questions affecting the life of the race upon this planet, there is not one of such supreme importance as the right relation of the sexes. To make a science of it; to understand physical Love in all its aspects, we must first collect the facts, compare them, build them up into systems. But this work must be done by those having clear minds, pure hearts, and clean hands.

D. What conditions do you intend to observe in considering this general subject?

A. I wish in the very first place to explain my position with regard to some of the terms I may use. What has repelled me from the books heretofore written upon this subject is the assumption, on the part of the authors, that they were exponents of the "will of God," annunciators of the "designs of Nature." I wish you to understand that I know nothing either of the will of God or of natural design. There are a number of phrases which have been interwoven with current language, and which are apt to mislead people very widely. Physicians and others discussing these questions decide with the utmost gravity what the Deity designed in the formation of us and the various organs of our body. Then we are told that Nature abhors certain practices, or imposes certain obligations. For my own part, I confess I know nothing of the designs of the Most High; nor am I in the secrets of Nature. My business is simply to observe and to record facts; to account for those facts; and to show, if I can, how the institutions of man may be improved by a conformity to the laws which those facts imply. It is true I shall have occasion to employ the word "natural"; but be it understood I do not recognize any such entity as "Nature" at all. And while I would speak on such subjects with reverence, as not wishing to shock honest opinions, I must declare that I know no God in this matter, in the sense of knowing what his designs are. Any book treating of human relationships, in which the author lays down his notions of what God had in his mind, or what Nature either proscribes or prescribes, may be set down as wholly unscientific. A man's statements are discredited from the outset by the assumption of a knowledge which no human being can possess. Physicians and writers on sexual topics will tell you that Nature condemns self-abuse and excessive indulgence in coition; but what they really mean is, that so far as our knowledge goes, those practices are hurtful to the special organs directly, and to the general organization indirectly. That is really all we know about it. If we lived according to a state of nature we would not use cooked food, nor reside in houses, nor wear clothes, nor employ the million kindly agencies of civilized life. But we do not live

in the state of nature; and when we appeal to this entity as an authority for doing this or that, or proscribing this or that, we deceive ourselves and talk nonsense. I also wish you to understand that what I shall say relates simply and wholly to this world and to human personal relations, and that it has nothing to do with the world to come. I shall try to regard men and women as human beings destined for a certain number of years to dwell upon this earth—and then to die. Therefore my object is to ascertain how, while they are living upon the earth, they can best subserve each other's happiness, live pleasant, cheerful lives, and secure a natural, painless death in the fullness of age and honor. I am disposed to think that the diversion of human aims to objects outside of human life is hurtful; and that it leads men away from the consideration of those important problems which imperatively require settlement in order to make our conscious life what it should be and what it might be.

D. I judge, then, that you accept the more advanced philosophy of Herbert Spencer and the modern scientists, which practically ignores all spiritual existences, or gods, or metaphysical entities.

A. Yes. I shall endeavor to discuss this subject without any reference to gods, or entities, or first or final causes; but simply to judge from the past and from such facts as are in our possession what the right relations of the sexes are, and from a proper systematizing of those facts, derive the institutions which were best for Humanity in the future. I shall recognize only Matter and Force, understanding, of course, that even these expressions are anthropomorphic, and simply stand for modes of human consciousness.

Young Man. What I have heard in regard to the topics you discuss greatly excites my curiosity. I am just entering life; my passions are strong; yet the impulses I derive from family associations and from education would deter me, if it were possible, from absolute wrongdoing. Explain to me my nature. Teach me how to solve this terrible riddle of passion and principle.

A. Calm these agitations. We need to look with a steady gaze at these tremendous questions which involve you, and all mankind, and all woman-kind, in their folds. I will discuss with you the relations of the sexes. You have received a strong educational bias in one direction; perhaps my plain speaking may shock you, possibly repel you. Yet there are certain facts in your own nature which you can not disavow. Lean, rather, to the consideration of these; and we shall perhaps arrive at some conclusions which will

help you to a solution of the difficulties which beset you. What are the facts in your case? Manhood is upon you. The fire of passion already begins to throb in all your veins. You are eager for the society of women. If mankind could live in a condition of absolute simplicity, these instincts of yours could be speedily gratified, and there would be an end. But a thousand circumstances complicate your position. Outside of you there are friends anxious to restrain you from sexual enjoyment until they can settle you in a marriage which they deem suitable to your rank in life; and fearful that liaisons might be followed by one of the disgraceful marriages which sometimes succeed these connections, or that your health may suffer from some contagious disease. Beyond the circle of your friends there is society armed with nothing less than fearful imprecations against any infraction of the conventional rules in regard to the sexes. Inside of you there is an instinct vehemently prompting you to an act in itself innocent, healthful, and, moderately enjoyed, of great intellectual value. But there are various self-imposed restraints. Modesty still has a hold upon you, and you shrink from putting into words or exhibiting by your conduct the longings which agitate you. Instructors have intimated to you, as plainly as the nature of the case would admit, that all sexual intercourse except that of the marriage bed is a crime, which God punishes, and man ought to punish as well. Thus, like the unfortunate wretch whose limbs are tied to wild horses, you are torn to pieces by conflicting emotions.

Y. M. You exactly describe my case; but, besides, I have—

A. Yes, I anticipate that. It is as natural for youth to love, as to suffer the promptings of desire. You delight in the society of a young lady of pleasing features and agreeable manners. You love her. You are both too young to marry; your friends forbid it. But neither is too young to experience the instinct which impels to sexual connection; and so you are both wretched.

Philosopher. May I ask, then, what you conceive to be the difficulty with the sexual as well as all human relations? Why has misery resulted among a mass of intelligent beings, whose capacities seem to render possible the highest happiness?

A. In philosophical language, which you can understand, it arises from not positing the test of truth in the relation; that is, the subjective order of thought does not correspond with the objective order of phenomena; in a word, the institutions which are founded upon human theories of the sexual relation do not correspond with the facts of that relation. Hence our theories, our

laws, our institutions founded on them, are in direct conflict with the order of Nature, and misery of course results. The test of truth is not observed, and our institutions are organized lies.

Ph. Please give me an example of this.

A. Society in its laws of marriage, sustained mainly by public opinion, recognizes in this country, for instance but one form of the relation—the monogamic marriage. Now, as a matter of fact, there are many forms of the sexual relation, as we know from history and the daily events of society. These facts have always existed, and have been as well known as any other matter of common experience; but law and public opinion have always sternly ignored them. Certain women follow the early polyandric instincts of the race, and have many lovers or husbands. Some men, with, if you please, the brutal polygamic instinct, insist upon consorting with many women. Other men, women, boys, and girls continually practice unnatural personal abuse. Now all these variations exist in every semi-civilized community. But our law of marriage does not recognize them; and the result is that fact and theory are in perpetual conflict, and human misery is the result.

Ph. Do I understand you, then, that all the aberrations of the sexual instinct, all these forms of it, even down to sodomy, which we proclaim bestial and unnatural, are to be countenanced? That simply because they exist we therefore should accept them, and include them in our general theory of society?

A. I do insist that in any theory or conception which is to dominate over the marriage relation in the future, all these facts should be kept in mind; and that even the strangest and most extravagant aberrations of the sexual instinct should be taken into consideration; that allowances should be made for them; and that we should frame a philosophy of marriage based upon human nature as it is. In this theory, also, regard must be had to the object of humanity. Mankind must be considered as a whole, and we must take it for granted that for many generations yet to come, the previous forms of the sexual relation will be constantly reproduced in society; in other words, we must recognize as legitimate the polyandry and polygamy of the nineteenth century. We can make no progress toward abating what we may consider evils until we fairly recognize facts.

Ph. Then it seems that you detect no cure for the manifest evils which result from miscellaneous cohabitation—as for instance, the propagation of disease and the like.

A. I can see no hope of alleviation of the so-called social evil until the attitude of society toward it is entirely changed; and until

the women who follow the business of prostitution are regarded as satisfying a great social need, and are pursuing a vocation as legitimate as that of milliners, shop-girls, or women following any other pursuit deemed respectable.

Ph. But do you really expect any such change in the attitude of the public toward the prostitute, as you seem to indicate?

A. I only know this: that until society calmly faces and recognizes these perpetually existing, these unvarying facts, there can be no solution of any existing difficulty on the subject. Do we not know that every possible method has been taken by governments and legislators to get rid of prostitution? Consult Dr. Sanger, Paul Delacluze, and the series of articles in the Westminster Review written by Dr. Chapman, and you will see that every scheme that the wit of man could devise has been tried for the purpose of abolishing the whore. But in vain! The so-called regulation of prostitution in Paris and some of the Continental cities has been actually worse in its moral effect than the attempts at repression. Only one means has been left untried, and that is: that women who are called to the vocation, who satisfy the sexual needs of mankind in the way of polyandric connection, shall not be sacrificed to public opinion. These women are only degraded by a theory; they ought to be saved from that abasement. For a woman who has sexual relations with many men is not actually on that account a degraded person. All history is full of the examples of women who have had liaisons with many men, and who have nevertheless been among the chief ornaments of society. We know of such women, from Aspasia down to Ninon de l'Enclos. Yes; and in our own time we have seen examples in the brilliant, elegant, witty, talented wantons of Paris and London. It is useless to talk of degradation in reference to such women. They have been the admiration and the envy of fashionable and aristocratic circles. They prove that women may be intellectual, refined, chaste (in a sense to be hereafter described), and yet have sexual relations with many, very many men.

