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Love and pain / by Havelock Ellis.**

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STUDIES
IN THE
PSYCHOLOGY OF SEX

BY
HAVELOCK ELLIS

STUDIES IN THE PSYCHOLOGY OF SEX.

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STUDIES
IN THE
PSYCHOLOGY OF SEX

ANALYSIS OF THE SEXUAL IMPULSE
LOVE AND PAIN
THE SEXUAL IMPULSE IN WOMEN

[v. III]

BY
HAVELOCK ELLIS



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PREFACE.

THE present volume of *Studies* deals with some of the most essential problems of sexual psychology. The *Analysis of the Sexual Impulse* is fundamental. Unless we comprehend the exact process which is being worked out beneath the shifting and multifold phenomena presented to us we can never hope to grasp in their true relations any of the normal or abnormal manifestations of this instinct. I do not claim that the conception of the process here stated is novel or original. Indeed, even since I began to work it out some years ago, various investigators in these fields, especially in Germany, have deprived it of any novelty it might otherwise have possessed, while at the same time aiding me in reaching a more precise statement. This is to me a cause of satisfaction. On so fundamental a matter I should have been sorry to find myself tending to a peculiar and individual standpoint. It is a source of gratification to me that the positions I have reached are those toward which current intelligent and scientific opinions are tending. Any originality in my study of this problem can only lie in the bringing together of elements from somewhat diverse fields. I shall be content if it is found that I have attained a fairly balanced, general, and judicial statement of these main factors in the sexual instinct.

In the study of *Love and Pain* I have discussed the sources of those aberrations which are commonly called, not altogether happily, "sadism" and "masochism." Here we are brought before the most extreme and perhaps the most widely known group of sexual perversions. I have not considered them from the medico-legal standpoint, because that has already been done by other writers whose works are accessible. I have preferred to show how these aberrations may be explained; how

they may be linked on to normal and fundamental aspects of the sexual impulse; and, indeed, in their elementary forms, may themselves be regarded as normal. In some degree they are present, in every case, at some point of sexual development; their threads are subtly woven in and out of the whole psychological process of sex. I have made no attempt to reduce their complexity to a simplicity that would be fallacious. I hope that my attempt to unravel these long and tangled threads will be found to make them fairly clear.

In the third study, on *The Sexual Impulse in Women*, we approach a practical question of applied sexual psychology, and a question of the first importance. No doubt the sex impulse in men is of great moment from the social point of view. It is, however, fairly obvious and well understood. The impulse in women is not only of at least equal moment, but it is far more obscure. The natural difficulties of the subject have been increased by the assumption of most writers who have touched it—casually and hurriedly, for the most part—that the only differences to be sought in the sexual impulse in man and in woman are quantitative differences. I have pointed out that we may more profitably seek for qualitative differences, and have endeavored to indicate such of these differences as seem to be of significance.

In an Appendix will be found a selection of histories of more or less normal sexual development. Histories of gross sexual perversion have often been presented in books devoted to the sexual instinct; it has not hitherto been usual to inquire into the facts of normal sexual development. Yet it is concerning normal sexual development that our ignorance is greatest, and the innovation can scarcely need justification. I have inserted these histories not only because many of them are highly instructive in themselves, but also because they exhibit the nature of the material on which my work is mainly founded.

I am indebted to many correspondents, medical and other, in various parts of the world, for much valuable assistance. When they have permitted me to do so I have usually mentioned

their names in the text. This has not been possible in the case of many women friends and correspondents, to whom, however, my debt is very great. Nature has put upon women the greater part of the burden of sexual reproduction; they have consequently become the supreme authorities on all matters in which the sexual emotions come into question. Many circumstances, however, that are fairly obvious, conspire to make it difficult for women to assert publicly the wisdom and knowledge which, in matters of love, the experiences of life have brought to them. The ladies who, in all earnestness and sincerity, write books on these questions are often the last people to whom we should go as the representatives of their sex; those who know most have written least. I can therefore but express again, as in previous volumes I have expressed before, my deep gratitude to these anonymous collaborators who have aided me in throwing light on a field of human life which is of such primary social importance and is yet so dimly visible.

HAVELOCK ELLIS.

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THE term "sexual instinct" may be said to cover the whole of the neuro-psychic phenomena of reproduction which man shares with the lower animals. It is true that much discussion has taken place concerning the proper use of the term "instinct," and some definitions of instinctive action would appear to exclude the essential mechanism of the process whereby sexual reproduction is assured. Such definitions scarcely seem legitimate, and are certainly unfortunate. Herbert Spencer's definition of instinct as "compound reflex action" is sufficiently clear and definite for ordinary use.

It has been argued that "true instincts" possess only a fallacious resemblance with reflex actions, singleness being "of the very essence of

a reflex action" (C. W. Purnell, *Nature*, August 15, 1895, p. 383). Such a distinction is, however, purely arbitrary, and nothing seems to be gained by it.

A fairly satisfactory definition of instinct is that supplied by Dr. and Mrs. Peckham in the course of their study *On the Instincts and Habits of Solitary Wasps*. "Under the term 'instinct,'" they say, "we place all complex acts which are performed previous to experience and in a similar manner by all members of the same sex and race, leaving out as non-essential, at this time, the question of whether they are or are not accompanied by consciousness." This definition is quoted with approval by Prof. Lloyd Morgan, who modifies and further elaborates it (*Animal Behavior*, 1900, p. 21). "The distinction between instinctive and reflex behavior," he remarks, "turns in large degree on their relative complexity"; and instinctive behavior, he concludes, may be said to comprise "those complex groups of co-ordinated acts which are, on their first occurrence, independent of experience; which tend to the well-being of the individual and the preservation of the race; which are due to the co-operation of external and internal stimuli; which are similarly performed by all the members of the same more or less restricted group of animals; but which are subject to variation, and to subsequent modification under the guidance of experience." Such a definition clearly justifies us in speaking of a "sexual instinct." It may be added that the various questions involved in the definition of the sexual instinct have been fully discussed by Moll in the early sections of his *Untersuchungen über die Libido Sexualis*.

It may be said that the whole of the task undertaken in these *Studies* is really an attempt to analyze the sexual instinct. An instinct is, however, made up of many factors, and in order to grasp it more closely we have to break it up into its component parts. Professor Lloyd Morgan has pointed out that these components may be regarded as four: first, the internal messages giving rise to the impulse; secondly, the external stimuli which co-operate with the impulse to affect the nervous centres; thirdly, the active response due to the co-ordinate outgoing discharges; and, fourthly, the message from the organs concerned in the behavior by which the central nervous system is further affected.¹

¹ C. Lloyd Morgan, "Instinct and Intelligence in Animals," *Nature*, February 3, 1898.

In dealing with the sexual instinct the first two factors are those which we have most fully to discuss. With the external stimuli we shall be concerned in a future volume. We may here confine ourselves mainly to the first factor: the nature of the internal messages which prompt the sexual act. We may, in other words, attempt to analyze the *sexual impulse*.

The first definition of the sexual impulse we meet with is that which regards it as an impulse of evacuation. The psychological element is thus reduced to a minimum. It is true that, especially in early life, the emotions caused by forced repression of the excretions are frequently massive or acute in the highest degree, and the joy of relief correspondingly great. But in adult life, on most occasions, these desires can be largely pushed into the background of consciousness, partly by training, partly by the fact that involuntary muscular activity is less imperative in adult life; so that the ideal element in connection with the ordinary excretions is almost a negligible quantity. The evacuation theory of the sexual instinct is, however, that which has most popular vogue, and the cynic delights to express it in crude language. It is the view that appeals to the criminal mind, and in the slang of French criminals the brothel is *le cloaque*. It was also the view implicitly accepted by mediæval ascetic writers, who regarded woman as "a temple built over a sewer," and from a very different standpoint it was concisely set forth by Montaigne, who has doubtless contributed greatly to support this view of the matter: "I find," he said, "that Venus, after all, is nothing more than the pleasure of discharging our vessels, just as Nature renders pleasurable the discharges from other parts."¹ Sir Thomas More, also, in the second book of *Utopia*, referring to the pleasure of evacuation, speaks of that felt "when we do our natural easement, or when we be doing the act of generation." This view would, however, scarcely deserve serious consideration if various distinguished investigators, among whom Féré may be specially mentioned, had not accepted it as the best and most accurate definition of

¹ *Essais*, livre iii, ch. V.

the sexual impulse. "The genesic need may be considered," writes Féré, "as a need of evacuation; the choice is determined by the excitations which render the evacuation more agreeable."¹ Certain facts observed in the lower animals tend to support this view; it is, therefore, necessary, in the first place, to set forth the main results of observation on this matter. Spallanzani had shown how the male frog during coitus will undergo the most horrible mutilations, even decapitation, and yet resolutely continue the act of intercourse, which lasts from four to ten days, sitting on the back of the female and firmly clasping her with his forelegs. Goltz confirmed Spallanzani's observations and threw new light on the mechanism of the sexual instinct and the sexual act in the frog. By removing various parts of the female frog Goltz found that every part of the female was attractive to the male at pairing time, and that he was not imposed on when parts of a male were substituted. By removing various of the sense-organs of the male Goltz further found that it was not by any special organ, but by the whole of his sensitive system, that this activity was set in action. If, however, the skin of the arms and of the breast between was removed, no embrace took place; so that the sexual sensations seemed to be exerted through this apparatus. When the testicles were removed the embrace still took place.² It could scarcely be said that these observations demonstrated, or in any way indicated, that the sexual impulse is dependent on the need of evacuation. Professor Tarchanoff, of St. Petersburg, however, made an experiment which seemed to be crucial. He took several hundred frogs (*Rana temporaria*), nearly all in the act of coitus, and in the first place repeated Goltz's experiments. He removed the heart; but this led to no direct

¹ Féré, "La Prédisposition dans l'étiologie des perversions sexuelles," *Revue de Médecine*, 1898. In his more recent work on the evolution and dissolution of the sexual instinct Féré has perhaps slightly modified his position by stating that "the sexual appetite is, above all, a general need of the organism based on a sensation of fullness, a sort of need of evacuation," *L'Instinct Sexuel*, 1899, p. 6.

² Goltz, *Centralblatt für die Med. Wissenschaften*, 1865, No. 19, and 1866, No. 18; also *Beiträge zur Lehre von den Funktionen des Frosches*, Berlin, 1869, p. 20.

or indirect stoppage of coitus, nor did removal of the lungs, parts of the liver, the spleen, the intestines, the stomach, or the kidneys. In the same way even careful removal of both testicles had no result. But on removing the seminal receptacles coitus was immediately or very shortly stopped and not renewed. Thus Tarchanoff concluded that in frogs, and possibly therefore in mammals, the seminal receptacles are the starting-point of the centripetal impulse which by reflex action sets in motion the complicated apparatus of sexual activity.¹ A few years later the question was again taken up by Dr. Steinach, of Prague. Granting that Tarchanoff's experiments are reliable as regards the frog, Steinach points out that we may still ask whether in mammals the integrity of the seminal receptacles is bound up with the preservation of sexual excitability. This cannot be taken for granted, nor can we assume that the seminal receptacles of the frog are homologous with the seminal vesicles of mammals. In order to test the question Steinach chose the white rat, as possessing large seminal vesicles and a very developed sexual impulse. He found that removal of the seminal sacs led to no decrease in the intensity of the sexual impulse; the sexual act was still repeated with the same frequency and the same vigor. But these receptacles, Steinach proceeded to argue, do not really contain semen, but a special secretion of their own; they are anatomically quite unlike the seminal receptacles of the frog; so that no doubt is thus thrown on Tarchanoff's observations. Steinach remarked, however, that one's faith is rather shaken by the fact that in the *Esculenta*, which in sexual life closely resembles *Rana temporaria*, there are no seminal receptacles. He therefore repeated Tarchanoff's experiments, and found that the seminal receptacles were empty before coitus, only becoming gradually filled during coitus; it could not, therefore, be argued that the sexual impulse started from the receptacles. He then extirpated the seminal receptacles, avoiding hæmorrhage as far as possible, and found that, in the majority of cases so operated

¹ J. Tarchanoff, "Zur Physiologie des Geschlechtsapparatus des Frosches," *Archiv für die Gesamte Physiologie*, 1887, vol. xl, p. 330.

on, coitus still continued for from five to seven days, and in the minority for a longer time. He therefore concluded, with Goltz, that it is from the swollen testicles, not from the seminal receptacles, that the impulse first starts. Goltz himself pointed out that the fact that the removal of the testicles did not stop coitus by no means proves that it did not begin it, for, when the central nervous mechanism is once set in action, it can continue even when the exciting stimulus is removed. By extirpating the testicles some months before the sexual season he found that no coitus occurred. At the same time, even in these frogs a certain degree of sexual inclination and a certain excitability of the embracing centre still persisted, disappearing when the sexual epoch was over.

According to most recent writers, the seminal vesicles of mammals are receptacles for their own albuminous secretion, the function of which is unknown. Steinach could find no spermatozoa in these "seminal" sacs, and therefore he proposed to use Owen's name of *glandulæ vesiculares*. After extirpation of these vesicular glands in the white rat typical coitus occurred. But the capacity for *procreation* was diminished, and extirpation of both *glandulæ vesiculares* and *glandulæ prostaticæ* led to disappearance of the capacity for procreation. Steinach came to the conclusion that this is because the secretions of these glands impart increased vitality to the spermatozoa, and he points out that great fertility and high development of the accessory sexual glands go together.