Ph. I do not see how you can get such views accepted by society at large.

A. I know they are opposed to people's way of thinking, for that matter, in all ages. Yet we know that in every age, in Greece, in Rome, in Italy, in France, in England, a peculiar concurrence of circumstances has placed the wanton on a par with the married woman,—and in some instances a little above her. Look at the Pompadour, who ruled Louis XV and France, and also tried her

best to crush Frederick the Great. She was the queen of French society; and ecclesiastics were happy in her smiles. Were not the mistresses of Charles II treated like princesses? Did not the aristocracy of England pay court to them, and did not the offspring of their amours take the highest rank of nobility? The dignitaries of the Church of England were extremely tolerant of these ladies; and Archbishop Tillotson preached the funeral sermon of Nell Gwynne. Indeed, it is remarkable what a tenderness the clergy have always manifested toward the wanton when she played her pranks near a throne. For the harlots of the highways they have nothing but threatenings and the sound of a tempest; but for the harlot who ministers to the sexual instincts of a prince, the priests are as dumb dogs who bark not. All religions, all sects are alike in this respect; they have all paid court to these women when they have attained power and position; all ministers of religion have been glad to make use of them.

Ph. Well, but I wish to ascertain whether you see any indication or can advance any hope that the attitude of the community will be changed in regard to these women.

A. The progress of events will, I think, precipitate a change. Religion has become secular. The human standpoint will henceforth be the one from which all questions affecting the life of the race is viewed. There are changes going on in society, of which I will speak presently, which can not fail to bring about the final acceptance of the inevitable in the sexual relation. It is true that if the tendencies usually designated as "Free Love" make any formidable headway, or take any stronghold on modern thought, we can foresee nothing but anarchy and chaos in the relations of the sexes, and a deadly injury to the cause of civilization. But, perhaps, after the anarchists have had their say, and stimulated the public mind in regard to the possibilities of the future, a true conception of what is meant by the "Subordination of Love" as opposed to "Free Love" will be attained. Then, perhaps, due allowances will be made for all these variations of the sexual feeling which must be expected in large communities; and we may look for a time when good sense and an acceptance of the situation will characterize all legislation that proposes to deal with the passion of love.

Another Questioner. I wish to ask you to explain to me the genesis of social morality. How does it originate, and what does it sanction?

A. Your questions I will try to answer frankly—even though it may shock you. But to give a proper answer it is first necessary

to look back into the early history of the race. According to the Darwinian or evolutionary theory, which is now very generally accepted by scientists and physicists, in the struggle for life those animals which showed the strongest parental love, naturally survived at the expense of those in whom the love of offspring was weak. They took good care of their young, and hence their race was perpetuated. The animals also who manifested strong sexual propensities (that is, when subordinated to love of offspring), also had a better chance in the struggle for existence than those in whom the instinct was feeble and transitory. Naturally, therefore, of all the races which have survived upon the planet, those in which the instinct of parental love, and the instinct of sexual intercourse subordinated to that love prevail, are also the paramount races. From this point of view it is clear that the continuance of races depends upon the vigor of both instincts, and the subordination of one to the other. We find in nature that the perpetuity of the species is the first consideration; and the means by which that perpetuity is secured, while powerful, must be also subordinate. Here, then, we have primary conception which lies at the basis of all considerations of the relation of the sexes—the principle of the morality which should govern the race in everything. The individual must find his satisfaction in serving the race.

Religious Moralist. How does this bear upon the question of morality in the sexual relation?

A. Its bearing, I think, is obvious. No general theory of the morality governing men and women in the conjugal union is at all tenable that does not regard perfect offspring as the first thing to be considered. The prevailing liberal morality, which considers first of all the comfort or gratification of the individual entering into the relation as the prime factor of the problem, is profoundly immoral. Hence the theories broached by the whole tribe of Free Lovers and Spiritualists are of a character that threaten the wreck of our civilization; for when the race sets about enjoying itself, without any reference to offspring, then destruction and death will follow. The individual must find his satisfaction in subordinating self to race. He will secure his highest reward in so doing. The Free Love doctrine is Dead Sea fruit, tempting to the eyes, but turning to ashes on the lips. Morality is a matter purely social. There could be no morality in the sexual relation if only one man and one woman lived upon the earth. Let us suppose a case. A young man and young woman are wrecked together upon an hitherto uninhabited island, where there are the means of supporting life. After providing a habitation and storing some provisions, the instinct of both would be to form a conjugal relation. The

passion of sex is upon the man and upon the woman. The latter wants that sense of security by night which the company of the man gives. They enter accordingly into sexual relationship. Here, then, while no marriage ceremony has formalized the union, no social law is defied or outraged. The relation itself is healthful and natural; the copulation of this man and woman is legitimate and can not be found fault with. Even go further: suppose the woman was a married woman in her own country, and the man a married man; suppose that they had children by their respective marriages; yet their now being thrown together upon this island would render cohabitation inevitable and justifiable, though no divorces had been or could be obtained. No moral law would be violated, because there was no other person near, whom their intercourse could affect or injure. It would be a compact clearly affecting themselves only. There is no sinfulness, no vice, no crime in their action; on the contrary, it would be natural and advisable that they should so act. The union would create a social atmosphere for them in their isolation from the rest of the world.

But now let us consider an analogous case in a crowded community. Here is a young man and a young woman in full health. The woman has just recovered from her monthly periods, and is eager to receive the embraces of the man she loves. The man is also full of lusty vigor, and vehemently urged to sexual intercourse by the natural stimulus of desire. They meet and reason thus: "We love each other. The act that we contemplate is a natural act; it is healthful; it would please and gratify us both. It injures no one else, so far as we know. Why should we not come together?" But here the conditions are not the same. They live in a community; and that community utterly discountenances such relationships. The man, arguing from the standpoint of sentiment and passion, declares that he does no wrong to society;—and demands the gratification of his wishes by an act to which he is prompted by inherited stimulus. The girl is willing and eager to yield all to her lover; to satisfy at once his passion and her own sexual instincts. And yet if the man takes advantage of the girl in this condition he unquestionably does an immoral act—physically moral, if you please, but socially immoral. The Free Lovers of either sex will say that he did just right; but the social moralist will condemn him from every point of view. In the first place, morality regards others before self. That is the root of all religious and social ethics—self abnegation. If this man has intercourse with this girl he degrades her in her own eyes; for she knows that she has offended against a law laid down by society; she may consider that law unjust—specially unjust as discriminating between

her and her lover; but still she knows that law exists, and that its violation is, in the majority of cases, visited with great severity. She knows that society lightly condemns the man; but that she will be under a social ban if the act becomes known. Hence she is compelled to enter upon a career of deception—of putting on a false appearance—of seeming to be that which she is not. She dare not tell her friends of what has occurred—they will condemn her, and cast her out. Therefore the act of this young man is immoral, because it compels the girl to assume a deceitful and untruthful line of conduct. It is of no use to say that the condemnation of society is unjust and should be defied. They can not help themselves. It is one of the fatalities of our lives that we must consent to be ruled by the social organization. There is no help for it.

Woman. Besides, there are further consequences of the act: the girl may conceive.

A. Of course. The girl is not only compelled to deceive her friends and relations; there is a fair probability of her becoming pregnant. Here another person is directly involved with herself in the consequences of her act; a child is about to be brought into the world without due provision for its maintenance, or any of those arrangements which result from consideration and forethought. It will have a stain upon it from its very birth. As soon as she ascertains her condition, the girl is in a panic of consternation and dread. What results? The sickening history of abortion tells the sad event. A class of practitioners is called into existence who live upon the destruction of foetal life. Now all the arguments for Free Love in the world, inspired as they may be by the most powerful and human instincts and passions, will not justify this young man in putting a woman and her offspring in such a position as will make their lives miserable and a burden to them, merely that he may obtain a few minutes' gratification. It is monstrous that there should be any defense of such conduct, or any question as to the absolute wickedness of an act which entails misery and crime upon a living woman and upon her unoffending offspring. The popular indignation against the seducer is a just one. Nor can we condemn the rude justice of juries which acquits the father, brother or husband who has assailed and punished the man guilty of taking advantage of the momentary weakness of the woman. Such punishment is justly meted out to him who for his own wretched personal gratification would inflict so much misery upon one or two human beings; not to mention the affliction of a girl's friends when her condition becomes known.

Woman. And what of the unchastity of married women?

A. Here a still further crime is committed. The young girl, at least, has never promised fealty to any other man. The wife, however, having taken upon herself the marriage vow, has agreed to live with one man for life. Her giving up her body to the embraces of another man, a lover, is a deception practiced upon her husband. No matter what he does, no matter how loose his life is, nothing can justify her in going out of the family circle for mere personal enjoyment. After the act she must lead a life of continual deception; and if offspring results from the illicit amour, she, if a woman of any sensibility, must always live in dread and alarm,—she must always lead a life of deception, in passing off upon her husband a child that is not his own. So, too, a married man who forms connection with any other woman than his wife, clearly wrongs himself and his own family. But here again the discrimination of society is just: the woman is the greater sinner.

Now, remember, I am taking it for granted that in the case of the man and woman, the husband, lover, and wife, the actual physical contact is not immoral. The act itself is natural and legitimate; and perhaps in a differently organized community the passion can be gratified without the dire results which follow in society as it is now constituted. And I affirm that the problem can not be solved until society agrees to base its morality upon the physical laws which control the sexes. Society, in my opinion, is terribly to blame for its public opinion, its maintenance of exploded illusions, its theories so utterly false, so at variance with facts; and my aim, in these conversations, is to try and set the matter right, so that society itself may make allowances for the variations of the sexual appetite, and recognize the physical facts which control the relations of the sexes. But I justify the present morality of society as against the seducer, as against the girl who surrenders her chastity, as against the wife who thinks only of herself and of her own gratification rather than those higher instincts of society which should always be the first consideration with every individual living in an organized community.

Moralist. I understand you, then, as saying that the mere gratification of the amative passion between men and women, considered solely in itself, is not an immoral act.

A. That is my statement. It is not only not immoral, it is a healthful act, and, therefore, speaking physically, a moral act. When the passion is upon the man and upon the woman, if they meet together and gratify one another's instincts, this in itself is not only innocent but commendable. Of course the morality of the

sexual relation, as of all other relations, consists in first having due consideration for the comfort, happiness, and pleasure of the person with whom connection is had. Even in the intimacies of the conjugal bed, the man must first regard the comfort and physical happiness of the woman. The individualistic conception of happiness and morality carried into the nuptial bed is probably one of the most fruitful sources of woe in the marriage relation. The man, intent only upon his own gratification, uses the woman as if she were a vessel of dishonor. She, intent only on the pleasure which would follow a perfect physical union, is distressed, injured, at the failure of the man to do for her what he has secured for himself; and an immense amount of injury results from this want of consideration between the sexes in their most intimate relation. Yet if the Free Love theory were correct, this would be all there would be to consider—the mere satisfaction or disappointment of the parties involved. Nothing but misery, anarchy, and chaos has ever followed or ever can follow from regarding the individual without any reference to society. No unions can be sanctified unless blessed with the sanction of society. Society must consent to the act, in full view of all its results, before perfect happiness can be secured.

Woman. Then I understand that you discriminate between physical morality in this respect and morality of the social order; and that when those who believe in Free Love doctrines carry out their theories at their own will, they are right and their actions proper in a certain sense.

A. Yes; but the difficulty is that this is but half of the truth, and that the other half society joins in condemning. Society as at present constituted insists upon the monogamic marriage. In this I say it is clearly at fault, because while it insists, and very properly, upon the social point of view, it ignores most unwisely the physical morality involved in the sexual relation, which demands that every human organ have its function, its use; and that every human passion shall have its proper satisfaction. The Free Lovers are right in insisting upon the satisfaction of their passions; but society is justified, in a still higher degree than the individual can ever be, in maintaining the social contract as supreme. The whole is greater than any of its parts; and as the integrity and progress of the entire community is of vastly greater consequence than the satisfaction of the individuals that compose the body, so must the individual learn to subordinate his wishes to the interests of the community in whose destinies he and all others are involved.

Woman. You then condemn Free Love as taught by our modern reformers, and known among Spiritualists as the doctrine of affinity?

A. No; I do not teach Free Love. I should rather call it subordinated or organized Love. The difference between the sexual morality I teach, and that taught by the Free Lovers, is very well illustrated by the difference you observe in a field of wild flowers and weeds, and a carefully cultivated garden. In the one, the pollen, the fructifying material, and the seeds, are blown about at random by all the winds of heaven, and the result is incredible waste.

. . . . Of fifty seeds,
She often brings but one to bear.

Everywhere we see stunted forms, coarse textures, depraved flowers, and imperfect organisms. But with limitation, with organization, by the application of human skill and forethought, we obtain gardens of delight, wherein beautiful symmetrical forms abound, and flowers of perfect loveliness. All irregularities of structure, all weakness and ugliness, have been removed by care and cultivation; and all beauties of form, color, and proportion have been developed and brought to the light of day. Such is the difference between Free Love and Organized Love—in other words, between anarchy and order.

Strong-minded Woman. But, dear me, are not my affections, my aspirations, my affinities, my wish or will to be regarded? Are the inspirations and intuitions of my nature to be put under control—to be made to obey some law, or some will, or some authority outside of myself? Is Love to be so cramped and bound? and made to submit to the behest of others, instead of following its own sweet will?

A. That, madam, is just it. Love must submit to discipline, to order. The business of the scientists is to discover the laws which control the sexual relation, and after they are discovered, all men and women must obey them. You will then find, and the world will then find, that it is not Free Love but Organized Love which is the great need of the race—that it is not wofish anarchy and selfish gratification, but subordination, subjection to a noble human ideal, which is to give the race its full need of happiness in the sweetest of all human ties.

Student of History. Do you find any justification of your views in the course of history? I judge that any social theory which fails to take account of the records of the race must be defective. For, as the present has grown out of the past, so, too, will the

future be developed from the present. Therefore a social theory which fails to find its roots in this previous history of mankind can not be considered natural or as related to human nature.

A. Now you have touched a point of real moment. The value of the speculations I have been indulging in is of course determined by their relation to historical experiences. Now, what is the teaching of the past in regard to this matter of the relations of the sexes? All races and nations commence in a state of poverty. After a long period of struggle with difficulties and adversities, wealth and power are secured, and then commences the era of luxury. The history of all successful races, of all those nations which have figured extensively upon this world's stage, exhibits in the early periods a strict subordination of the sexual passion to the needs of the community. The fruits of poverty, chastity, frugality, capacity for work and endurance, are shown in a marked degree by the tribes which are just emerging from barbarism. As wealth accumulates, however, a people begins to have leisure for other things than work, or war, or the service of the state. Then comes the pursuit of pleasure—especially of pleasure in its most attractive, concentrated, and intense form, the Passion of Love.

Student. Ah, I think I see your point. It is that there is a gradual development from the chastity and abstinence rendered necessary by the mere struggle for life, to a greater license; and hence, while the early history of Greece, of Rome, and of modern civilized states give examples of continence, the later phases of all these civilizations exhibit the Passion of Love pursued more for its own sake, and scarcely at all for the reproduction of offspring.

A. Yes, the verdict of history is the same in every nation with regard to that point. At the beginning, the sexual passion is confined to one object, or it is starved; but the final result of all civilization is license in the love relation. In those communities which have matured with great rapidity (of which phenomena especially ancient times furnish so many examples), we find that they have as rapidly run riot in all that relates to the gratification of the passions. They lived only that they might copulate.

Student. Do you, then, find any evidence in our own civilization, that it will furnish a repetition of what was seen in Assyria, Babylon, Greece, and Rome in this respect?

A. Every evidence of it. Incontestably the foremost nation, the one most advanced in civilization and the art of life, to-day, is France. Yet we have seen that great military nation beaten down, within a few months, by a rival it has in times past despised, per-

haps with some reason, simply because France, ahead as it was of the rest of the world in its culture and in its ideas, had reached that phase of civilization where the licentious passions are given full rein. It is indisputable that the esthetics of the sexual relation, the modifications of that sense, are better known and understood in France, and more diligently practiced there, than in any other part of the globe. The civilization of Rome culminated, just previous to the Christian era, in precisely such a condition of things as we find in France to-day. The half-barbarous tribes of Germany, retaining their personal purity, subordinating their passion of love to other and higher purposes than mere gratification of self, were able to overrun and conquer the old Roman empire. So, too, the modern German, highly civilized, it is true, but still inferior to the French in general political and national advancement, is able to overrun the once proud French nation.

S. This is surely an extraordinary theory of history, and one that has been entirely overlooked hitherto—that nations progress from continence to incontinence.

A. Nevertheless the facts are pretty obvious when one's attention is called to the circumstances. It behooves Reformers, Humanitarians, and scientific people generally, to heed these lessons of history, and to provide safeguards against the inevitable. It is very clear that if we are no wiser in our generation than other nations were in theirs, there is no hope for humanity; and we also shall sink into the slough of sensuality which ruined them. It is idle to attempt to reverse the course of history. If the development of a nation is from poverty to opulence, and from continence to absolute license in the sexual relation; if the chastity which poverty enforces is to be replaced by universal incontinence when wealth is secured, the duty of society is to provide rather for a certain contingency, than to attempt to avoid it. If I am in the stream above Niagara, which threatens to carry me over into the roaring gulf, it would be folly for me to turn my boat about and attempt to pull against the current. My strength would be exhausted in a fruitless struggle with the inevitable. Yet it would be equally criminal for me to sit down and fold my hands, and calmly let the cataract wash me away to destruction. The wiser course for me to adopt would be to take advantage of the flowing of the stream; to enlist its forces on my side; to steer my boat to some point on the shore; and employ the momentum of the current to dash me upon safe ground. This is precisely what society ought to do in regard to the great current of human passion. It ought to organize Love. It should subordinate the sexual instinct to human uses.