Steinach found that, when sexually mature white rats were castrated, though at first they remained as potent as ever, their potency gradually declined; sexual excitement, however, and sexual inclination always persisted. He then proceeded to castrate rats before puberty and discovered the highly significant fact that in these also a quite considerable degree of sexual inclination appeared. They followed, sniffed, and licked the females like ordinary males; and that this was not a mere indication of curiosity was shown by the fact that they made attempts at coitus which only differed from those of normal males by the failure of erection and ejaculation, though, occa-

sionally, there was imperfect erection. This lasted for a year, and then their sexual inclinations began to decline, and they showed signs of premature age. These manifestations of sexual sense Steinach compares to those noted in the human species during childhood.¹

The genesic tendencies are thus, to a certain degree, independent of the generative glands, the development of these glands serving to increase the genesic ability and to furnish the impulsion necessary to assure procreation.

The experience of veterinary surgeons also shows that the sexual impulse tends to persist in animals after castration. Thus the ox and the gelding make frequent efforts to copulate with females in heat. In some cases, at all events in the case of the horse, castrated animals remain potent, and are even abnormally ardent, although impregnation cannot, of course, result.²

The results obtained by scientific experiment and veterinary experience on the lower animals are confirmed by observation of various groups of phenomena in the human species. There can be no doubt that castrated men may still possess sexual impulses. This has been noted by observers in various countries in which eunuchs are made and employed.

It is important to remember that there are different degrees of castration, for in current language these are seldom distinguished. The Romans recognized four different degrees: 1. True *castrati*, from whom both the testicles and the penis had been removed. 2. *Spadones*, from whom the testicles only had been removed; this was the most common practice. 3. *Thlibiæ*, in whom the testicles had not been removed, but destroyed by crushing; this practice is referred to by Hippocrates. 4. *Thlasiæ*, in whom the spermatic cord had simply been cut. Millant, from whose Paris thesis (*Castration Criminelle et Maniaque*, 1902) I take these definitions, points out that it was recognized that *spadones* remained apt for coitus if the operation was performed after puberty, a fact appreciated by many Roman ladies, *ad securas libidinationes*, as St.

¹ E. Steinach, "Untersuchungen zur vergleichenden Physiologie der männlicher Geschlechtsorgane insbesondere der accessorischen Geschlechtsdrüsen," *Archiv für die Gesamte Physiologie*, vol. lvi, 1894, pp. 304-338.

² For facts bearing on this point see Guinard, art. "Castration," Richet's *Dictionnaire de Physiologie*.

Jerome remarked, while Martial (lib. iv) said of a Roman lady who sought eunuchs: "Vult futui Gallia, non parere."

In China, Dr. Matignon, formerly physician to the French legation in Peking, tells us that eunuchs are by no means without sexual feeling, that they seek the company of women and, he believes, gratify their sexual desires by such methods as are left open to them, for the sexual organs are entirely removed. It would seem probable that, the earlier the age at which the operation is performed, the less marked are the sexual desires, for Matignon mentions that boys castrated before the age of ten are regarded by the Chinese as peculiarly virginal and pure.¹ At Constantinople, where the eunuchs are of negro race, castration is usually complete and performed before puberty, in order to abolish sexual potency and desire as far as possible. It may be added that Lancaster² quotes the following remark, made by a resident for many years in the land, concerning Nubian eunuchs: "As far as I can judge, sex feeling exists unmodified by absence of the sexual organs. The eunuch differs from the man not in the absence of sexual passion, but only in the fact that he cannot fully gratify it. As far as he can approach a gratification of it he does so." In this connection it may be noted that (as quoted by Moll) Jäger attributes the preference of some women—noted in ancient Rome and in the East—for castrated men as due not only to the freedom from risk of impregnation in such intercourse, but also to the longer duration of erection in the castrated.

When castration is performed without removal of the penis it is said that potency remains for at least ten years afterward, and Disselhorst, who in his *Die accessorischen Geschlechtsdrüsen der Wirbelthiere* takes the same view as has been here adopted, mentions that, according to Pelikan (*Das Skopzentrum in Russland*), those castrated at puberty are fit for coitus long afterward. When castration is performed for surgical reasons at a later age it is still less likely to affect potency or to change the

¹ J. J. Matignon, *Superstition, Crime, et Misère en Chine*, "Les Eunuques du Palais Impérial de Pékin," 1901.

² *Pedagogical Seminary*, July, 1897, p. 121.

sexual feelings.¹ Guinard concludes that the sexual impulse after castration is relatively more persistent in man than in the lower animals, and is sometimes even heightened, being probably more dependent on external stimuli.²

Except in the East, castration is more often performed on women than on men, and then the evidence as to the influence of the removal of the ovaries on the sexual emotions shows varying results. It has been found that after castration sexual desire and sexual pleasure in coitus may either remain the same, be diminished or extinguished, or be increased. By some the diminution has been attributed to autosuggestion, the woman being convinced that she can no longer be like other women; the augmentation of desire and pleasure has been supposed to be due to the removal of the dread of impregnation. We have, of course, to take into account individual peculiarities, method of life, and the state of the health.

In France Jayle ("Effets physiologiques de la Castration chez la Femme," *Revue de Gynécologie*, 1897, pp. 403-57) found that, among 33 patients in whom ovariectomy had been performed, in 18 sexual desire remained the same, in 3 it was diminished, in 8 abolished, in 3 increased; while pleasure in coitus remained the same in 17, was diminished in 1, abolished in 4, and increased in 5; in 6 cases sexual intercourse was very painful. In two other groups of cases—one in which both ovaries and uterus were removed and another in which the uterus alone was removed—the results were not notably different.

In Germany Glaeveke (*Archiv für Gynäkologie*, Bd. xxxv, 1889) found that desire remained in 6 cases, was diminished in 10, and disappeared in 11; while pleasure in intercourse remained in 8, was diminished in 10, and was lost in 8. Pfister, again (*Archiv für Gynäkologie*, Bd. lvi, 1898), examined this point in 99 castrated women; he remarks that sexual desire and sexual pleasure in intercourse were usually associated, and found the former unchanged in 19 cases, decreased in 24, lost in 35, never present in 21, while the latter was unchanged in 18 cases and diminished or lost in 60. Keppler (International Medical Congress, Berlin, 1890) found that among 46 castrated women sexual feeling was in no case abolished.

¹ See, for instance, the case reported in another volume of these *Studies* (*Sexual Inversion*, 1901), in which castration was performed on a sexual invert without effecting any change.

² Guinard, art. "Castration," *Dictionnaire de Physiologie*.

In America Bloom (as quoted in *Medical Standard*, 1896, p. 121) found that in none of the cases of women investigated, in which oöphorectomy had been performed before the age of 33, was the sexual appetite entirely lost; in most of them it had not materially diminished and in a few it was intensified. There was, however, a general consensus of opinion that the normal vaginal secretion during coitus was greatly lessened. In the cases of women over 33, including also hysterectomies, a gradual lessening of sexual feeling and desire was found to occur most generally. Dr. Isabel Davenport records two cases (reported in *Medical Standard*, 1895, p. 346) of women, between 30 and 35 years of age, whose erotic tendencies were extreme; the ovaries and tubes were removed, in one case for disease, in the other with a view of removing the sexual tendencies; in neither case was there any change. Laphorn Smith (also quoted in *Medical Standard*, 1895) has reported the case of an unmarried woman of 24 whose ovaries and tubes had been removed seven years previously for pain and enlargement, and the periods had disappeared for six years; she had had experience of sexual intercourse, and declared that she had never felt such extreme sexual excitement and pleasure as during coitus at the end of this time.

In England Lawson Tait and Bantock (*British Medical Journal*, October 14, 1899, p. 975) have noted that sexual passion seems sometimes to be increased even after the removal of ovaries, tubes, and uterus.

I may quote the following remarks from a communication sent to me by an experienced physician in Australia: "No rule can be laid down in cases in which both ovaries have been extirpated. Some women say that, though formerly passionate, they have since become quite indifferent, but I am of opinion that the majority of women who have had prior sexual experience retain desire and gratification in an equal degree to that they had before operation. I know one case in which a young girl hardly nineteen years old, who had been accustomed to congress for some twelve months, had trouble which necessitated the removal of the ovaries and tubes on both sides. Far from losing all her desire or gratification, both were very materially increased in intensity. Menstruation has entirely ceased, without loss of femininity in either disposition or appearance. During intercourse, I am told, there is continuous spasmodic contraction of various parts of the vagina and vulva."

The independence of the sexual impulse from the distension of the sexual glands is further indicated by the great frequency with which sexual sensations, in a faint or even strong degree, are experienced in childhood and sometimes in infancy, and by the fact that they often persist in women long after the sexual glands have ceased their functions.

In the study of auto-erotism in another volume of these *Studies* I have brought together some of the evidence showing that even in very young children spontaneous self-induced sexual excitement, with orgasm, may occur. Indeed, from an early age sexual differences pervade the whole nervous tissue. I may here quote the remarks of an experienced gynæcologist: "I venture to think," Braxton Hicks said, "that those of my hearers who have much attended to children will agree with me in saying that, almost from the cradle, a difference can be seen in manner, habits of mind, and in illness, requiring variations in their treatment. The change is certainly hastened and intensified at the time of puberty; but there is, even to an average observer, a clear difference between the sexes from early infancy, gradually becoming more marked up to puberty. That sexual feelings exist [it would be better to say 'may exist'] from earliest infancy is well known, and therefore this function does not depend upon puberty, though intensified by it. Hence, may we not conclude that the progress toward development is not so abrupt as has been generally supposed? . . . The changes of puberty are all of them dependent on the primordial force which, gradually gathering in power, culminates in the perfection both of form and of the sexual system, primary and secondary."

There appear to have been but few systematic observations on the persistence of the sexual impulse in women after the menopause. It is regarded as a fairly frequent phenomenon by Kisch, and also by Löwenfeld (*Sexualleben und Nervenleiden*, p. 29). In America Bloom (as quoted in *Medical Standard*, 1896), from an investigation of four hundred cases, found that in some cases the sexual impulse persisted to a very advanced age, and mentions a case of a woman of 70, twenty years past the menopause, who had been long a widow, but had recently married, and who declared that both desire and gratification were as great, if not greater, than before the menopause.

Reference may finally be made to those cases in which the sexual impulse has developed notwithstanding the absence, verified or probable, of any sexual glands at all. In such cases sexual desire and sexual gratification are sometimes even stronger than normal. Colman has reported a case in which neither ovaries nor uterus could be detected, and the vagina was too small for coitus, but pleasurable intercourse took place by the rectum and sexual desire was at times so strong as to amount almost to nymphomania. Clara Barrus has reported the case of a woman in whom there was congenital absence of uterus and ovaries, as proved subsequently by autopsy, but the

sexual impulse was very strong and she had had illicit intercourse with a lover. She suffered from recurrent mania, and then masturbated shamelessly; when sane she was attractively feminine. Macnaughton-Jones describes the case of a woman of 32 with normal sexual feelings and fully developed breasts, clitoris, and labia, but no vagina or internal genitalia could be detected even under the most thorough examination. In a case of Bridgman's, again, the womb and ovaries were absent, and the vagina small, but coitus was not painful, and the voluptuous sensations were complete and sexual passion was strong. In a case of Cotterill's, the ovaries and uterus were of minute size and functionless, and the vagina was absent, but the sexual feelings were normal, and the clitoris preserved its usual sensibility. Mundé had recorded two similar cases, of which he presents photographs. In all these cases not only was the sexual impulse present in full degree, but the subjects were feminine in disposition and of normal womanly conformation; in most cases the external sexual organs were properly developed.¹

Féré (*L'Instinct Sexuel*, p. 241) has sought to explain away some of these phenomena, in so far as they may be brought against the theory that the secretions and excretions of the sexual glands are the sole source of the sexual impulse. The persistence of sexual feelings after castration may be due, he argues, to the presence of the nerves in the cicatrices, just as the amputated have the illusion that the missing limb is still there. In the same way the presence of sexual feelings after the menopause may be due to similar irritation determined by degeneration during involution of the glands. The precocious appearance of the sexual impulse in childhood he would explain as due to an anomaly of development in the sexual organs. Féré makes no attempt to explain the presence of the sexual impulse in the congenital absence of the sexual glands; here, however, Mundé intervenes with the suggestion that it is possible that in most cases "an infinitesimal trace of ovary" may exist, and preserve femininity, though insufficient to produce ovulation or menstruation.

¹ M. A. Colman, *Medical Standard*, August, 1895; Clara Barrus, *American Journal of Insanity*, April, 1895; Macnaughton-Jones, *British Gynaecological Journal*, August, 1902; W. G. Bridgman, *Medical Standard*, 1896; J. M. Cotterill, *British Medical Journal*, April 7, 1900 (also private communication); Paul F. Mundé, *American Journal of Obstetrics*, March, 1899.

It is proper to mention these ingenious arguments. They are, however, purely hypothetical, obviously invented to support a theory. It can scarcely be said that they carry conviction. We may rather agree with Guinard that so great is the importance of reproduction that Nature has multiplied the means by which preparation is made for the conjunction of the sexes and the roads by which sexual excitation may arrive.

It will be seen that the conclusions we have reached indirectly involve the assumption that the spinal nervous centers, through which the sexual mechanism operates, are not sufficient to account for the whole of the phenomena of the sexual impulse. The nervous circuit tends to involve a cerebral element which may sometimes be of dominant importance. Various investigators, from the time of Gall onward, have attempted to localize the sexual instinct centrally. Such attempts, however, cannot be said to have succeeded. At present, as Obici and Marchesini have well remarked, all that we can do is to assume the existence of cerebral as well as spinal sexual centres; a cerebral sexual centre, in the strictest sense, remains purely hypothetical.

Although Gall's attempt to locate the sexual instinct in the cerebellum—well supported as it was by observations—is no longer considered to be tenable, his discussion of the sexual instinct was of great value, far in advance of his time, and accompanied by a mass of facts gathered from many fields. He maintained that the sexual instinct is a function of the brain, not of the sexual organs. He combated the view ruling in his day that the seat of erotic mania must be sought in the sexual organs. He fully dealt with the development of the sexual instinct in many children before maturity of the sexual glands, the prolongation of the instinct into old age, its existence in the castrated and in the congenital absence of the sexual glands; he pointed out that even with an apparently sound and normal sexual apparatus all sorts of psychic pathological deviations may yet occur. In fact, all the lines of argument I have briefly indicated in the foregoing pages—although when they were first written this fact was unknown to me—had been fully discussed by this remarkable man nearly a century ago. (The greater part of the third volume of Gall's *Sur les Fonctions du Cerveau*, in the edition of 1825, is devoted to this subject. For a good summary, sympathetic, though critical, of Gall's views on this matter, see Möbius, "Ueber Gall's Specielle Organologie," *Schmidt's Jahrbücher der Medicin*, 1900, vol. cclxvii.)

It is sufficiently clear that there is a very striking analogy between sexual desire and the impulse to evacuate an excretion, and this analogy is not only seen in the frog, but extends also to the highest vertebrates. It is quite another matter, how-

ever, to assert that the sexual impulse can be adequately defined as an impulse to evacuate. To show fully the inadequate nature of this conception would require a detailed consideration of the facts of sexual life. That is, however, unnecessary. It is enough to point out certain considerations which alone suffice to invalidate this view. In the first place, it must be remarked that the trifling amount of fluid emitted in sexual intercourse is altogether out of proportion to the emotions aroused by the act and to its after-effects on the organism; the ancient dictum *omne animal post coitum triste* may not be exact, but it is certain that the effect of coitus on the organism is far more profound than that produced by the far more extensive evacuation of the bladder or bowels. Again, this definition leaves unexplained all those elaborate preliminaries which, both in man and the lower animals, precede the sexual act, preliminaries which in civilized human beings sometimes themselves constitute a partial satisfaction to the sexual impulse. It must also be observed that, unlike the ordinary excretions, the discharge of the sexual glands is not always, or in every person, necessary at all. Moreover, the theory of evacuation at once becomes hopelessly inadequate when we apply it to women; no one will venture to claim that an adequate psychological explanation of the sexual impulse in a woman is to be found in the desire to expel a little bland mucus from the minute glands of the genital tract. We must undoubtedly reject this view of the sexual impulse. It has a certain element of truth and it permits an instructive and helpful analogy; but that is all. The sexual act presents many characters which are absent in an ordinary act of evacuation, and, on the other hand, it lacks the special characteristic of the evacuation proper, the elimination of waste material; the seminal fluid is not a waste material, and its retention is, to some extent, perhaps, rather an advantage than a disadvantage to the organism.

Eduard von Hartmann long since remarked that the satisfaction of what we call the sexual instinct through an act carried out with a person of the opposite sex is a very wonderful phenomenon. It cannot be said, however, that the conception

of the sexual act as a simple process of evacuation does anything to explain the wonder. We are, at most, in the same position as regards the stilling of normal sexual desire as we should be as regards the emptying of the bladder, supposing it were very difficult for either sex to effect this satisfactorily without the aid of a portion of the body of a person of the other sex acting as a catheter. In such a case our thoughts and ideals would centre around persons of opposite sex, and we should court their attention and help precisely as we do now in the case of our sexual needs. Some such relationship does actually exist in the case of the suckling mother and her infant. The mother is indebted to the child for the pleasurable relief of her distended breasts; and, while in civilization more subtle pleasures and intelligent reflection render this massive physical satisfaction comparatively unessential to the act of suckling, in more primitive conditions and among animals the need of this pleasurable physical satisfaction is a real bond between the mother and her offspring. The analogy is indeed very close: the erectile nipple corresponds to the erectile penis, the eager watery mouth of the infant to the moist and throbbing vagina, the vitally albuminous milk to the vitally albuminous semen.¹ The complete mutual satisfaction, physical and psychic, of mother and child, in the transfer from one to the other of a precious organized fluid, is the one true physiological analogy to the relationship of a man and a woman at the climax of the sexual act. Even this close analogy, however, fails to cover all the facts of the sexual life.

A very different view is presented to us in the definition

¹ Since this was written I have come across a passage in *Hampa* (p. 228), by Rafael Salillas, the Spanish sociologist, which shows that the analogy has been detected by the popular mind and been embodied in popular language: "A significant anatomico-physiological concordance supposes a resemblance between the mouth and the sexual organs of a woman, between coitus and the ingestion of food, and between foods which do not require mastication and the spermatie ejaculation; these representations find expression in the popular name *papo* given to women's genital organs. 'Papo' is the crop of birds, and is derived from 'papar' (Latin, *papare*), to eat soft food such as we call pap. With this representation of infantile food is connected the term *leche* [milk] as applied to the ejaculated genital fluid."

of the sexual instinct as a reproductive impulse, a desire for offspring. Hegar, Eulenburg, Näcke, and Löwenfeld have accepted this as, at all events, a partial definition. No one, indeed, would argue that it is a complete definition, although a few writers appear to have asserted that it is so sometimes as regards the sexual impulse in women. There is, however, considerable mental confusion in the attempt to set up such a definition. If we define an instinct as an action adapted to an end which is not present to consciousness, then it is quite true that the sexual instinct is an instinct of reproduction. But we do not adequately define the sexual instinct by merely stating its ultimate object. We might as well say that the impulse by which young animals seize food is "an instinct of nutrition." The object of reproduction certainly constitutes no part of the sexual impulse whatever in any animal apart from man, and it reveals a lack of the most elementary sense of biological continuity to assert that in man so fundamental and involuntary a process can suddenly be revolutionized. That the sexual impulse is very often associated with a strong desire for offspring there can be no doubt, and in women the longing for a child—that is to say, the longing to fulfill those functions for which their bodies are constituted—may become so urgent and imperative that we may regard it as scarcely less imperative than the sexual impulse. But it is not the sexual impulse, though intimately associated with it, and though it explains it. A reproductive instinct might be found in parthenogenetic animals, but would be meaningless, because useless, in organisms propagating by sexual union. A woman may not want a lover, but may yet want a child. This merely means that her maternal instincts have been aroused, while her sexual instincts are still latent. A "reproductive instinct," apart from the sexual instinct and apart from the maternal instinct, cannot be admitted. Even in women, in whom the maternal instincts are strong, it may generally be observed that, although before a woman is in love, and also during the later stages of her love, the conscious desire for a child may be strong, during the time when sexual passion is at its highest the thought of offspring,

under normally happy conditions, tends to recede into the background. Reproduction is the natural end and object of the sexual instinct, but the statement that it is part of the contents of the sexual impulse, or can in any way be used to define that impulse, must be dismissed as altogether unacceptable. Indeed, although the term "reproductive instinct" is frequently used, it is seldom used in a sense that we need take seriously; it is vaguely employed as a euphemism by those who wish to veil the facts of the sexual life; it is more precisely employed mainly by those who are unconsciously dominated by a superstitious repugnance to sex.

I now turn to a very much more serious and elaborate attempt to define the constitution of the sexual impulse. Albert Moll is at present engaged on a work¹ which, so far as can be judged from the portions yet published, is perhaps the most thorough attempt yet undertaken to investigate the fundamental problems of the sexual instinct. At the outset he begins by defining the sexual instinct, and finds that it is made up of two separate components, each of which may be looked upon as an uncontrollable impulse. One of these is that by which the tension of the sexual organs is spasmodically relieved; this he calls the *impulse of detumescence*,² and he regards it as primary, resembling the impulse to empty a full bladder. The other impulse is the "instinct to approach, touch, and kiss another person, usually of the opposite sex"; this he terms the *impulse of contrectation*, and he includes under this head not only the tendency to general physical contact, but also the psychic inclination to become generally interested in a person of the opposite sex. Each of these primary impulses Moll regards as forming a constituent of the sexual instinct in both men and women. It seems to me undoubtedly true that these two impulses do correspond to the essential phenomena. The awkward and unsatisfactory part of Moll's analysis is the rela-

¹ *Untersuchungen über die Libido Sexualis*, Berlin, 1897-93.

² Moll adopts the term, "impulse of detumescence" (*Detumescenztrieb*) instead of "impulse of ejaculation," because in women there is either no ejaculation or it cannot be regarded as essential.

tion of the one to the other. It is true that he traces both impulses back to the sexual glands, that of detumescence directly, that of contractation indirectly; but evidently he does not regard them as intimately related to each other; he insists on the fact that they may exist apart from each other, that they do not appear synchronously in youth; the contractation impulse he regards as secondary; it is, he states, an indirect result of the sexual glands, "only to be understood by the developmental history of these glands and the object which they subserve"; that is to say, that it is connected with the rise of the sexual method of reproduction and the desirability of the mingling of the two sexes in procreation, while the impulse of detumescence arose before the sexual method of reproduction had appeared; thus the contractation impulse was propagated by natural selection together with the sexual method of reproduction. The impulse of contractation is secondary, and Moll even regards it as a secondary sexual character.

While, therefore, this analysis seems to include all the phenomena and to be worthy of very careful study as a serious and elaborate attempt to present an adequate psychological definition of the sexual impulse, it scarcely seems to me that we can accept it in precisely the form in which Moll presents it. I believe, however, that by analyzing the process a little more minutely we shall find that these two constituents of the sexual impulse are really much more intimately associated than at the first glance appears, and that we need by no means go back to the time when the sexual method of reproduction arose to explain the significance of the phenomena which Moll includes under the term contractation.

To discover the true significance of the phenomena in men it is necessary to observe carefully the phenomena of love-making, not only among men, but among animals, in whom the impulse of contractation plays a very large part, and involves an enormous expenditure of energy. Darwin was the first to present a comprehensive view of, at all events a certain group of, the phenomena of contractation in animals; on his interpretation

of those phenomena he founded his famous theory of sexual selection. We are not primarily concerned with that theory; but the facts on which Darwin based his theory lie at the very roots of our subject, and we are bound to consider their psychological significance. In the first place, since these phenomena are specially associated with Darwin's name, it may not be out of place to ask what Darwin himself considered to be their psychological significance. It is a somewhat important question, even for those who are mainly concerned with the validity of the theory which Darwin established on those facts, but so far as I know it has not hitherto been asked. I find that a careful perusal of the *Descent of Man* reveals the presence in Darwin's mind of two quite distinct theories, neither of them fully developed, as to the psychological meaning of the facts he was collecting. The two following groups of extracts will serve to show this very conclusively. "The lower animals have a sense of beauty," he declares, "powers of discrimination and taste on the part of the female" (p. 211¹); "the females habitually or occasionally prefer the more beautiful males," "there is little improbability in the females of insects appreciating beauty in form or color" (p. 329); he speaks of birds as the most "æsthetic" of all animals excepting man, and adds that they have "nearly the same taste for the beautiful as we have" (p. 359); he remarks that a change of any kind in the structure or color of the male bird "appears to have been admired by the female" (p. 385). He speaks of the female Argus pheasant as possessing "this almost human degree of taste." Birds, again, "seem to have some taste for the beautiful both in color and sound," and "we ought not to feel too sure that the female does not attend to each detail of beauty" (p. 421). Novelty, he says, is "admired by birds for its own sake" (p. 495). "Birds have fine powers of discrimination and in some few instances it can be shown that they have a taste for the beautiful" (p. 496). The "æsthetic capacity" of female animals has been advanced by exercise just as our own taste has improved (p. 616). On the

¹ I quote from the second edition, as issued in 1881.

other hand, we find running throughout the book quite another idea. Of cicadas he tells us that it is probable that, "like female birds, they are excited or allured by the male with the most attractive voice" (p. 282); and, coming to *Locustidæ*, he states that "all observers agree that the sounds serve either to call or excite the mute females" (p. 283). Of birds he says, "I am led to believe that the females prefer or are most excited by the more brilliant males" (p. 316). Among birds also the males "endeavor to charm or excite their mates by love-notes," etc., and "the females are excited by certain males, and thus unconsciously prefer them" (p. 367), while ornaments of all kind "apparently serve to excite, attract, or fascinate the female" (p. 394). In a supplemental note, also, written in 1876, five years after the first publication of the *Descent of Man*, and therefore a late statement of his views, Darwin remarks that "no supporter of the principle of sexual selection believes that the females select particular points of beauty in the males; they are merely excited or attracted in a greater degree by one male than by another, and this seems often to depend, especially with birds, on brilliant coloring" (p. 623). Thus, on the one hand, Darwin interprets the phenomena as involving a real æsthetic element, a taste for the beautiful; on the other hand, he states, without apparently any clear perception that the two views are quite distinct, that the colors and sounds and other characteristics of the male are not an appeal to any æsthetic sense of the female, but an appeal to her sexual emotions, a stimulus to sexual excitement, an allurements to sexual contact. According to the first theory, the female admires beauty, consciously or unconsciously, and selects the most beautiful partner¹; according to the second theory, there is no æsthetic question involved, but the female is unconsciously influenced