It should crystallize institutions which would give a full satisfaction to this mighty feeling without letting society suffer in its dearest interests. I insist that this is practicable. Yet I confess my fears that modern civilization will be likely to go down as all past civilizations have done; and that the new philosophy and religion which are to prevail in the future, can only obtain their just dominion in society after the present civilization shall have been destroyed. For another fact of history has now to be pondered. It is worthy of remark that no civilization has survived the religious ideas which were a part of it. The death of the gods of Greece was followed by the destruction of Greece. When the augurs of Rome could not meet without laughing in each other's faces, the end of Roman civilization was not far off. So through the past; and it will be found that when all illusions with respect to the national gods and religion were dissipated, there swiftly followed the downfall of that nationality of whose common thought this religious theory had formed part. It can not be denied that our civilization has reached the point where the old religious conceptions are all being rapidly discarded. Science is proving how illusory is the cosmology upon which the Christian faith reposes. The only potent influences at work to-day are the disintegrating, the skeptical, whatever tends to the destruction of the old beliefs. In spite of all contradiction, skepticism is rampant; and, curiously enough, along with the prevalence of this spirit we see a bold advocacy of those doctrines which look to a total emancipation of the passions, and a setting free of the lustful propensities of men and women. Are we about to reproduce the licentiousness of former civilizations? There seems to me no help for us, unless society recognizes inevitable facts, and tries to prolong our present civilization by supplementing it with institutions which will subordinate sexuality to general social uses.

The history of families typifies the course of national life. A family is founded in the midst of toil and hard work, imposing that frugality, temperance, and self-abnegation which is necessary to the acquisition of a fortune. But when competence is attained, then comes leisure; and with leisure comes the pursuit of pleasure for its own sake. The end is generally a riot of luxury and extravagance on the part of some of the members of the family—a riot in which the sexual passions play the principal *roles*. It is not in poor, nascent, struggling communities that we behold splendid palaces of sensuality; but in our large, luxurious cities, and as the accompaniments of great wealth. We can not help this. Just as wealth increases, so there is a class of people set apart from the ordinary cares, anxieties, and occupations of the community—people who have nothing to do but hunt after pleasure, and hence are sure

to follow the strongest instincts and become mere voluptuaries.

S. Well, this is not a very hopeful future for us. You do not seem to accept the current notions of progress.

A. There is no inherent quality in the race that necessarily makes one generation better than another. What progress, however, the race has had has not been by any means continuous or uniform. There have been retrogressions as well as progressions. Civilization seems to move in great cycles; and we frequently reach, in the course of history, the point attained by other nations centuries before. I think we have touched such a point now.

S. Then, how about our own country? What stage is America in? What are the probabilities in reference to its social future?

A. The intense worship of wealth, the violent struggle for material prosperity, has so far saved this country from the luxurious and sensualistic phases of former civilization. We are a people of very little faith, and are in that stage when it is assumed that all one can really make sure of is solid wealth. That is the universal persuasion. This has so far saved us from French *abandon* and excess. But we must not shut our eyes to what is going on about us. Great cities are springing up all over the country. The invention of agricultural machinery enables the farmer to dispense with much manual labor. Hence the young men flock to the larger communities; and towns are gaining in population, while the country districts lose. The development of our resources is building up gigantic fortunes. We shall soon have a wealthy caste among us who will really have nothing else to do but pursue pleasure. Very rich men are excluded from political life in this country, yet the only patent of nobility with us is great wealth; it is not political power, or high breeding, or literary ability. The millionaire is the man who has secured all that is worth having in life, according to the American idea. But the millionaire is not at all satisfied with the position of a mere idler; and knowing no higher motives, and willing to believe in none, he follows the strongest impulses, which are those of a sexual nature. It is safe to predict that if there is no check put upon the career of wealth in this country, the year 2000 will see the inhabitants of the larger cities of the United States launched upon a career of debauchery such as the world has never before witnessed. Americans are an intensely nervous people, and they will pursue pleasure with as much avidity and recklessness as they now pursue wealth. Moreover, they are essentially an unspiritual people. The objective rather than the subjective faculties are those which dominate their lives. We may of course expect that the

arts will flourish; for they have always been the concomitants of luxury; and hence Poets, Painters, Sculptors, and Scientists will arise. But the steady practical bent of our people will insure the cultivation of the outer rather than the esthetic nature of man. Our people will not, as Emerson says, "reject life as prosaic, and create a death which they call poetic." Men and women will take delight in each other's company as the chief good.

It may be that we will take some lesson from Europe. The civilization there being older, and the various problems which agitate modern society being now up for immediate settlement on the other side of the Atlantic, these social questions may, perhaps, find some solution there; or we may get warnings of which it would be well for the American people to take heed. But I think we may lay it down as axioms. The one principal feature of the progress of nations is from continence to incontinence, from personal chastity to personal license: That the first is a distinguishing characteristic of all young nations; and the last the peculiar phase of all old civilizations. What may save us is the toiling working class.

Social Scientist. What effect, in your opinion, has any of the new modern agencies upon the sexual instinct?

A. Charles Francis Adams, Jr., and a writer in the *Modern Thinker* have pointed out the effect of steam upon the conditions of modern life. They have shown what marvelous changes rapid transit has made in the whole structure of modern civilization. But, curiously enough, both of these writers have overlooked the obvious bearing of rapid transit on the sexual relation. And yet it is having its influence in bringing about the inevitable tendency toward a free play of the passion of Love. The simple fact that where *one* person traveled fifty years ago, *five hundred* travel to-day, tells its own story. The race of men has become nomadic. They go everywhere—and be it remembered they take their passions with them. In the old ideas of the sexual relation, in polyandry, polygamy, and monogamy, the man confined himself to his home, and to the one woman, or circle of women, who lived about him. But the flux of nations brought about by steam, which has made man an incessant traveler, will institute new conditions of living; and provision will be made for the sexual instincts of the men and women upon the road. It may not be generally known, but it is nevertheless true, that the race of travelers are almost universally incontinent. The change of place, by man or woman, involves the putting off of that reserve which is thrown upon persons in their usual homes. The great cities to which travelers resort are always the head-quarters of sexual vice. Whence do we get our impressions

of Paris? Not from the domestic life of its people, but from the swarm of travelers who go there for sexual solace and luxury. Probably three-fourths of the business done in the New York houses of lechery is with merchants and travelers from other localities. Probably nine-tenths of the debauchery is due to the crowds of men floating hither from all parts of the earth, who create a demand for social refreshment of the kind. Nor is traveling at all favorable to female virtue according to the old conception. Once away from the ordinary social surrounding, and free from the espionage of Mrs. Grundy, a woman will indulge in fancies and expectations which would be very shocking to her friends and relatives could they understand them, although these persons are fully cognizant of such effects in themselves.

S. S. Then I judge that you think with the rapid transition of people from point to point there will be a general loosening of social ties; that with the demand for sexual intercourse on the part of men, there will be women at every point upon the globe ready to gratify them?

A. Is it not apparent that the fact is already so? What is the case with regard to the marine service? In all times sailors have been conspicuously incontinent. The enforced abstinence of the ship is followed by riotous sexual gratification in every port they stop at. The islands of the Pacific afford myriads of instances of the insatiable sexual appetites of our sailors. Every seaport tells the same story; and, as I have already remarked, the *maisons de joie*, which flourish in every large city, are maintained, not so much for the resident population, as for the strangers who crowd thither for the purposes of business or pleasure. It is inevitable that, whether we like it or not, the great army of travelers, of pleasure-hunters, of sight-seers, must be taken care of sexually. The question is: Will society recognize this fact, and instead of permitting unrestrained intercourse, organize the whole matter, so as to meet a demand and yet not permit society to suffer?

S. S. There is force in what you say. Still, I must confess I do not see the way clear for society's tolerating or encouraging any such extraordinary departures from the old conception of chastity as you seem to indicate. We shall be obliged, I imagine, to continue to wink at these matters instead of recognizing them. Sexual impurity will become very prevalent, and society rotten at the core, before any steps are taken to remedy the evil.

A. I confess that is also my fear. Without a new religious faith founded upon the facts of nature, instead of upon old illusions,

there is very little hope of any radical change in men's conceptions, or in the condition of the race. While our theories regarding the intimacies of men and women are so removed from the facts of those intimacies, there is no hope for the future. I fear our civilization will go down, and all the more rapidly because the agencies of modern life will set free so many men to wander over the world. For remember, it will not be the men alone who will be deprived of their usual sexual satisfactions. Wherever there is a man absent from his home, there is a woman eager for affection, sympathy, and love who remains unmated. Already in England there is nearly a million of women in excess of the men. These can not marry, because there are no men to marry them. The best and most conscientious are of course kept in a state of sexual isolation, and their better nature starved; but the less reputable, those whose social ties are weak, whose moral sense is defective, these yield themselves very readily to the polygamy of modern civilization. If we could depend upon the virtue of our women, all would be well. I am using the word "virtue" in the sense of entire continence—which, however, I do not regard as a virtue at all. The women will help to bring about demoralization if they are left alone and uncared for; if their sexual needs are not taken into consideration in the future arrangements of society.