¹ This is the theory which by many has alone been seen in Darwin's *Descent of Man*. Thus even his friend Wallace states unconditionally (*Tropical Nature*, p. 193) that Darwin accepted a "voluntary or conscious sexual selection," and seems to repeat the same statement in *Darwinism* (1889), p. 283. Lloyd Morgan, in his discussion of the pairing instinct in *Habit and Instinct* (1896), seems also only to see this side of Darwin's statement.

by the most powerful or complex organic stimulus to which she is subjected. There can be no question that it is the second, and not the first, of these two views which we are justified in accepting. Darwin, it must be remembered, was not a psychologist, and he lived before the methods of comparative psychology had begun to be developed; had he written twenty years later we may be sure he would never have used so incautiously some of the vague and hazardous expressions I have quoted. He certainly injured his theory of sexual selection by stating it in too anthropomorphic language, by insisting on "choice," "preference," "æsthetic sense," etc. There is no need whatever to burden any statement of the actual facts by such terms borrowed from human psychology. The female responds to the stimulation of the male at the right moment just as the tree responds to the stimulation of the warmest days in spring. We should but obscure this fact by stating that the tree "chooses" the most beautiful days on which to put forth its young sprouts. In explaining the correlation between responsive females and accomplished males the supposition of æsthetic choice is equally unnecessary. It is, however, interesting to observe that, though Darwin failed to see that the love-combats, pursuits, dances, and parades of the males served as a method of stimulating the impulse of contrectation—or, as it would be better to term it, tumescence—in the male himself, he to some extent realized the part thus played in exciting the equally necessary activity of tumescence in the female.

The justification for using the term "tumescence," which I here propose, is to be found in the fact that vascular congestion, more especially of the parts related to generation, is an essential preliminary to acute sexual desire. This is clearly brought out in Heape's careful study of the "sexual season" in mammals. Heape distinguishes between the "pro-œstrum," or preliminary period of congestion, in female animals and the immediately following "œstrus," or period of desire. The latter period is the result of the former, and, among the lower animals at all events, intercourse only takes place during the œstrus, not during the pro-œstrum. Tumescence must thus be obtained before desire can become acute, and courtship runs *pari passu* with physiological processes. "Normal œstrus," Heape states, "occurs in conjunction with certain changes

in the uterine tissue, and this is accompanied by congestion and stimulation or irritation of the copulatory organs. . . . Congestion is invariably present and is an essential condition. . . . The first sign of pro-œstrum noticed in the lower mammals is a swollen and congested vulva and a general restlessness, excitement, or uneasiness. There are other signs familiar to breeders of various mammals, such as the congested conjunctiva of the rabbit's eye and the drooping ears of the pig. Many monkeys exhibit congestion of the face and nipples, as well as of the buttocks, thighs, and neighboring parts; sometimes they are congested to a very marked extent, and in some species a swelling, occasionally prodigious, of the soft tissues round the anal and generative openings, which is also at the time brilliantly congested, indicates the progress of the pro-œstrum. . . . The growth of the stroma-tissue [in the uterus of monkeys during the pro-œstrum] is rapidly followed by an increase in the number and size of the vessels of the stroma; the whole becomes richly supplied with blood, and the surface is flushed and highly vascular. This process goes on until the whole of the internal stroma becomes tense and brilliantly injected with blood. . . . In all essential points the menstruation or pro-œstrum of the human female is identical with that of monkeys. . . . Œstrus is possible only after the changes due to pro-œstrum have taken place in the uterus. A wave of disturbance, at first evident in the external generative organs, extends to the uterus, and after the various phases of pro-œstrum have been gone through in that organ, and the excitement there is subsiding, it would seem as if the external organs gain renewed stimulus, and it is then that œstrus takes place. . . . In all animals which have been investigated coition is not allowed by the female until some time after the swelling and congestion of the vulva and surrounding tissue are first demonstrated, and in those animals which suffer from a considerable discharge of blood the main portion of that discharge, if not the whole of it, will be evacuated before sexual intercourse is allowed." (W. Heape, "The 'Sexual Season' of Mammals," *Quarterly Journal of Microscopical Science*, vol. xlv, Part I, 1900.) This description clearly brings out the fundamentally vascular character of the process I have termed "tumescence"; it must be added, however, that in man the nervous elements in the process tend to become more conspicuous and more or less obliterate these primitive limitations of sexual desire. (See the study of "Sexual Periodicity" in another volume of the present work.)

Wallace opposed Darwin's theory of sexual selection, but it can scarcely be said that his attitude toward it bears critical examination. On the one hand, as has already been noted, he saw but one side of that theory and that the unessential side, and, on the other hand, his own view really coincided with

the more essential elements in Darwin's theory. In his *Tropical Nature* he admitted that the male's "persistency and energy win the day," and also that this "vigor and liveliness" of the male are usually associated with intense coloration, while twenty years later (in his *Darwinism*) he admitted also that it is highly probable that the female is pleased or excited by the male's display. But all that is really essential in Darwin's theory is involved, directly or indirectly, in these admissions.

Espinas, in 1878, in his suggestive book, *Des Sociétés Animales*, described the odors, colors and forms, sounds, games, parades, and mock battles of animals, approaching the subject in a somewhat more psychological spirit than either Darwin or Wallace, and he somewhat more clearly apprehended the object of these phenomena in producing mutual excitement and stimulating tumescence. He noted the significance of the action of the hermaphroditic snails in inserting their darts into each other's flesh near the vulva in order to cause preliminary excitation. He remarks of this whole group of phenomena: "It is the preliminary of sexual union, it constitutes the first act of it. By it the image of the male is graven on the consciousness of the female, and in a manner impregnates it, so as to determine there, as the effects of this representation descend to the depths of the organism, the physiological modifications necessary to fecundation." Beaunis, again, in an analysis of the sexual sensations, was inclined to think that the dances and parades of the male are solely intended to excite the female, not perceiving, however, that they at the same time serve to further excite the male also.¹

A better and more comprehensive statement was reached by Tillier, who, to some extent, may be said to have anticipated Groos. Darwin, Tillier pointed out, had not sufficiently taken into account the co-existence of combat and courtship, nor

¹ Beaunis, *Sensations Internes*, Chapter V, "Besoins Sexuels," 1889. It may be noted that many years earlier Burdach (in his *Physiologie als Erfahrungswissenschaft*, 1826) had recognized that the activity of the male favored procreation, and that mental and physical excitement seemed to have the same effect in the female also.

the order of the phenomena. Courtship without combat, Tillier argued, is rare; "there is a normal co-existence of combat and courtship." Moreover, he proceeded, force is the chief factor in determining the possession of the female by the male, who in some species is even prepared to exert force on her; so that the female has little opportunity of sexual selection, though she is always present at these combats. He then emphasized the significant fact that courtship takes place long after pairing has ceased, and the question of selection thus been eliminated. The object of courtship, he concluded, is not sexual selection by the female, but the sexual excitement of both male and female, such excitement, he asserted, not only rendering coupling easier, but favoring fecundation. Modesty, also, Tillier further argued, again anticipating Groos, works toward the same end; it renders the male more ardent, and by retarding coupling may also increase the secretions of the sexual glands and favor the chances of reproduction.¹

In a charming volume entitled *The Naturalist in La Plata* (1892) Mr. W. H. Hudson included a remarkable chapter on "Music and Dancing in Nature." In this chapter he described many of the dances, songs, and love-antics of birds, but regarded all such phenomena as merely "periodical fits of gladness." While, however, we may quite well agree with Mr. Hudson that conscious sexual gratification on the part of the female is not the cause of music and dancing performances in birds, nor of the brighter colors and ornaments that distinguish the male, such an opinion by no means excludes the conclusion that these phenomena are primarily sexual and intimately connected with the process of tumescence in both sexes. The fact that, as Mr. Hudson himself points out, it is at the season of love that these manifestations mainly, if not exclusively, appear, and that it is the more brilliant and highly endowed males which play the chief part in them, only serves to confirm such a conclusion. To argue, with Mr. Hudson, that they cannot be sexual because they sometimes occur before the arrival of the female, is much the same as to argue that the antics of a kitten with a feather or a reel, have no relationship whatever to mice. The birds that began earliest to practice their accomplishments would probably have most chance of success when the females arrived. Darwin himself said that nothing is commoner than for animals to take pleasure in practicing whatever instinct they follow

¹ L. Tillier, *L'Instinct Sexuel*, 1889, pp. 74, 118, 119, 124 *et seq.*, 289.

at other times for some real good. These manifestations are primarily for the sake of producing sexual tumescence, and could not well have been developed to the height they have reached unless they were connected closely with propagation. That they may incidentally serve to express "gladness" one need not feel called upon to question.

Another observer of birds, Mr. E. Selous, has made observations which are of interest in this connection. He finds that all bird-dances are not nuptial, but that some birds—the stone-curlew (or great plover), for example—have different kinds of dances. Among these birds he has made the observation, very significant from our present point of view, that the nuptial dances, taken part in by both of the pair, are immediately followed by intercourse. In spring "all such runnings and chasings are, at this time, but a part of the business of pairing, and one divines at once that such attitudes are of a sexual character. . . . Here we have a bird with distinct nuptial (sexual) and social (non-sexual) forms of display or antics, and the former as well as the latter are equally indulged in by both sexes." (E. Selous, *Bird Watching*, pp. 15-20.)

The same author (*ibid.*, pp. 79, 94) argues that in the fights of two males for one female—with violent emotion on one side and interested curiosity on the other—the attitude of the former "might gradually come to be a display made entirely for the female, and of the latter a greater or less degree of pleasurable excitement raised by it, with a choice in accordance." On this view the interest of the female would first have been directed, not to the plumage, but to the frenzied actions and antics of the male. From these antics in undecorated birds would gradually develop the interest in waving plumes and fluttering wings. Such a dance might come to be of a quite formal and non-courting nature.

Last, we owe to Professor Häcker what may fairly be regarded, in all main outlines, an almost final statement of the matter. In his *Gesang der Vögel* (1900) he gives a very clear account of the evolution of bird-song, which he regards as the most essential element in all this group of manifestations, furnishing the key also to the dancing and other antics. Originally the song consists only of call-cries and recognition-notes. Under the parallel influence of natural selection and sexual selection they become at the pairing season reflexes of excitement and thus develop into methods of producing excitement, in the male by the muscular energy required, and in the female through the ear; finally they become play, though here also it is probable that use is not excluded. Thus, so far as the male bird is concerned, bird-song possesses a primary prenuptial significance in attracting the female, a secondary nuptial significance in producing excitement (p. 48). He holds also that the less developed voices of the females aid in attaining the same end (p. 51). Finally, bird-song possesses a tertiary extranuptial

significance (including exercise play, expression of gladness). Häcker points out, at the same time, that the maintenance of some degree of sexual excitement beyond pairing time may be of value for the preservation of the species, in case of disturbance during breeding and consequent necessity for commencing breeding over again.

Such a theory as this fairly coincides with the views brought forward in the preceding pages,—views which are believed to be in harmony with the general trend of thought to-day,—since it emphasizes the importance of tumescence and all that favors tumescence in the sexual process. The so-called æsthetic element in sexual selection is only indirectly of importance. The male's beauty is really a symbol of his force.

It will be seen that this attitude toward the facts of tumescence among birds and other animals includes the recognition of dances, songs, etc., as expressions of "gladness." As such they are closely comparable to the art manifestations among human races. Here, as Weismann in his *Gedanken über Musik* has remarked, we may regard the artistic faculty as a by-product: "This [musical] faculty is, as it were, the mental hand with which we play on our own emotional nature, a hand not shaped for this purpose, not due to the necessity for the enjoyment of music, but owing its origin to entirely different requirements."

The psychological significance of these facts has been carefully studied and admirably developed by Groos in his classic works on the play instinct in animals and in men.¹ Going beyond Wallace, Groos denies *conscious* sexual selection, but, as he points out, this by no means involves the denial of unconscious selection in the sense that "the female is most easily won by the male who most strongly excites her sexual instincts." Groos further quotes a pregnant generalization of Ziegler: "In all animals a high degree of excitement of the nervous system is *necessary to procreation*, and thus we find an excited prelude to procreation widely spread."² Such a stage, indeed, as Groos points out, is usually necessary before any markedly passionate discharge of motor energy, as may be observed in angry dogs and the Homeric heroes. While, however, in other motor explosions the prelude may be reduced to a minimum, in courtship

¹ K. Groos, *Die Spiele der Thiere*, 1896; *Die Spiele der Menschen*, 1899; both are translated into English.

² Prof. H. E. Ziegler, in a private letter to Professor Groos, *Spiele der Thiere*, p. 202.

it is found in a highly marked degree. The primary object of courtship, Groos insists, is to produce sexual excitement.

It is true that Groos's main propositions were by no means novel. Thus, as I have pointed out, he was at most points anticipated by Tillier. But Groos developed the argument in so masterly a manner, and with so many wide-ranging illustrations, that he has carried conviction where the mere insight of others had passed unperceived. Since Darwin wrote the *Descent of Man* the chief step in the development of the theory of sexual selection has been taken by Groos, who has at the same time made it clear that sexual selection is largely a special case of natural selection.¹ The conjunction of the sexes is seen to be an end only to be obtained with much struggle; the difficulty of achieving sexual erethism in both sexes, the difficulty of so stimulating such erethism in the female that her instinctive coyness is overcome, these difficulties the best and most vigorous males, those most adapted in other respects to carry on the race, may most easily overcome.² In this connection we may note what Marro has said in another connection, when attempting to answer the question why it is that among savages courtship becomes so often a matter in which persuasion takes the form of force. The explanation, he remarks, is yet very simple. Force is the foundation of virility, and its psychic manifestation is courage. In the struggle for life violence is the first virtue. The modesty of women—in its primordial form consisting in physical resistance, active or passive, to the assaults of the male—aided selection by putting to the test man's most important quality, force. Thus it is that when choosing among rivals for her favors a woman

¹ *Die Spiele der Thiere*, p. 244. This had been briefly pointed out by earlier writers. Thus, Haeckel (*Gen. Morph.*, ii, p. 244) remarked that fighting for females is a special or modified kind of struggle for existence, and that it acted on both sexes.

² It may be added that in the human species, as Bray remarks ("Le Beau dans la Nature," *Revue Philosophique*, October, 1901, p. 403), "the hymen would seem to tend to the same end, as if Nature had wished to reinforce by a natural obstacle the moral restraint of modesty, so that only the vigorous male could insure his reproduction."

attributes value to violence.¹ Marro thus independently confirms the result reached by Groos.

The debate which has for so many years been proceeding concerning the validity of the theory of sexual selection may now be said to be brought to an end. Those who supported Darwin and those who opposed him were, both alike, in part right and in part wrong, and it is now possible to combine the elements of truth on either side into a coherent whole. That this is now beginning to be widely recognized we may judge from the present position of so careful and cautious a comparative psychologist as Professor Lloyd Morgan, who has for many years been seeking a complete and sound statement of the nature of instinct. He has recently readjusted his position as regards the pairing instinct in the light of Groos's contribution to the subject. "The hypothesis of sexual selection," he concludes, "suggests that the accepted male is the one which adequately evokes the pairing impulse. . . . Courtship may thus be regarded from the physiological point of view as a means of producing the requisite amount of pairing hunger; of stimulating the whole system and facilitating general and special vascular changes; of creating that state of profound and explosive irritability which has for its psychological concomitant or antecedent an imperious and irresistible craving. . . . Courtship is thus the strong and steady bending of the bow that the arrow may find its mark in a biological end of the highest importance in the survival of a healthy and vigorous race."²

Having thus viewed the matter broadly, we may consider in detail a few examples of the process of tumescence among the lower animals and man, for, as will be seen, the process in both is identical. As regards animal courtship, the best treasury of facts is *Brehms Thierleben*, while Büchner's *Liebe und Liebes-Leben in der Thierwelt* is a useful summary;

¹ A. Marro, *La Puberté*, 1901, p. 464.

² Lloyd Morgan, *Animal Behavior*, 1900, pp. 264-5. It may be added that, on the æsthetic side, Hirn, in his recent study (*The Origins of Art*, 1900), reaches conclusions which likewise, in the main, concord with those of Groos.

the admirable discussion of bird-dancing and other forms of courtship in Häcker's *Gesang der Vogel*, Chapter IV, may also be consulted. As regards man, Wallaschek's *Primitive Music*, Chapter VII, brings together much scattered material, and is all the more valuable since the author rejects any form of sexual selection; Hirn's *Origins of Art*, Chapter XVII, is well worth reading, and Finck's *Primitive Love and Love-stories* contains a large amount of miscellaneous information. I have preferred not to draw on any of these easily accessible sources (except that in one or two cases I have utilized references they supplied), but here simply furnish illustrations met with in the course of my own reading.

Even in the hermaphroditic slugs (*Limax maximus*) the process of courtship is slow and elaborate. It has been described by James Bladon, ("The Loves of the Slug [*Limax cinereus*]," *Zoölogist*, vol. xv, 1857, p. 6272). It begins toward midnight on sultry summer nights, one slug slowly following another and resting its mouth on what may be called the tail of the first, and following its every movement. Finally they stop and begin crawling around each other, emitting large quantities of mucus. When this has constituted a mass of sufficient size and consistence they suspend themselves from it by a cord of mucus from nine to fifteen inches in length, continuing to turn round each other till their bodies form a cone. Then the organs of generation are protruded from their orifice near the mouth and hanging down a short distance touch each other. They also then begin again the same spiral motion, twisting around each other, like a two-strand cord, assuming various and beautiful forms, sometimes like an inverted agaric, or a foliated murex, or a leaf of curled parsley, the light falling on the ever-varying surface of the generative organs sometimes producing iridescence. It is not until after a considerable time that the organs untwist and are withdrawn and the bodies separate, to crawl up the suspending cord and depart.

Some snails have a special organ for creating sexual excitement. A remarkable part of the reproductive system in many of the true Helicidæ is the so-called *dart*, *Liebespfeil* or *telum Veneris*. It consists of a straight or curved, sometimes slightly twisted, tubular shaft of carbonate of lime, tapering to a fine point above, and enlarging gradually, more often somewhat abruptly, to the base. The sides of the shaft are sometimes furnished with two or more blades; these are apparently not for cutting purposes, but simply to brace the stem. The dart is contained in a dart-sac, which is attached as a sort of pocket to the vagina, at no great distance from its orifice. In *Helix aspersa* the dart is about five-sixteenths of an inch in length, and one-eighth of an inch in breadth at its base. It appears most probable that the dart is employed as an adjunct for the sexual act. Besides the fact of the position of the dart-sac anatomically, we find that the darts are extended and become imbedded in the flesh, just before or during the act of copulation. It may

be regarded, then, as an organ whose functions induce excitement preparatory to sexual union. It only occurs in well-grown specimens. (Rev. L. H. Cooke, "Molluscs," *Cambridge Natural History*, vol. iii, p. 143.)

Racovitza has shown that in the octopus (*Octopus vulgaris*) courtship is carried on with considerable delicacy, and not brutally, as had previously been supposed. The male gently stretches out his third arm on the right and caresses the female with its extremity, eventually passing it into the chamber formed by the mantle. The female contracts spasmodically, but does not attempt to move. They remain thus about an hour or more, and during this time the male shifts the arm from one oviduct to the other. Finally he withdraws his arm, caresses her with it for a few moments, and then replaces it with his other arm. (E. G. Racovitza, in *Archives de Zoologie Expérimentelle*, quoted in *Natural Science*, November, 1894.)

The phenomena of courtship are very well illustrated by spiders. Peckham, who has carefully studied them, tells us of *Saitis pulex*: "On May 24th we found a mature female, and placed her in one of the larger boxes, and the next day we put a male in with her. He saw her as she stood perfectly still, twelve inches away; the glance seemed to excite him, and he at once moved toward her; when some four inches from her he stood still, and then began the most remarkable performances that an amorous male could offer to an admiring female. She eyed him eagerly, changing her position from time to time so that he might be always in view. He, raising his whole body on one side by straightening out the legs, and lowering it on the other by folding the first two pairs of legs up and under, leaned so far over as to be in danger of losing his balance, which he only maintained by sliding rapidly toward the lowered side. The palpus, too, on this side was turned back to correspond to the direction of the legs nearest it. He moved in a semicircle for about two inches, and then instantly reversed the position of the legs and circled in the opposite direction, gradually approaching nearer and nearer to the female. Now she dashes toward him, while he, raising his first pair of legs, extends them upward and forward as if to hold her off, but withal slowly retreats. Again and again he circles from side to side, she gazing toward him in a softer mood, evidently admiring the grace of his antics. This is repeated until we have counted one hundred and eleven circles made by the ardent little male. Now he approaches nearer and nearer, and when almost within reach whirls madly around and around her, she joining and whirling with him in a giddy maze. Again he falls back and resumes his semicircular motions, with his body tilted over; she, all excitement, lowers her head and raises her body so that it is almost vertical; both draw nearer; she moves slowly under him, he crawling over her head, and the mating is accomplished."

The same author thus describes the courtship of *Dendryphantes*

elegans: "While from three to five inches distant from her, he begins to wave his plummy first legs in a way that reminds one of a windmill. She eyes him fiercely, and he keeps at a proper distance for a long time. If he comes close she dashes at him, and he quickly retreats. Sometimes he becomes bolder, and when within an inch, pauses, with the first legs outstretched before him, not raised as is common in other species; the palpi also are held stiffly out in front with the points together. Again she drives him off, and so the play continues. Now the male grows excited as he approaches her, and while still several inches away, whirls completely around and around; pausing, he runs closer and begins to make his abdomen quiver as he stands on tiptoe in front of her. Prancing from side to side, he grows bolder and bolder, while she seems less fierce, and yielding to the excitement, lifts up her magnificently iridescent abdomen, holding it at one time vertical, and at another sideways to him. She no longer rushes at him, but retreats a little as he approaches. At last he comes close to her, lying flat, with his first legs stretched out and quivering. With the tips of his front legs he gently pats her; this seems to arouse the old demon of resistance, and she drives him back. Again and again he pats her with a caressing movement, gradually creeping nearer and nearer, which she now permits without resistance, until he crawls over her head to her abdomen, far enough to reach the epigynum with his palpus." (G. W. Peckham, "Sexual Selection of Spiders," *Occasional Papers of the Natural History Society of Wisconsin*, 1889, quoted in *Nature*, August 21, 1890.)

An insect (a species of *Empis*) has been described which excites the female by manipulating a large balloon. "This is of elliptical shape, about seven millimetres long (nearly twice as long as the fly), hollow, and composed entirely of a single layer of minute bubbles, nearly uniform in size, arranged in regular circles concentric with the axis of the structure. The beautiful, glistening whiteness of the object when the sun shines upon it makes it very conspicuous. The bubbles were slightly viscid, and in nearly every case there was a small fly pressed into the front end of the balloon, apparently as food for the *Empis*. In all cases they were dead. The balloon appears to be made while the insect is flying in the air. Those flying highest had the smallest balloons. The bubbles are probably produced by some modification of the anal organs. It is possible that the captured fly serves as a nucleus to begin the balloon on. One case of a captured fly but no balloon was observed. After commencing, it is probable that the rest of the structure is made by revolving the completed part between the hind legs and adding more bubbles somewhat spirally. The posterior end of the balloon is left more or less open. The purpose of this structure is to attract the female. When numerous males were flying up and down the road, it happened several times that a female was seen to approach them from some choke-

cherry blossoms near by. The males immediately gathered in her path, and she with little hesitation selected for a mate the one with the largest balloon, taking a position *upon his back*. After copulation had begun, the pair would settle down toward the ground, select a quiet spot, and the female would alight by placing her front legs across a horizontal grass blade, her head resting against the blade so as to brace the body in position. Here she would continue to hold the male beneath her for a little time, until the process was finished. The male, meanwhile, would be rolling the balloon about in a variety of positions, juggling with it, one might almost say. After the male and female parted company, the male immediately dropped the balloon upon the ground, and it was greedily seized by ants. No illustration could properly show the beauty of the balloon." (Aldrich and Turley, "A Balloon-making Fly," *American Naturalist*, October, 1899.)

"In many species of moths the males 'assemble' around the freshly emerged female, but no special advantage appears to attend on early arrival. The female sits apparently motionless, while the little crowd of suitors buzz around her for several minutes. Suddenly, and, as far as one can see, without any sign from the female, one of the males pairs with her and all the others immediately disappear. In these cases the males do not fight or struggle in any way, and as one watches the ceremony the wonder arises as to how the moment is determined, and why the pairing did not take place before. Proximity does not decide the point, for long beforehand the males often alight close to the female and brush against her with fluttering wings. I have watched the process exactly as I have described it in a common Northern *Noctua*, the antler moth (*Charax graminis*), and I have seen the same thing among beetles."¹ The example here quoted of courtship among moths illustrates how phenomena which are with difficulty explicable by the theory of sexual selection in its original form become at once intelligible when we realize the importance of tumescence in courtship.

Of the Argentine cow-bird (*Molothrus bonariensis*) Hudson says (*Argentine Ornithology*, vol. i, p. 73): "The song of the male, particularly when making love, is accompanied with gestures and actions somewhat like those of the domestic pigeon. He swells himself out, beating the ground with his wings, and uttering a series of deep internal notes, followed by others loud and clear; and occasionally, when uttering them, he suddenly takes wing and flies directly away from the female to a distance of fifty yards, and performs a wide circuit about her in the air, singing all the time. The homely object of his passion always appears utterly indifferent to this curious and pretty performance; yet she must

¹ E. B. Poulton, *The Colors of Animals*, 1890, p. 391. This author mentions that among some butterflies the females take the active part.

be even more impressionable than most female birds, since she continues scattering about her parasitical and often wasted eggs during four months in every year."