S. S. What would you have us do? What scheme do you propose?

A. Now you demand too much of me. It is enough for me to point out the dangers, and suggest, in a general way, what should be done to meet them. But the special scheme is for your social scientists to devise; for the men and women who can study these questions from a practical point of view, and who can apply measures in such a way as to test at once their feasibility and utility in meeting sexual complications. The first thing to be done is to effect some change in the drift of public opinion touching this whole matter of sexual relationship. No plan will operate which does not attempt to explode the illusions of society in this matter of passional attachment. But were I to propose any scheme looking to the accomplishment of this end, it is possible that a thousand sensible objections could be made to it. All I can do is to point out the road by which we can hope to reach a definite goal. The object will require the attention and should enlist all the energies of philosophical speculators and practical and scientific social reformers.

(To be continued in our next issue)

Abstracts and Gleanings

CASTRATION OF CRIMINALS

In the year 1893, Dr. F. E. Daniel of Texas proposed total ablation of the penis, scrotum and testicles as a punishment for persons convicted of certain crimes.

This operation was so radical as to excite horror in the average mind, and to provoke condemnation for its barbarity. The operation failed to find favor, but the idea imbedded in the proposal took root, and in 1898 the superintendent of a Kansas institution for the feeble-minded performed castration upon forty-eight boys and reported favorable results. In 1899, Dr. H. C. Sharpe performed vasectomy upon, and by consent of, some of the inmates of a reformatory at Jeffersonville, Indiana, and advocated his method with such persistency that in 1907 a statute was passed by that State legalizing Dr. Sharpe's method of procedure. Since that time the subject has received the careful consideration of those who have official charge of criminals and of the defective classes, and there is much discrepancy of opinion as to its justification. Those who would answer this question in the affirmative base their conclusions entirely upon the subject of heredity. They assume that a man with a criminal mind has a criminal brain and that he will beget offspring with criminal minds and with criminal brains.

Dr. C. E. Nammack (*Med. Rec.*, Feb. 11, 1911) contends that no examination of the brain of any criminal has ever shown why he was a criminal, nor has any scholar's brain ever shown why he was a scholar. Even if the criminal brain showed definite characteristics, there is no evidence to show that such brain would be transmissible to descendants by heredity.

Embryology proves that whatever is inherited must be contained in the chromosomes formed by the fusion of the male and female element, and that the possibilities of inheritance are limited to the fact that a new and distinct life begins. Anything that happens afterward, affecting such life, is acquired, not inherited.

Upon an entirely hypothetical and shaky foundation such as the theories of heredity has surgical operation upon the male and female criminal been advocated in order to prevent procreation. Crime and criminality is a postnatal acquirement. A weak mind is rather the result of parental unfitness and improper environment than of any inherited structure. A measure so pitifully inefficient and so palpably absurd as the mutilation of the criminal or the

unfit is ethically indefensible. Biologically it is foolish. The oft-quoted comparison between the Jukes family and the talented Jonathan Edwards family, instead of proving the case of heredity, only serves to show what correct living and proper environment can accomplish in the one instance, as against segregation of unfortunates in surroundings of vice in the other. Of course, a physically weak or sexually exhausted parent cannot have other than a weak progeny, who will be easily susceptible to invasion by an infectious disease, but our experience with tuberculosis has demonstrated that environment rather than heredity must ever play the more important part, even in physical ailments. With the recent advances in biology, embryology, etc., showing us how much we can do to improve environment, the day is not far distant when that bugbear of antiquity—heredity—will cease to make the sociological outlook one of despair.

How, then, shall we improve the environment of those who are born into criminal surroundings? Lack of self-control and absence of fixed purpose or perseverance are the two factors that make criminals of the young. The remedies are discipline and education [and better social and economic conditions.]

The probation system and the indeterminate sentence for first offenders would seem more potent than the passage of a law which makes legal punishment take on the aspect of *REVENGE* and which is debasing alike to the victim and to the State. No law of the State has any right to exact revenge.

The idea of sterilization as punishment is not only barbarous but degrading, and unlikely to have any beneficial effect, as it would return the victim to society with all his anti-social instincts aroused and thirsting only for revenge.

SEXUAL ABNORMALITY IN A CASE OF KLEPTOMANIA

W. Försterling (*Allgem. Ztschrft. f. Psychiatrie.*, vol 64) describes the case of a woman who all her life had been possessed of an irresistible desire to steal, had been many times imprisoned, and finally was committed to an asylum. At twelve years of age, while being chastised by her mother upon her exposed nates, in consequence of a theft, she experienced for the first time an orgasm. After reaching maturity her feeling toward the other sex appeared normal, she became engaged to be married, but the engagement was broken off by her intended on account of her being sentenced for thievery. After this she lived a more or less loose life, having relations from time to time, with different men. In this connection nothing abnormal was remarked except perhaps a slight ten-

dency to masochism. In her twentieth year, being much excited upon the occasion of carrying out a theft, she experienced an orgasm at the moment of the accomplishment of the deed. From this time on the impulse to steal became much stronger, and when it assailed her she experienced oppression in the region of the heart, "heat rose to her head," there was globus, and she had the feeling as if she could not exist until the imperative call to stealing was yielded to. Mixed with this there was also intense sexual excitement which was relieved in an orgasm as the theft was accomplished. The quality or value of the thing stolen appeared indifferent to her, the act of stealing procuring relief from the abnormal feelings. On one occasion being seized by a man and given a sound box upon the ear as she was escaping after a theft, she had again an orgasm. The relief of tension experienced after a theft made her indifferent to escape. It was noticed that if the orgasm had not occurred before, it always took place at the moment she was seized. She never seemed to have lost normal sexual appetite, and affirmed that the feeling which she experienced upon carrying out a theft was much inferior to that in a normal sexual relation.

THE DURATION OF SEX LIFE

The question is sometimes asked as to how late in life the sex organs can function pleasantly and wholesomely for the parties concerned. And here, as elsewhere, the reply can only be that it all depends on the individual. But this is true, that, as a rule, the status of the individual during the years of active life will persist, even to old age, if the sex-functions are used and not abused. There is no function of the body, however, which will "go to pieces" quicker, and ever after be a wreck, as will the sex organs, if they are not treated rightly. And this works both ways: If too rigorously held in check, if denied all functioning whatever, the parts will atrophy, to the detriment of the whole nature, physical, mental and spiritual. The body will become "dried up," the sex organs shriveled, and a corresponding shrinking of the whole man or woman, in all parts of the being, is very apt to follow.

On the other hand, an excess of sex-functioning will soon deprive the individual of all such power whatsoever.—DR. H. W. LONG.

THE REMOVAL OF THE HYMEN

The act of removing the hymen is often spoken of as "defloration"—the tearing to pieces of a flower. The term is not fortunate. Nothing worth while has been taken away by removing the hymen, but much that is useful has been acquired. An organ that

has outlived whatever usefulness it might once have had has been removed, and its going has made possible new and beautiful uses in life. If this has been accomplished by the mutual desire and effort of the bride and groom, it is a cause for joy and not of sorrow; of delight and not of mourning. As well weep over the removal of the verniform appendix as over the destruction of the hymen.—DR. H. W. LONG.

THE ORIENTAL EUNUCHS

Dr. E. Andrews (J. A. M. A., vol. 30, p. 173) tells us that the word EUNUCH is Greek and derived from *eunae* and *echon*, literally having charge of the bed chamber, i. e., a chamberlain.

In Hebrew it was *Saris*, meaning mutilated. The first royal chamberlains were mutilated men. Men officially called eunuchs soon began to be employed in all sorts of offices, though many of them were really not such in the surgical sense. The word became merely equivalent to the term officer. A figure of speech also crept into use in which certain persons for religious reasons were said to have "eunuchized" themselves, who underwent no mutilation, but merely lived in total celibacy, like eunuchs (Matthew I, 12).

The excavations in the ruins of Nineveh have brought to light many sculptured figures of Eunuchs in the retinues of the Kings of Assyria.

The Ninevites patronized the hairdressers to a surprising extent, and the sculptors fairly revelled in the elaborateness with which they copied in stone these hirsute adornments. In strong contrast to the bearded men, the eunuchs stand out with their smooth beardless faces, fat cheeks, and bald double-chins.

They are quite numerous and are figured as cooks, musicians, personal attendants on the Kings, cupbearers, foresters, military commanders and civil officers of high rank. In the Hebrew scriptures one of the three high officers, sent by the King of Nineveh to demand the surrender of King Hezekiah is called Rab-Saris, i. e., Master of the Eunuchs (II Kings: IXX., 17). At a later period the King of Babylon deputed the "Master of Eunuchs" to select from the captive Hebrew families a number of children to be brought up in the palace, probably as eunuchs and future officers of the royal retinue in Babylon. Daniel, the prophet, is designated as one of these children.

Xenophon says that eunuchs in Persia were held in such high esteem that they filled offices of the greatest rank and responsibility.

Herodotus tells us that the Persian Kings prized them most

highly for their faithfulness, and entrusted them with the highest offices.

Eunuchs appear to some extent in the Hebrew records where they are called SARIS. Thus Potiphar is called a Saris but still he is said to have had a wife. The Oriental scholar Kremer says that there have been actual eunuchs who took wives, presumably for the regulation of their households and for the dignity and comfort of home life.

In Deuteronomy (XIII., 1) two mutilations analogous to those of a "complete" castration are mentioned but not as in the same person (a castration is called "complete" when both the testes and the penis are removed). The English version says: "He that is wounded in his stones or has his privy member cut off shall not enter into the congregation." Commentators understand this to mean that he cannot legally marry a Jewish woman.