Of a tyrant-bird (*Pitangus Bolivianus*) Hudson writes (*Argentine Ornithology*, vol. i, p. 148): "Though the male and female are greatly attached, they do not go afield to hunt in company, but separate to meet again at intervals during the day. One of a couple (say, the female) returns to the trees where they are accustomed to meet, and after a time, becoming impatient or anxious at the delay of her consort, utters a very long, clear call-note. He is perhaps a quarter of a mile away, watching for a frog beside a pool, or beating over a thistle-bed, but he hears the note and presently responds with one of equal power. Then, perhaps, for half an hour, at intervals of half a minute, the birds answer each other, though the powerful call of the one must interfere with his hunting. At length he returns; then the two birds, perched close together, with their yellow bosoms almost touching, crests elevated, and beating the branch with their wings, scream their loudest notes in concert—a confused jubilant noise that rings through the whole plantation. Their joy at meeting is patent, and their action corresponds to the warm embrace of a loving human couple."

Of the red-breasted marsh-bird (*Leistes superciliaris*) Hudson (*Argentine Ornithology*, vol. i, p. 100) writes: "These birds are migratory, and appear everywhere in the eastern part of the Argentine country early in October, arriving singly, after which each male takes up a position in a field or open space abounding with coarse grass and herbage, where he spends most of his time perched on the summit of a tall stalk or weed, his glowing crimson bosom showing at a distance like some splendid flower above the herbage. At intervals of two or three minutes he soars vertically up to a height of twenty or twenty-five yards to utter his song, composed of a single long, powerful and rather musical note, ending with an attempt at a flourish, during which the bird flutters and turns about in the air; then, as if discouraged at his failure, he drops down, emitting harsh guttural chirps, to resume his stand. Meanwhile the female is invisible, keeping closely concealed under the long grass. But at length, attracted perhaps by the bright bosom and aerial music of the male, she occasionally exhibits herself for a few moments, starting up with a wild zigzag flight, and, darting this way and that, presently drops into the grass once more. The moment she appears above the grass the male gives chase, and they vanish from sight together."

The courting of the Argus pheasant, noted for the extreme beauty of the males' plumage, was observed by H. O. Forbes in Sumatra. It is the habit of this bird to make "a large circus, some ten or twelve feet in diameter, in the forest, which it clears of every leaf and twig and

branch, till the ground is perfectly swept and garnished. On the margin of this circus there is invariably a projecting branch or high-arched root, at a few feet elevation above the ground, on which the female bird takes its place, while in the ring the male—the male birds alone possess great decoration—shows off all its magnificence for the gratification and pleasure of his consort and to exalt himself in her eyes.” (H. O. Forbes, *A Naturalist's Wanderings*, 1885, p. 131.)

“All ostriches, adults as well as chicks, have a strange habit known as ‘waltzing.’ After running for a few hundred yards they will also stop, and, with raised wings, spin around rapidly for some time after until quite giddy, when a broken leg occasionally occurs. . . . Vicious cocks ‘roll’ when challenging to fight or when wooing the hen. The cock will suddenly bump down on to his knees (the ankle-joint), open his wings, and then swing them alternately backward and forward, as if on a pivot. . . . While rolling, every feather over the whole body is on end, and the plumes are open, like a large white fan. At such a time the bird sees very imperfectly, if at all; in fact, he seems so pre-occupied that, if pursued, one may often approach unnoticed. Just before rolling, a cock, especially if courting the hen, will often run slowly and daintily on the points of his toes, with neck slightly inflated, upright, and rigid, the tail half-drooped, and all his body-feathers fluffed up; the wings raised and expanded, the inside edges touching the sides of the neck for nearly the whole of its length, and the plumes showing separately, like an open fan. In no other attitude is the splendid beauty of his plumage displayed to such advantage.” (S. C. Cronwright Schreiner, “The Ostrich,” *Zoölogist*, March, 1897.)

As may be seen from the foregoing fairly typical examples, the phenomena of courtship are highly developed, and have been most carefully studied, in animals outside the mammal series. It may seem a long leap from birds to man, yet, as will be seen, the phenomena among primitive human peoples, if not, indeed, among many civilized peoples also, closely resemble those found among birds, though, unfortunately, they have not usually been so carefully studied.

In Australia, where dancing is carried to a high pitch of elaboration, its association with the sexual impulse is close and unmistakable. Thus, Mr. Samuel Gason (of whom it has been said that “no man living has been more among blacks or knows more of their ways”) remarks concerning a dance of the Dieyerie tribe: “This dance men and women only take part in, in regular form and position, keeping splendid time to the rattle of the beat of two boomerangs; some of the women keep time by clapping their hands between their thighs; promiscuous sexual intercourse follows after the dance; jealousy is forbidden.” Again, at the Mobierrie, or rat-harvest, “many weeks’ preparation before the dance comes off; no quarreling is allowed; promiscuous sexual intercourse

during the ceremony." The fact that jealousy is forbidden at these festivals clearly indicates that sexual intercourse is a recognized and probably essential element in the ceremonies. This is further emphasized by the fact that at other festivals open sexual intercourse is not allowed. Thus, at the Mindarie, or dance at a peace festival (when a number of tribes comes together), "there is great rejoicing at the coming festival, which is generally held at the full of the moon, and kept up all night. The men are artistically decorated with down and feathers, with all kinds of designs. The down and feathers are stuck on their bodies with blood freshly taken from their penis; they are also nicely painted with various colors; tufts of boughs are tied on their ankles to make a noise while dancing. Promiscuous sexual intercourse is carried on *secretly*; many quarrels occur at this time." (*Journal of the Anthropological Institute*, vol. xxiv, November, 1894, p. 174.)

Brough Smyth, after remarking that sexual intercourse is strictly prohibited among certain Australian tribes, stated that during corroborrees the wives of the chiefs were allowed to light small fires some two hundred feet away from the dances, to indicate their position, and that any young man might leave the dance, have coitus with one of these women, and then return to the dance. (Brough Smyth, *Aborigines of Victoria*, 1898, vol. ii, p. 319.)

In Australian dances sometimes men and women dance together, sometimes the men dance alone, sometimes the women. In one dance described by Eyre: "Women are the chief performers; their bodies are painted with white streaks, and their hair adorned with cockatoo feathers. They carry large sticks in their hands, and place themselves in a row in front, while the men with their spears stand in a row behind them. They then all commence their movements, but without intermingling, the males and females dancing by themselves. The women have occasionally another mode of dancing, by joining the hands together over the head, closing the feet, and bringing the knees into contact. The legs are then thrown outward from the knee, while the feet and hands are kept in their original position, and, being drawn quickly in again, a sharp sound is produced by the collision. This is also practiced alone by young girls or by several together for their own amusement. It is adopted also when a single woman is placed in front of a row of male dancers to excite their passions." (E. J. Eyre, *Journals of Expeditions into Central Australia*, vol. ii, p. 235.)

A charming Australian folk-tale concerning two sisters with wings, who disliked men, and their wooing by a man, clearly indicates, even among the Australians (whose love-making is commonly supposed to be somewhat brutal in character), the consciousness that it is by his beauty, charm, and skill in courtship that a man wins a woman. Unahanach, the lover, stole unperceived to the river where the girls were bathing and

at last showed himself carelessly sitting on a high tree. The girls were startled, but thought it would be safe to amuse themselves by looking at the intruder. "Young and with the most active figure, yet of a strength that defied the strongest emu, and even enabled him to resist an 'old man' kangaroo, he had no equal in the chase, and conscious power gave a dignity to his expression that at one glance calmed the fears of the two girls. His large brilliant eyes, shaded by a deep fringe of soft black eyelashes, gazed down upon them admiringly, and his rich black hair hung around his well-formed face, smooth and shining from the emu-oil with which it was abundantly covered." At last he persuaded them to talk and by and by induced them to call him husband. Then they went off with him, with no thought of flight in their hearts. ("Australian Folklore Stories," collected by W. Dunlop, *Journal of the Anthropological Institute*, new series, vol. i, 1898, p. 33.)

Among the western tribes of Torres Straits, "if a man danced well he found favor in the sight of the women, or, as the chief of Mabuiag put it: 'In England if a man has plenty of money women want to marry him; so here if a man dances well they want him too.'" (A. C. Haddon, "Western Tribes of Torres Straits," *Journal of the Anthropological Institute*, vol. xix, 1890, p. 394.)

Among the tribes inhabiting the mouth of the Wanigela River, New Guinea, "when a boy admires a girl, he will not look at her, speak to her, or go near her. He, however, shows his love by athletic bounds, posing, and pursuit, and by the spearing of imaginary enemies, etc., before her, to attract her attention. If the girl reciprocates his love she will employ a small girl to give to him an *ugauga gauna*, or love invitation, consisting of an areca-nut whose skin has been marked with different designs, significant of her wish to *ugauga*. After dark he is apprised of the place where the girl awaits him; repairing thither, he seats himself beside her as close as possible, and they mutually share in the consumption of the betel-nut." This constitutes betrothal; henceforth he is free to visit the girl's house and sleep there. Marriages usually take place at the most important festival of the year, the *kapa*, preparations for which are made during the three previous months, so that there may be a bountiful and unfailing supply of bananas. Much dancing takes place among the unmarried girls, who, also, are tattooed at this time over the whole of the front of the body, special attention being paid to the lower parts, as a girl who is not properly tattooed there possesses no attraction in the eyes of young men. Married women and widows and divorced women are not forbidden to take part in these dances, but it would be considered ridiculous for them to do so. (R. E. Guise, "On the Tribes of the Wanigela River," *Journal of the Anthropological Institute*, new series, vol. i, 1899, pp. 209, 214 *et seq.*)

In the island of Nias in the Malay Archipelago, Modigliani (mainly

on the excellent authority of Sundermann, the missionary) states, at a wedding "dancing and singing go on throughout the day. The women, two or three at a time, a little apart from the men, take part in the dancing, which is very well adapted to emphasize the curves of the flanks and the breasts, though at the same time the defects of their legs are exhibited in this series of rhythmic contortions which constitute a Nias dance. The most graceful movement they execute is a lascivious undulation of the flanks while the face and breast are slowly wound round by the *sarong* [tunic] held in the hands, and then again revealed. These movements are executed with jerks of the wrist and contortions of the flanks, not always graceful, but which excite the admiration of the spectators, even of the women, who form in groups to sing in chorus a compliment, more or less sincere, in which they say: 'They dance with the grace of birds when they fly. They dance as the hawk flies; it is lovely to see.' They sing and dance both at weddings and at other festivals." (Elio Modigliani, *Un Viaggio a Nias*, 1890, p. 549.)

In Sumatra Marsden states that chastity prevails more, perhaps, than among any other people: "But little apparent courtship precedes their marriages. Their manners do not admit of it, the *boojong* and *geddas* (youths of each sex) being carefully kept asunder and the latter seldom trusted from under the wings of their mothers. . . . The opportunities which the young people have of seeing and conversing with each other are at the *birnbangs*, or public festivals. On these occasions the young people meet together and dance and sing in company. The men, when determined in their regard, generally employ an old woman as their agent, by whom they make known their sentiments, and send presents to the female of their choice. The parents then interfere, and the preliminaries being settled, a *birnbang* takes place. The young women proceed in a body to the upper end of the *balli* (hall), where there is a part divided off for them by a curtain. They do not always make their appearance before dinner, that time, previous to a second or third meal, being appropriated to cock-fighting or other diversions peculiar to men. In the evening their other amusements take place, of which the dances are the principal. These are performed either singly or by two women, two men, or with both mixed. Their motions and attitudes are usually slow, approaching often to the lascivious. They bend forward as they dance, and usually carry a fan, which they close and strike smartly against their elbows at particular cadences. . . . The assembly seldom breaks up before daylight and these *birnbangs* are often continued for several days together. The young men frequent them in order to look out for wives, and the lasses of course set themselves off to the best advantage. They wear their best silken dresses, of their own weaving, as many ornaments of filigree as they possess, silver rings

upon their arms and legs, and ear-rings of a particular construction. Their hair is variously adorned with flowers, and perfumed with oil of benjamin. Civet is also in repute, but more used by the men. To render their skin fine, smooth, and soft they make use of a white cosmetic called *poopoor* [a mixture of ginger, patch-leaf, maize, sandal-wood, fairy-cotton, and mush-seed with a basis of fine rice].” (W. Marsden, *History of Sumatra*, 1783, p. 230.)

The Alfuras of Seram in the Moluccas, who have not yet been spoilt by foreign influences, are very fond of music and dancing. Their *maku* dances, which take place at night, have been described by Joest: “Great torches of dry bamboos and piles of burning resinous leaves light up the giant trees to their very summits and reveal in the distance the little huts which the Alfuras have built in the virgin forests, as well as the skulls of the slain. The women squat together by the fire, making a deafening noise with the gongs and the drums, while the young girls, richly adorned with pearls and fragrant flowers, await the beginning of the dance. Then appear the men and youths without weapons, but in full war-costume, the girdle freshly marked with the number of slain enemies. [Among the Alfuras it is the man who has the largest number of heads to show who has most chance of winning the object of his love.] They hold each other’s arms and form a circle which is not, however, completely closed. A song is started, and with small slow steps this ring of bodies, like a winding snake, moves sideways, backward, closes, opens again, the steps become heavier, the songs and drums louder, the girls enter the circle and with closed eyes grasp the girdle of their chosen youths, who clasp them by the hips and necks, the chain becomes longer and longer, the dance and song more ardent, until the dancers grow tired and disappear in the gloom of the forest.” (W. Joest, *Welt-Fahrten*, 1895, Bd. ii, p. 159.)

The women of the New Hebrides dance, or rather sway, to and fro in the midst of a circle formed by the men, with whom they do not directly mingle. They leap, show their genital parts to the men, and imitate the movements of coitus. Meanwhile the men unfasten the *manou* (penis-wrap) from their girdles with one hand, with the other imitating the action of seizing a woman, and, excited by the women, also go through a mock copulation. Sometimes, it is said, the dancers masturbate. This takes place amid plaintive songs, interrupted from time to time by loud cries and howls. (*Untrodden Fields of Anthropology*, by a French army-surgeon, 1898, vol. ii, p. 341.)

Among the hill tribes of the Central Indian Hills may be traced a desire to secure communion with the spirit of fertility embodied in vegetation. This appears, for instance, in a tree-dance, which is carried out on a date associated not only with the growth of the crops or with harvest, but also with the seasonal period for marriage and the

annual Saturnalia. (W. Crooke, "The Hill Tribes," *Journal of the Anthropological Institute*, new series, vol. i, 1899, p. 243.) The association of dancing with seasonal ritual festivals of a generative character—of which the above is a fairly typical instance—leads us to another aspect of these phenomena on which I have elsewhere touched in these *Studies* when discussing the "Phenomena of Periodicity."

The Tahitians, when first discovered by Europeans, appear to have been highly civilized on the sexual side and very licentious. Yet even at Tahiti, when visited by Cook, the strict primitive relationship between dancing and courtship still remained traceable. Cook found "a dance called Timorodee, which is performed by young girls, whenever eight or ten of them can be collected together, consisting of motions and gestures beyond imagination wanton, in the practice of which they are brought up from their earliest childhood, accompanied by words which, if it were possible, would more explicitly convey the same ideas. But the practice which is allowed to the virgin, is prohibited to the woman from the moment that she has put these hopeful lessons in practice and realized the symbols of the dance." He added, however, that, among the specially privileged class of the Areoi these limitations were not observed, for he had heard that this dance was sometimes performed by them as a preliminary to sexual intercourse. (Hawkesworth, *An Account of the Voyages*, etc., 1775, vol. ii, p. 54.)

Among the Marquesans at the marriage of a woman, even of high rank, she lies with her head at the bridegroom's knees and all the male guests come in single file, singing and dancing—those of lower class first and the great chiefs last—and have connection with the woman. There are often a very large number of guests and the bride is sometimes so exhausted at the end that she has to spend several days in bed. (Tautain, "Etude sur le Mariage chez les Polynésiens," *L'Anthropologie*, November-December, 1895, p. 642.) The interesting point for us here is that singing and dancing are still regarded as a preliminary to a sexual act. It has been noted that in sexual matters the Polynesians, when first discovered by Europeans, had largely gone beyond the primitive stage, and that this applies also to some of their dances. Thus the *hula-hula* dance, while primitive in origin, may probably be compared more to a civilized than to a primitive dance, since it has become divorced from real life. In the same way while the sexual pantomime dance of the Azimba girls of central Africa has a direct and recognized relationship to the demands of real life, the somewhat allied *danses du ventre* of the Hamitic peoples of northern Africa are merely an amusement, a play more or less based on the sexual instinct. At the same time it is most important to bear in mind that there is no rigid distinction between dances that are, and those that are not, primitive. As Haddon truly points out in a book containing valuable detailed

descriptions of dances, even among savages dances are so developed that it is difficult to trace their origin, and at Torres Straits, he remarks, "there are certainly play or secular dances, dances for pure amusement without any ulterior design." (A. C. Haddon, *Head-hunters*, p. 233.) When we remember that dancing had probably become highly developed long before man appeared on the earth, this difficulty in determining the precise origin of human dancing cannot cause surprise.

Among the Apinages of Brazil, the women stand in a row, almost motionless, while the men dance and leap in front of them, both men and women at the same time singing. (Buscalioni, "Reise zu den Apinages," *Zeitschrift für Ethnologie*, 1899, ht. 6, p. 650.)

Among the Gilas of New Mexico, "when a young man sees a girl whom he desires for a wife, he first endeavors to gain the good-will of the parents; this accomplished, he proceeds to serenade his lady-love, and will often sit for hours, day after day, near her home, playing on his flute. Should the girl not appear, it is a sign she rejects him; but if, on the other hand, she comes out to meet him, he knows that his suit is accepted, and he takes her to his home. No marriage ceremony is performed."¹ (H. H. Bancroft, *Native Races of the Pacific*, vol. i, p. 549.)

"Among the Minnetarees a singular night-dance is, it is said, sometimes held. During this amusement an opportunity is given to the squaws to select their favorites. A squaw, as she dances, will advance to a person with whom she is captivated, either for his personal attractions or for his renown in arms; she taps him on the shoulder and immediately runs out of the lodge and betakes herself to the bushes, followed by the favorite. But if it should happen that he has a particular preference for another from whom he expects the same favor, or if he is restrained by a vow, or is already satiated with indulgence, he politely declines her offer by placing his hand in her bosom, on which they return to the assembly and rejoin the dance." It is worthy of remark that in the language of the Omahas the word *watche* applies equally to the amusement of dancing and to sexual intercourse. (S. H. Long, *Expedition to the Rocky Mountains*, 1823, vol. i, p. 337.)

At a Kaffir marriage "singing and dancing last until midnight. Each party [the bride's and the bridegroom's] dances in front of the

¹It may be noted that the marriage ceremony itself is often of the nature of a courtship, a symbolic courtship, embodying a method of attaining tumescence. As Crawley, who has brought out this point, puts it, "Marriage-rites of union are essentially identical with love charms," and he refers in illustration to the custom of the Australian Arunta, among whom the man or woman by making music on the bull-roarer compels a person of the opposite sex to court him or her, the marriage being thus completed. (E. Crawley, *The Mystic Rose*, p. 318.)

other, but they do not mingle together. As the evening advances, the spirits and passions of all become greatly excited; and the power of song, the display of muscular action, and the gesticulations of the dancers and leapers are something extraordinary. The manner in which, at certain times, one man or woman, more excited than the rest, bounds from the ranks, leaps into the air, bounces forward and darts backward, beggars all description. These violent exercises usually close about midnight, when each party retires; generally, each man selects a paramour, and, indulging in sexual gratification, spends the remainder of the night." (W. C. Holden, *The Kaffir Race*, 1866, p. 192.)

At the initiation of Kaffir boys into manhood, as described by Holden, they were circumcised. "Cattle are then slaughtered by the parents, and the boys are plentifully supplied with flesh meat; a good deal of dancing also ensues at this stage of the proceedings. The *ukutshila* consists in attiring themselves with the leaves of the wild date in the most fantastic manner; thus attired they visit each of the kraals to which they belong in rotation, for the purpose of dancing. These dances are the most licentious which can be imagined. The women act a prominent part in them, and endeavor to excite the passions of the novices by performing all sorts of obscene gesticulations. As soon as the soreness occasioned by the act of circumcision is healed the boys are, as it were, let loose upon society, and exempted from nearly all the restraints of law; so that should they even steal and slaughter their neighbor's cattle they would not be punished; and they have the special privilege of seizing by force, if force be necessary, every unmarried woman they choose, for the purpose of gratifying their passions." Similar festivals take place at the initiation of girls. (W. C. Holden, *The Kaffir Race*, 1866, p. 185.)

The Rev. J. Macdonald has described the ceremonies and customs attending and following the initiation-rites of a young girl on her first menstruation among the Zulus between the Tugela and Delagoa Bay. At this time the girl is called an *intonjane*. A beast is killed as a thank-offering to the ancestral spirits, high revel is held for several days, and dancing and music take place every night till those engaged in it are all exhausted or daylight arrives. "After a few days and when dancing has been discontinued, young men and girls congregate in the outer apartment of the hut, and begin singing, clapping their hands, and making a grunting noise to show their joy. At night-fall most of the young girls who were the *intonjane's* attendants, leave for their own homes for the night, to return the following morning. Thereafter the young men and girls, who gathered into the hut in the afternoon separate into pairs and sleep together *in puris naturalibus*, for that is strictly ordained by custom. Sexual intercourse is not allowed, but what is known as *metsha* or *ukumetsha* is the sole purpose of the novel arrangement.

Ukumetsha may be defined as partial intercourse. Every man who sleeps thus with a girl has to send to the father of the intonjane an assegai; should he have formed an attachment for his partner of the night and wish to pay her his addresses, he sends two assegais." (Rev. J. Macdonald, "Manners, etc., of South African Tribes," *Journal of the Anthropological Institute*, vol. xx, November, 1890, p. 117.)

Goncourt reports the account given him by a French officer from Senegal of the dances of the women, "a dance which is a gentle oscillation of the body, with gradually increasing excitement, from time to time a woman darting forward from the group to stand in front of her lover, contorting herself as though in a passionate embrace, and, on passing her hand between her thighs, showing it covered with the moisture of amorous enjoyment." (*Journal*, vol. ix, p. 79.) The dance here referred to is probably the Bamboula dance of the Wolofs, a spring festival which has been described by Pierre Loti in his *Roman d'un Spahi*, and concerning which various details are furnished by a French army-surgeon, acquainted with Senegal, in his *Untrodden Fields of Anthropology*. The dance, as described by the latter, takes place at night during full moon, the dancers, male and female, beginning timidly, but, as the beat of the tam-tams and the encouraging cries of the spectators become louder, the dance becomes more furious. The native name of the dance is *anamalis fobil*, "the dance of the treading drake." "The dancer in his movements imitates the copulation of the great Indian duck. This drake has a member of a corkscrew shape, and a peculiar movement is required to introduce it into the duck. The woman tucks up her clothes and convulsively agitates the lower part of her body; she alternately shows her partner her vulva and hides it from him by a regular movement, backward and forward, of the body." (*Untrodden Fields of Anthropology*, Paris, 1898, vol. ii, p. 112.)

Among the Gurus of the Ivory Coast (Gulf of Guinea), Eysséric observes, dancing is usually carried on at night and more especially by the men, and on certain occasions women must not appear, for if they assisted at fetichistic dances "they would die." Under other circumstances men and women dance together with ardor, not forming couples but often *vis-à-vis*; their movements are lascivious. Even the dances following a funeral tend to become sexual in character. At the end of the rites attending the funeral of a chief's son the entire population began to dance with ever-growing ardor; there was nothing ritualistic or sad in these contortions, which took on the character of a lascivious dance. Men and women, boys and girls, young and old, sought to rival each other in suppleness, and the festival became joyous and general, as if in celebration of a marriage or a victory. (Eysséric, "La Côte d'Ivoire," *Nouvelles Archives des Missions Scientifiques*, tome ix, 1899, pp. 241-49.)

Mrs. French-Sheldon has described the marriage-rites she observed at Taveta in East Africa. "During this time the young people dance and carouse and make themselves generally merry and promiscuously drunk, carrying the excess of their dissipation to such an extent that they dance until they fall down in a species of epileptic fit." It is the privilege of the bridegroom's four groomsmen to enjoy the bride first, and she is then handed over to her legitimate husband. This people, both men and women, are "great dancers and merry-makers; the young fellows will collect in groups and dance as though in competition one with the other; one lad will dash out from the circle of his companions, rush into the middle of a circumscribed space, and scream out 'Wow, wow!' Another follows him and screams; then a third does the same. These men will dance with their knees almost rigid, jumping into the air until their excitement becomes very great and their energy almost spasmodic, leaving the ground frequently three feet as they spring into the air. At some of their festivals their dancing is carried to such an extent that I have seen a young fellow's muscles quiver from head to foot and his jaws tremble without any apparent ability on his part to control them, until, foaming at the mouth and with his eyes rolling, he falls in a paroxysm upon the ground, to be carried off by his companions." The writer adds significantly that this dancing "would seem to emanate from a species of voluptuousness." (Mrs. French-Sheldon, "Customs among the Natives of East Africa," *Journal of the Anthropological Institute*, vol. xxi, May, 1892, pp. 366-67.)

The dances of the Faroe Islanders have been described by Raymond Pilet ("Rapport sur une Mission en Islande et aux Iles Féroë," *Nouvelles Archives des Missions Scientifiques*, tome vii, 1897, p. 285). These dances, which are entirely decorous, include poetry, music, and much mimicry, especially of battle. They sometimes last for two consecutive days and nights. "The dance is simply a permitted and discrete method by which the young men may court the young girls. The islander enters the circle and places himself beside the girl to whom he desires to show his affection; if he meets with her approval she stays and continues to dance at his side; if not, she leaves the circle and appears later at another spot."

Pitre (*Usi, etc., del Popolo Siciliano*, vol. ii, p. 24, as quoted in Marro's *Pubertà*) states that in Sicily the youth who wishes to marry seeks to give some public proof of his valor and to show himself off. In Chiaramonte, in evidence of his virile force, he bears in procession the standard of some confraternity, a high and richly adorned standard which makes its staff bend to a semicircle, of such enormous weight that the bearer must walk in a painfully bent position, his head thrown back and his feet forward. On reaching the house of his betrothed he makes proof of his boldness and skill in wielding this extremely heavy standard

which at this moment seems a plaything in his hands, but may yet prove fatal to him through injury to the loins or other parts.