As long as the Roman power remained confined to the Italian peninsula we do not find any conspicuous employment of eunuchs, but as the Imperial power spread eastward it began to be permeated with these intriguing agents of orientalism.

In Asia Minor the priests of the goddess Cybele were required to be eunuchs. In process of time various talented eunuchs exerted great influence in the affairs of government. In the "New Testament" (Acts IIX; 27) mention is made of "an eunuch of great authority under Candace, queen of the Ethiopians."

While the capital of the Roman Empire was at Constantinople, under Emperor Justinian, an eunuch named Narses, born in the Armenian part of Persia, arrived and took service under the Emperor, where he gradually attained very high rank and influence. Narses showed great executive ability and proved himself a military commander of great energy and talent.

There were frequent occasions when the eunuchs were all powerful at the Imperial court both in Rome and in Constantinople.

Very early the church authorities began to discourage castration, but individuals to some extent favored it. In the third century the fanatical sect of Valesians taught that castration was necessary to salvation. The celebrated Christian writer Origen, born about 185 A. D., conceived that his usefulness would be greatly increased if he were an eunuch. He therefore caused himself to be castrated which act he greatly regretted in after life. The Patriarch of Alexandria strongly disapproved it, and refused to admit him to the priesthood. Origen then went to Palestine where the Sub-Patriarch of Jerusalem admitted him.

At Constantinople there seems to have been no prevailing ob-

jection to eunuchs, for Nicetes, Photius, Ignatius, and Methodius, all eunuchs, were made Patriarchs. In 325 A. D. the Council of Nice prohibited the admission of any more eunuchs to the priesthood.

The practice of making eunuchs, however, never fully died out from the laity, and when the Mohammedans conquered all the territories of the Eastern Empire they gave a great impetus to the business of mutilating children to produce harem guards.

In Italy a small clandestine business had existed ever since pagan times of making male soprano singers by castrating boys before the change of voice, which occurred at puberty. These male soprano singers were bought at high prices or employed in the opera houses and in some churches. Some of the Popes forbade their admission to the church choirs, but the unedr-clergy did not fully obey them. Pope Leo XIII, early in his reign, is said to have put an end to it and to have forbidden the further use of eunuchs in the Vatican choirs. [They sang still in 1888 and most likely later]. Italian physicians say that a few eunuchs are still clandestinely made in defiance of the law.

In the Turkish Empire most of the eunuchs are furnished by the monastery Abou-Gerbe in Upper Egypt where the Coptic priests castrate Nubian and Abyssinian boys at about eight years of age and afterward sell them to the Turkish market. The Coptic priests perform the "complete" operation, that is, they cut away the whole scrotum, testes and penis.

In Hindustan eunuchs are abundant among the Mohammedans of the Northwest provinces. However, it has been reported that they are as numerous in Southern India, where they are called Kojahs.

In China eunuchs have existed for ages.

In Russia there are large tribes of Mohammedans in portions of Russia whose higher classes employ eunuchs. Among the Russian Christians a secret sect has been discovered who clandestinely practice castration. They are called Skopzi, a word which signifies castrated.

Reputable authors assert that the wild natives limit the increase of families by crushing the testicles of the father after his first child is born.

EMASCULATION AS PRACTICED IN INDIA

Dr. Duka (Tr. Patho. Soc. of Lond., 1866) describes the case of an old eunuch, Edoos by name, aged about 60 years, who as the chief of a gang of eunuchs in the districts of Patna and Monghyr, Bengal, was in the habit of enrolling fresh hands into

his fraternity by "doing as he was done by," namely, emasculating such young male children of 6 and 8 years of age as he was able to get into his possession. In consequence he was sentenced to a long term of imprisonment during which he died.

While the eunuchs in Turkey, Abyssinia, etc., are deprived merely of their testes, the writer tells us that in India a clean sweep is made of the whole of the scrotum with its contents and the penis also, leaving only a longitudinal cicatrix closely adhering to the bone with the orifice of the urethra at its upper end, which later, when obesity sets in, resembles the labia majora of the female.

The Indian eunuchs live in gangs of four or five individuals, their occupation being to attend on females, serve and amuse during the family festivals of their wealthy compatriots, and be the passive agents of those practices of which we find records as far back as the days of Lot. The ranks of the eunuchs are, as a rule, recruited by purchasing young male children, especially of poor Hindu parents, who often part with their offspring for the sum of five or six rupees and a piece of cloth.

On the day appointed for the operation, the fraternity have a regular feast, and the youthful victim, dressed up in his best, and ornamented, is intoxicated with spirits and blang. Whilst lying on his back, his hands and feet kept down by assistants, the chief with a sharp razor removes with a clean sweep every vestige of the external organs. To prevent bleeding, herbs are applied and hot poultices; in about half of the cases the excessive hemorrhage is followed by death.

Like the self-torturing fakirs and religious devotees, the eunuchs are looked up to with a certain awe.

All the eunuchs are Mohammedans.

LOVE-MAKING BETWEEN WHITE AND COLORED GIRLS

Margaret Otis (*Journ. of Abnorm. Psychol.*, vol. VIII) discusses the love-making between white and colored girls in reform institutions and high-class boarding schools as a particular form of the homosexual relation which perhaps has not yet been brought to the attention of scientists.

The difference in color, in this case, takes the place of difference in sex, and ardent love-affairs arise between white and colored girls where both races are housed together.

In one institution where the races were kept apart the separation did not have the desired effect. The motive of "the forbidden fruit" was added. The separation seemed to enhance the value of the loved one. In this institution the love between the white and colored girls seemed to be one of the traditions of the place.

A white girl on arriving would receive a lock of hair and a note from a colored girl asking her to be her love. The girl sending the note would be pointed out, and if her appearance was satisfactory, a note would be sent in reply and the love accepted. Many would enter into such an affair simply for fun and for lack of anything more interesting to take up their attention. With others it proved to be a serious fascination and of an intensely sexual nature. One girl wrote: "I do not love for the fun of loving, but because my heart makes me love." One case is on record of a girl constantly involved in these love affairs with the colored, who afterwards, on leaving school, married a colored man.

Opinions differ as to which one starts the affair. Sometimes the white girls write first, and sometimes the colored. "It might be either way," said one colored girl.

The notes exchanged between the girls show the expression of a passionate love and many coarse words are used. The ideal of loyalty is present. A girl is called fickle if she changes her love too often. "I don't like a deceitful girl," appears in one of the letters. That a girl should be true to her love is required by their peculiar moral code. "Fussing" with other girls is condemned. The penalty for a girl who is fickle or who ceases to care for her lover is a curse from the abandoned forlorn one.

Sometimes the love is very real and seems almost ennobling. On one occasion a girl, hearing that danger threatened her love in another cottage, was inconsolable and called out: "Oh, my baby! my baby! What will become of my baby!" Her distress was so great that all fear of discovery was lost. She even called her name. The intense emotion dispelled all fear, and anxiety for her love alone occupied the field of consciousness. Later, after suffering punishment for her fault, she wrote to a friend: "You can see by this that I am always thinking of you. Oh, sister dear, now this is between you and I. Lucy Jones asks me to give Baby up, for she tries to tell me that Baby does not love me. Don't you see what she is trying to do? To get my love back. Ah! sister darling, I might say I will give my Baby up, but ah, in my heart I love her and always shall." Again: "Ah, I shall never throw Baby down; I don't care what happens, for trouble does not change my mind a bit, and I hope it's not changing yours."

Some interested in this phase of the school life have asked: "Isn't it true that it is the defective girls who indulge in this low emotional love more than the others?" The writer says this is not found to be the case. Many sins are laid at the door of defectiveness, but mental defect does not explain everything. The reverse might rather be said to be the truth. Some of the girls indulging

in this love for the colored have, perhaps, the most highly developed intellectual ability of any girls of the school.

A CASE OF AN ATYPICAL MALE SEX ENSEMBLE

Dr. Arthur Stein (Med. Rec., 1919, vol. 95., p. 902) reports the case of an individual, aged 31, who came to the Harlem Hospital with the following history: She was born and brought up in Finland, and has never menstruated. Her occupation has been that of a servant. She knows that there is something wrong with her genitals and the desire to marry is now bringing her to the hospital in order that she may be made a normal woman. She has never menstruated but thinks she has pains in the lower abdomen every four weeks. States she has never been attracted to women but only to men and is desirous of marrying the butler in the same household where she is employed. She has always had sexual feelings toward men; on erection her penis is about $1\frac{1}{2}$ inches long. At the end of the orgasm an emission rarely occurs.

Two and a half years ago she was operated upon for appendicitis. Through an enlarged incision it was shown that no uterus, tubes, or ovaries were present. In fact, no female genitals whatever. The pelvis was that of a normal male. One of her brothers was abnormally built and had a very small penis. Also one of her sisters was abnormally built.

The general appearance of the patient was that of a normal, well-built woman. Local examination showed the presence of a rudimentary penis, hypospadias, an undescended testicle on the left side, a descended testicle on the right side, the absence of internal female genitals, and absence of the prostate gland.

It was not considered advisable to perform any operation, as the patient felt perfectly well and only the desire to lead a woman's life had brought her to the hospital. The author thinks that the patient's bringing up as a girl was probably chiefly responsible for the real or imaginary experiencing of female desires for the male, namely, homosexual manifestations. Presumably, as in many cases of this kind, the psycho-sexual susceptibility was more or less dulled and absent, the intended sexual venture being essentially one based on purely commercial considerations.

A CASE OF SILK FETICHISM

In 1891 a man was arrested in Berlin for going about the streets cutting women's dresses with some sharp instrument. He was caught in the act. He was seen pressing against a lady on the street, and the police asked her to examine her dress, and they found quite a long slit in the silk. At the station a sharp knife

was found upon his person, and two silk sashes usually worn by women. The latter he confessed to having stolen. On examining underneath his clothing, a lady's necktie was found. This he said he picked up on the street. He had been arrested before for attempting to beg; he claimed he entertained a great hatred for women. There were doubts as to his sanity, but the physician could not pronounce him insane, though it was evident he was of a low order of intelligence. He said the touch of silk gave him a peculiar sense of delight. It was found that by simply touching his hand with silk ravellings that a strong erection was caused, followed by emission.—R. C. BLACKMER: "THE JURISPRUDENCE OF SEXUALITY."

SEXUAL PARADOXIA

Sexual paradoxia means the occurrence of sexual excitement outside the ordinary physiological age. This condition may manifest itself in two different forms, where sexual excitement occurs in childhood before the age of puberty, and where it is reawakened in old age after the function has disappeared in the normal manner. It is a fact that many young children are addicted to masturbation, and we must exclude those cases where the attention is drawn to the genital organs by phimosis, balanitis or worms in the rectum or vagina, where the irritation causes scratching and rubbing. These cases cannot be classed as physical or cerebral, but are of local origin.

A true case of paradoxia is reported by Marc, a German writer, where a girl of eight, of respectable family, seemed to be entirely devoid of all childlike or moral feelings. She masturbated shamelessly from her fourth year, and at the same time solicited advances from boys of ten and twelve. She planned to kill her parents that she might devote herself completely to such enjoyment. She subsequently sank into dementia.

Another case, related by Lombroso, is that of a girl who masturbated at the age of three and continued until she married and afterwards even during pregnancy. She bore twelve children. Five died in infancy, four were hydrocephalic, and one of the three living at the time of the observation; all were confirmed masturbators, the eldest at seven and the youngest at four.

Zambaco tells of two sisters, one of whom practised coition with boys at the age of seven, seduced her sister to masturbation at the age of four, and at the age of ten was given to the most revolting practice of cunnilingus. Even the applying of actual cautery to the clitoris had no effect.—R. C. BLACKMER: "THE JURISPRUDENCE OF SEXUALITY."

CONTINENCE AND INDULGENCE

. . . . If we choose to call an abuse of the sexual power every act of coitus that has not been undertaken with the possibility or even the intention of propagation, then abuse of virility will be carried on as long as there is a normal and virile man in the world, and we need not feel alarmed about it. If coition, however, were to be accomplished only when a woman is to be impregnated, then most men would become impotent from continence, and a great many would become insane—
DR. VICTOR VECKI.

DIVERSION OF SEX ENERGY INTO CREATION AND RECREATION

The art impulse, as is generally believed, is a diversion of sex energy. An organism is essentially not a food-getting but a reproductive mechanism; the food-getting is a contributory incident in the reproduction. As development proceeds, the period of pregnancy and adolescence increases, more of the offspring survive to maturity, large broods, litters, or families become unnecessary, and more and more of the energy that was sexual slides over into originally secondary pursuits, like play and art. At the same time there is a gradual diminution of pugnacity (which was another factor in the drama of reproduction), and rivalry in games and arts encroaches more and more on the emotional field once monopolized by strife for mates and food.

The game—a sort of Hegelian synthesis of hospitality and sociability—takes more and more the place of war, and artistic creation increasingly replaces reproduction.—WILL DURANT: "PHILOSOPHY AND THE SOCIAL PROBLEM."

DIFFERENCE IN MALE AND FEMALE INDIVIDUALS

Careful experiments have thrown light on the differences of memory, attention, feeling and other mental functions in boys and girls and in mature men and women. Such experimental results can easily be supplemented by social, statistical material, by historical reports and the account of male and female achievements in civilization. The psychologist certainly cannot point to any one mental function which is present in all men and absent in all women, or vice versa. It cannot even be said that either sex possesses a characteristic trait in which some members of the other sex may not excel too. Yet such studies leave no doubt that significant differences exist. It would be superficial to claim that the mind of man or of woman is superior, but each has its peculiar points of strength and weakness.

The survey of a large field shows first of all that men vary more strongly. Women are nearer to the average type. The extreme variations above and below the average occur more frequently with men. They show the greatest development of intellectual, emotional and volitional powers in the case of scientific or artistic or political or religious genius and the greatest criminal depravity.

The average female mind is patient, loyal, reliable, economic, skillful, full of sympathy and full of imagination; on the other hand it is capricious, oversuggestible, often inclined to exaggeration, disinclined to abstract thought, unfit for mathematical reasoning, impulsive, overemotional. The good and bad features can be understood as the results of a more emotional temperament in women than in men, and secondarily as the results of greater activity. But the chief point is that in men the various contents of consciousness remain separate, while in the mind of women they fuse. Her life, therefore, has more inner unity, and she shows more readiness to devote all mental energies to one idea. But for the same reason she must be influenced by prejudice, must show a lack of logical discrimination, must be under the control of the present impressions and too little directed by the arguments which reason and memory supply.—HUGO MUNSTERBERG: "PSYCHOLOGY."

THE PSYCHIC AND THE PHYSICAL SEX URGE

. . . . The Sex act, whether performed with a partner or otherwise, is often not dictated by any organic, but by a psychic urge. That this is true is evidenced by the fact that if one given to such practices contracts a pure love for a pure girl (or the other way around) all such feelings are inhibited in her presence, or perhaps even at the thought of her. That is, the higher psychic satisfaction inhibits the mere physical craving; and so long as love is kept upon this plane—and doubtless it may be for long periods—the display of the physical urge is kept in abeyance.—MED. REV. OF REV.

TREATMENT OF NEUROSYPHILIS

Regarding the treatment of all forms of neurosyphilis, Dr. A. W. Morrison (*Journal-Lancet*, July 1, 1919) emphasizes the importance of an early, energetic and prompt medication, preferably at first by intravenous injections of arsphenamine combined with mercury and the iodides. We should not be satisfied with a symptomatic cure alone, and therefore the treatment must be controlled by repeated examinations of the spinal fluid; but, even after the patient is pronounced cured, he should be kept under observa-

AUTO-EROTISM

. . . . Auto-erotism [masturbation] may be practised by both men and women to their healthful benefit when sexual exercise cannot be secured in any other way. It is only when *carried to excess* that such action is in any way harmful. The only danger is that the individual being alone and having all the means of self-gratification in his or her own hands, so to speak, it is quite possible to indulge in the action too freely which of course leads to bad results. *But the act itself is not bad.* On the contrary, when kept within bounds, it is healthful and wholesome.

There are many unmarried women, maiden ladies, and especially widows, who would greatly improve their health if they practised some form of auto-erotism, occasionally. When husbands and wives are forced to be much away from each other, it is right for them to occasionally satisfy themselves in this way, their souls filled with loving thoughts of the absent one the while. . . .

The sex organs are alive. They constantly secrete fluids that need to be excreted, as all other organs of the body do. They ought to be relieved as their nature requires they should be. If this cannot be accomplished in the most natural way prescribed, it is only right to do the next best thing. Only it should not be carried to excess.—H. W. LONG.

 PEDERASTIC PROSTITUTION IN ANCIENT ROME

In Rome, before the Cæsars as well as under their reign, pederastic prostitution flourished freely. There was no law against it except the Scantinian law promulgated at the time of the second punic war, a law that forbade and punished a pederastic offence committed on a freeman. So all pederastic prostitutes were slaves, the children of slaves, freedmen and foreigners.

At Rome there was both public and private pederastic prostitution. Public prostitution was very widespread, and terms applied to the male prostitutes were not lacking in Latin literature. They conducted themselves in a special way, so that they were recognizable. They were without hair on face or body; their skin was rubbed with perfumed oils, and they wore long hair carefully curled; they displayed an insolent air, cast sidelong glances, made lascivious and alluring gestures and walked with an affected gait.

They were often designed for pederastic prostitution from an early age, and too often they were subjected to various genital manipulations that made them eunuchs, a practice that Domitian forbade by law.

Side by side with this public pederastic prostitution was priv-

ate pederastic prostitution, likewise greatly developed. The patrician families were accustomed to give their sons on the day of puberty a young male slave who shared their bed and who was destined to satisfy their voluptuous impulses.

Under the Cæsars, Rome was more than ever addicted to the practices of homosexual love, and it was the Cæsars themselves who supplied the example. The relations of Cæsar with Nicomedes, King of Bithymia, are well known. Curion struck Cæsar with a terrible epigram which has become celebrated: "The husband of all wives, and the wife of all husbands." Augustus, the first Roman emperor, owed his adoption by Cæsar to the fact that he prostituted himself to him.

With Tiberius, the long series of debauched Cæsars really begins. At Capri, Tiberius practised double debauchery, homosexual and heterosexual, seeking to excite his passions by every means possible. The series continues with Caligula who was both an active and a passive pederast; with Nero, who had Sporus castrated and married him, and later continued his love contrary to nature with other favorites; with Galba, Otho, Titus, Domitian, Nerva, Trajan, Hadrian whose favorite, Antinous, has become celebrated; Commodus, who entertained in his palace three hundred women and three hundred men.

Heliogabalus surpassed all his predecessors. He entered the Eternal City in a robe of trailing silk, his face painted, his eyebrows penciled, looking like an image. He dressed like a woman, took the title of empress and conferred the offices of state on his numerous lovers, who were recruited, because of their priapic possessions, from the circus, the army, the navy, and all the houses of prostitution.—"THOINOT: "MEDICOLEGAL ASPECTS OF MORAL OFFENSES."

DEFLORATION CEREMONIES

In Cambodia, religious exercises of the *jus primæ noctis*, obligatory on young girls, was performed with great ceremony annually. Parents with girls to marry announced this to public functionaries, who set a date for the defloration. A priest (whose services were so costly that the poor long retained virginity) was begged to perform this. Pious persons sometimes raised funds for poor girls who had waited too long. The officiating priest entered and left the girl's house with great pomp.

In Assyria, Armenia and Cyprus the ceremony was less individual and more publicly religious. Every Assyrian girl must once visit the temple of Mylitta, there to remain until a stranger had thrown silver into her lap, remarking: "I beseech Mylitta to favor

thee"; when his embraces must be accepted. After thus absolving herself from religious obligations she returned home. Thereafter, no matter what the inducements, possession must be allowed through marriage alone.—UROL. AND CUT. REV.

IS SYPHILIS INCREASING?

Dr. Ira S. Wile (*Am. Journ. Surgery*, Aug., 1919) notes that the examination of the death rate attributable to syphilis shows an apparent gradual increase of recorded deaths from the cause. The percentage of deaths from syphilis under the age of one year in the Registration Area of 1910 (exclusive of North Carolina) as compared with the total death rate, has risen from one per cent in 1910 to 1.3 per cent. in 1916. The mortality rate from syphilis is higher than that due to scarlet fever, diphtheria, influenza and tuberculous meningitis.

Although the published death rates for syphilis are increasing, this is by no means indicative of the fact that syphilis itself is more widespread or more virulent than during previous years or decades.

Syphilis will undoubtedly show an increase in its statistical figures for many years to come, but this must not be misinterpreted as due to the spread of the disease, but rather to more careful classification and more scientific diagnosis. Thus far there is no evidence to prove that syphilis is any greater menace than hitherto.

A CASE OF "PHANTOM PREGNANCY"

Dr. J. A. Hofheimer ("*Some Reflex Nervous Phenomena*": *International Jour. Surgery*, Aug., 1919) mentions a case of a peculiar nervous phenomenon which might properly be classed as being among the true psychoses.

One day the writer was consulted by a neighboring midwife who stated that a young woman, a nullipara, had been in labor all day without making any progress. Examination showed a tense abdomen, considerable pains of an intermittent character, similar to labor pains, and an occasional sensation of tapping could be felt, simulating fetal movements. Vaginal examination showed a small uterus, with no evidence of the presence of a fetus, nor were there any signs of disease in the adnexa. Upon the administration of chloroform, the abdominal tensity relaxed and a clear case of phantom tumor was revealed. The embarrassing point about this case was caused by the husband, an ignorant man, who accused the writer of "making away with the child."

The patient was a young woman who had been married about three years, and who had been taunted by her friends with the fact that her union had so far proven fruitless. She had also been present at the accouchement of two of her friends, and this evidently had left its impression upon her mentality, later developing into this peculiar psychosis. Otherwise she appeared to be in good health.

MAY SONGS

The old May songs celebrating springtime and the naive mating impulse have come down without a break from immemorial heathendom, from the dim time when mating was coterminous with desire. And these May songs, with the necessary transformations, were taken up into the song of the troubadour. With their eternal cry of spring they are, indeed, wherever they leave their trace, in epic or conte or song, almost the only note of Nature in the literature of the Middle Ages. The nightingale, the budding flowers, the clear skies of spring, are all that the Knight notices of the world's aspect. Their imagery becomes greasy with handling as singer after singer compares the birth of love with the birth of summer. Charmed at first with what he has taken to be evidence of the poets communion with Nature, the reader is soon driven to recognize a pure convention. The natural world has little to say to the troubadour. His world is within, and if he had not needed the eroticism of the May song he would have given scant heed to the nightingale. From the May song he drew the "joy" that gave a name to his science and a crude literal view of the delight of love.

But the joy came gradually to have a more spiritual content. What the lady demanded was to be loved for her soul. As the type reached perfection the May song element dissolved into the mysticism that was to culminate in Dante's love for Beatrice.—EMILY JAMES PUTMAN: "THE LADY."

A STRANGE CASE OF NYMPHOMANIA

Charcot and Magnan were acquainted with the case of a girl, aged 29, who for the past eight years had been under the influence of nymphomaniac impulses of a special kind—she exhibited an irresistible desire to cohabit with one of her young nephews. She had five nephews, the eldest of whom was thirteen years old. He was the object of her first desires. The sight of him put her in a state of extreme excitement. She experienced voluptuous desires which were accompanied by sighs, inclinations of the head, rolling of the eyes, distress in her stomach, tightness in her throat, blushing,

and spasms with vaginal secretions. Later, when the boy was grown, after the birth of her second nephew, it was the latter who became the object of her pathological desires, then finally, the third, the fourth, and at last it was the fifth, aged three, with whom her mind was occupied.

This patient was very lucid. She was distressed and ashamed of her strange desires. She was quiet and kept busy all day. She never yielded to her perversion.

ACTIVE ALGOLAGNY AMONG WOMEN

Marriet Vittum, the head of the Northwestern University Settlement, commenting on an alleged lust murder of a little girl, blames abnormal sex crimes on the double standard of morals. "The only remedy is a single standard for men and women alike," she said.

A writer in the *Urol. and Cut. Rev.* (Sept. 1919) declares that the prevalence of sadism among women shows that the double standard as understood by Miss Vittum cannot exert the influence she claims. A repressive single standard as advocated by Miss Vittum would create as many abnormalities among men as among women, from autoerotic excesses. The neuropathic type which requires an excitant to rouse it, furnishes a large number of sadists among women.

In this connection the following typical case is cited which occurred in a small Illinois city. She was a prominent club woman and a leader in religious and social matters; as is often the case with sadists, she was pruriently prudish and there was strong testimony to her chaste and modest character by clergymen, club women and local magnates. The victim of her sadistic passion was a girl she had adopted from a Home, but whom she half starved. On this girl she inflicted over three hundred wounds. Many of these wounds were stabs with forks and scissors which merely penetrated the skin. This was especially the case with those inflicted on the breasts, labia, and clitoris. During the infliction of these she experienced intense excitement, but this excitement was under control, and when she heard anyone appear she instantly desisted.

The writer notes that these conditions in neuropathic women, particularly the sexually anesthetic, owe their existence to rever-sionary tendencies. The flagellation epidemics often started among nuns who later fell under the ban of the Inquisition for "solicit-ing" their fellow nuns to sexually immoral practices.

Flagellation was peculiarly frequent in schoolmasters and

schoolmistresses during the epoch of corporal punishment in the latter eighteenth and early nineteenth centuries.

IS THE CONSUMPTIVE LIBIDINOUS?

The assertion is met with in old books, and has been copied into modern ones, and the general public is convinced that persons affected with phthisis have an increased sexual desire.

Dr. Victor G. Vecki ("Sexual Impotence") most emphatically denies this. He says a consumptive may have acquired the habit of frequent sexual intercourse in former times, and then, during his illness also, may go to excess for a time, but these are exceptions. As a rule, phthisics are not much inclined to physical love nor to any kind of sexual gratification, and this is in keeping with the condition of their physical strength. Dr. Vecki, for many years past, has carefully watched and examined numerous phthisical patients. Without exception and without regard to age, they all entirely renounced sexual gratification without experiencing the least difficulty.

The consensus of opinion from the men interviewed by Dr. W. H. Peter (*J. A. M. A.*, III, 21, 1908) showed that the majority were of the opinion that increased sexual desire is not a condition due to the toxins generated in the tuberculous; that such a desire is due chiefly to idleness.

EFFECT OF LOSS OF TESTICLES

Dr. G. Vecki ("Sexual Impotence") recalls the fact that if the testicles are lost before puberty, both sexual desire and capacity for sexual gratification are impossible; whilst both may be preserved for some time, possibly for a long time, if the testicles are lost after puberty. At the University of Vienna, a fellow-student of the author had an obstinate epididymitis caused by gonorrhoea that brought on conditions in consequence of which one of the testicles had to be removed, whereupon the other testicle atrophied. This unfortunate young man practised copulation for some years after this, boasted of it, and quite ostentatiously courted the ladies.

Gradually his power of copulating vanished, and after three years he withdrew from the society of women altogether, grew peevish and reserved, until one day he disappeared and was never heard of.