If, in the light of the previous discussion, we examine such facts as those here collected, we may easily trace throughout the perpetual operations of the same instinct. It is everywhere the instinctive object of the male, who is very rarely passive in the process of courtship, to assure by his activity in display, his energy or skill or beauty, both his own passion and the passion of the female. Throughout Nature sexual conjugation only takes place after much expenditure of energy.¹ We are deceived by what we see among highly-fed domesticated animals, and among the lazy classes of human society, whose sexual instincts are at once both unnaturally stimulated and unnaturally repressed, when we imagine that the instinct of detumescence is normally ever craving to be satisfied, and that throughout Nature it can always be set off at a touch whenever the stimulus is applied. So far from the instinct of tumescence naturally needing to be crushed, it needs, on the contrary, in either sex to be submitted to the most elaborate and prolonged processes in order to bring about those conditions which de-

¹ The more carefully animals are observed, the more often this is found to be the case, even with respect to species which possess no obvious and elaborate process for obtaining tumescence. See, for instance, the detailed and very instructive account—too long to quote here—given by E. Selous of the preliminaries to intercourse practiced by a pair of great crested grebes, while nest-building. Intercourse only took place with much difficulty, after many fruitless invitations, more usually given by the female. ("Observational Diary of the Habits of the Great Crested Grebe," *Zoölogist*, September, 1901.) It is exactly the same with savages. The observation of Foley (*Bulletin de la Société d'Anthropologie de Paris*, November 6, 1879) that in savages "sexual erethism is very difficult" is of great significance and certainly in accordance with the facts. Westermarck, after quoting a remark of Mariner's concerning the women of Tonga,—“it must not be supposed that these women are always easily won; the greatest attentions and the most fervent solicitations are sometimes requisite, even though there be no other lover in the way,”—adds that these words “hold true for a great many, not to say all, savage and barbarous races now existing.” (*Human Marriage*, p. 163.) The old notions, however, as to the sexual licentiousness of peoples living in natural conditions have scarcely yet disappeared. See Appendix A: “The Sexual Instinct of Savages.”

tumescence relieves. A state of tumescence is not normal and constant, and tumescence must be obtained before detumescence is possible.¹ The whole object of courtship, of the mutual approximation and caresses of two persons of the opposite sex, is to create the state of sexual tumescence.

It will be seen that the most usual method of attaining tumescence—a method found among the most various kinds of animals, from insects and birds to man—is some form of the dance. Among the Negritos of the Philippines dancing is described by A. B. Meyer as “jumping in a circle around a girl and stamping with the feet”; as we have seen, such a dance is, essentially, a form of courtship that is wide-spread among animals. Muscular movement, of which the dance is the highest and most complex expression, is undoubtedly a method of autointoxication of the very greatest potency. All energetic movement, indeed, tends to produce active congestion. In its influence on the brain violent exercise may thus result in a state of intoxication even resembling insanity. As Lagrange remarks, the visible effects of exercise—heightened color, bright eyes, resolute air and walk—are those of slight intoxication, and a girl who has waltzed for a quarter of an hour is in the same condition as if she had drunk champagne.² Groos regards the dance as, above all, an intoxicating play of movement, possessing, like other methods of intoxication,—and even apart from its relationship to combat and love,—the charm of being able to draw us out of our every-day life and lead us into a self-created dream-world.³ That the dance is not only a nar-

¹ In men a certain degree of tumescence is essential before coitus can be effected at all; in women, though tumescence is not essential to coitus, it is essential to orgasm and the accompanying physical and psychic relief. The preference which women often experience for prolonged coitus is not, as might possibly be imagined, due to sensuality, but has a profound physiological basis.

² See Lagrange's *Physiology of Bodily Exercise*, especially Chapter II. It is a significant fact that, as Sergi remarks (*Les Emotions*, p. 330), the physiological results of dancing are identical with the physiological results of pleasure.

³ Groos, *Spiele der Menschen*, p. 112. Zmigrodzki (*Die Mutter bei den Völkern des Arischen Stammes*, pp. 414 *et seq.*) has an interesting passage describing the dance—especially the Russian dance—in its orgiastic aspects.

cotic, but also a powerful stimulant we may clearly realize from the experiments which show that this effect is produced even by much less complex kinds of muscular movement. This has been clearly determined, for instance, by Féré, in the course of a long and elaborate series of experiments dealing with the various influences that modify work as measured by Mosso's ergograph. This investigator found that muscular movement is the most efficacious of all stimulants in increasing muscular power.¹ It is easy to trace the pleasurable effects of this combined narcotic and stimulant effect of motion in every-day life and it is unnecessary to enumerate its manifestations.²

Dancing is so powerful an agent on the organism, as Sergi truly remarks (*Les Emotions*, p. 288), because its excitation is general, because it touches every vital organ, the higher centres no longer dominating. Primitive dancing differs very widely from that civilized kind of dancing—finding its extreme type in the ballet—in which energy is concentrated into the muscles below the knee. In the finest kinds of primitive dancing all the limbs, the whole body, take part. For instance, "the Marquisan girls," as Herman Melville remarked in *Typee*, "dance all over, as it were; not only do their feet dance, but their arms, hands, fingers,—ay, their very eyes—seem to dance in their heads. In good sooth, they so sway their floating forms, arch their necks, toss aloft their naked arms, and glide, and swim, and whirl," etc.

¹ Féré, "L'Influence sur le Travail Volontaire d'un muscle de l'activité d'autres muscles," *Nouvelles Iconographie de la Salpêtrière*, 1901.

² "The sensation of motion," Kline remarks ("The Migratory Impulse," *American Journal of Psychology*, October, 1898, p. 62), "as yet but little studied from a pleasure-pain standpoint, is undoubtedly a pleasure-giving sensation. For Aristippus the end of life is pleasure, which he defines as gentle motion. Motherhood long ago discovered its virtue as furnished by the cradle. Galloping to town on the parental knee is a pleasing pastime in every nursery. The several varieties of swings, the hammock, see-saw, flying-jenny, merry-go-round, shooting the chutes, sailing, coasting, rowing, and skating, together with the fondness of children for rotating rapidly in one spot until dizzy, and for jumping from high places are all devices and sports for stimulating the sense of motion. In most of these modes of motion the body is passive or semipassive, save in such motions as skating and rotating on the feet. The passiveness of the body precludes any important contribution of stimuli from kinæsthetic sources. The stimuli are probably furnished, as Dr. Hall and others have suggested, by a redistribution of fluid pressure (due to the unusual motions and positions of the body) to the inner walls of the several vascular systems of the body."

If we turn to a very different people, we find this characteristic of primitive dancing admirably illustrated by the missionary, Holden, in the case of Kaffir dances. "So far as I have observed," he states, "the perfection of the art or science consists in their *being able to put every part of the body into motion at the same time*. And as they are naked, the bystander has a good opportunity of observing the whole process, which presents a remarkably odd and grotesque appearance,—the head, the trunk, the arms, the legs, the hands, the feet, bones, muscles, sinews, skin, scalp, and hair, each and all in motion at the same time, with feathers waving, tails of monkeys and wild beasts dangling, and shields beating, accompanied with whistling, shouting, and leaping. It would appear as though the whole frame was hung on springing wires or cords. Dances are held in high repute, being the natural expression of joyous emotion, or creating it when absent. There is, perhaps, no exercise in greater accordance with the sentiments or feelings of a barbarous people, or more fully calculated to gratify their wild and ungoverned passions." (W. C. Holden, *The Kaffir Race*, 1866, p. 274.)

Dancing, as the highest and most complex form of muscular movement, is the most potent method of obtaining the organic excitement muscular movement yields, and thus we understand how from the earliest zoölogical ages it has been brought to the service of the sexual instinct as a mode of attaining tumescence. Among savages this use of dancing works harmoniously with the various other uses which dancing possesses in primitive times and which cause it to occupy so large and vital a part in savage life that it may possibly even affect the organism to such an extent as to mold the bones; so that some authorities have associated platycnemia with dancing. As civilization advances, the other uses of dancing fall away, but it still remains a sexual stimulant. Burton, in his *Anatomy of Melancholy*, brings forward a number of quotations from old authors showing that dancing is an incitement to love.¹ In civilization it is not merely an incitement to love, but very often a substitute for the normal gratification of the sexual instinct, procuring something of the pleasure and relief of gratified love.

¹ *Anatomy of Melancholy*, Part III, Sect. II, Mem. II, Subs. IV. Burton also dilates (Mem. III, Subs. I) on the reverse fact that love is an incitement to dancing, "which still is, as it were, a necessary appendix to love matters."

This may be especially seen in young women, who will often expend a prodigious amount of energy in dancing, thus procuring, not fatigue, but happiness and relief.¹ It is significant that, after sexual relations have begun, girls generally lose much of their ardor in dancing. Even our modern dances, it is worthy of note, are often of sexual origin; thus, the most typical of all, the waltz, was originally (as Schaller, quoted by Groos, states) the close of a complicated dance which "represented the romance of love, the seeking and the fleeing, the playful sulking and shunning, and finally the jubilation of the wedding."²

Not only is movement itself a source of tumescence, but even the spectacle of movement tends to produce the same effect. The pleasure of witnessing movement, as represented by its stimulating effect on the muscular system,—for states of well-being are accompanied by an increase of power,—has been found susceptible of exact measurement by Féré. He has shown that to watch a colored disk when in motion produced stronger muscular contractions, as measured by the dynamometer, than to watch the same disk when motionless. Even in the absence of color a similar influence of movement was noted, and watching a modified metronome produced a greater increase of work with the ergograph than when working to the rhythm of the metronome without watching it.³ This psycho-

¹ Marro (*Pubertà*, pp. 367 *et seq.*) has some observations on this point.

² It is scarcely necessary to remark that a primitive dance, even when associated with courtship, is not necessarily a sexual pantomime; as Wallaschek, in his comprehensive survey of primitive dances, observes, it is more usually an animal pantomime, but none the less connected with the sexual instinct, separation of the sexes, also, being no proof to the contrary. (Wallaschek, *Primitive Music*, pp. 211-13.) Mrs. Lilly Grove, in a chapter surveying "The Dances of Savages," would seem to incline to a similar conclusion regarding the frequent relation to courtship. "It is probable that he who dances best," she remarks, "is also he who hunts and fights best. What is certain is that many marriages are arranged in the dance-gatherings." (L. Grove, *Dancing*, p. 87.) Grosse (*Anfänge der Kunst*, English translation, p. 228) had pointed out that the best dancer would be the best fighter and hunter, and that sexual selection and natural selection would thus work in harmony.

³ Féré, "Le plaisir de la vue du Mouvement," *Comptes Rendus de la Société de Biologie*, November 2, 1901.

logical fact has been independently discovered by advertisers, who seek to impress the value of their wares on the public by the device of announcing them by moving colored lights. The pleasure given by the ballet largely depends on the same fact. Not only is dancing an excitation, but the spectacle of dancing is itself exciting, and even among savages dances have a public which becomes almost as passionately excited as the dancers themselves.¹ It is in virtue of this effect of dancing and similar movements that we so frequently find, both among the lower animals and savage man, that to obtain tumescence in both sexes, it is sufficient for one sex alone, usually the male, to take the active part. This point attracted the attention of Kulischer many years ago, and he showed how the dances of the men, among savages, excite the women, who watch them intently though unobtrusively, and are thus influenced in choosing their lovers. He was probably the first to insist that in man sexual selection has taken place mainly through the agency of dances, games, and festivals.²

It is now clear, therefore, why the evacuation theory of the sexual impulse must necessarily be partial and inadequate. It leaves out of account the whole of the phenomena connected with tumescence, and those phenomena constitute the most prolonged, the most important, the most significant stage of the sexual process. It is during tumescence that the whole psychology of the sexual impulse is built up; it is as an incident arising during tumescence and influencing its course that we must probably regard nearly every sexual aberration. It is with the second stage of the sexual process, when the instinct of detumescence arises, that the analogy of evacuation can alone be called in. Even here, that analogy, though real, is not complete, the nervous element involved in detumescence being out of all proportion to the extent of the evacuation.

¹ Groos repeatedly emphasizes the significance of this fact (*Spiele der Menschen*, pp. 81-9, 460 *et seq.*); Grosse (*Anfänge der Kunst*, p. 215) had previously made some remarks on this point.

² M. Kulischer, "Die Geschlechtliche Zuchtwahl bei den Menschen in der Urzeit," *Zeitschrift für Ethnologie*, 1876, pp. 140 *et seq.*

The typical act of evacuation, however, is a nervous process, and when we bear this in mind we may see whatever truth the evacuation theory possesses. Beaunis classes the sexual impulse with the "needs of activity," but under this head he coordinates it with the "need of urination." That is to say, that both alike are nervous explosions. There appears, indeed, to be a special and intimate connection between the explosion of sexual detumescence and the explosive energy of the bladder; so that they may reinforce each other and to a limited extent act vicariously in relieving each other's tension. It is noteworthy that nocturnal and diurnal incontinence of urine, as well as "stammering" of the bladder, are all specially liable to begin or to cease at puberty. In men and even infants, distension of the bladder favors tumescence by producing venous congestion, though at the same time it acts as a physical hindrance to sexual detumescence¹; in women—probably not from pressure alone, but from reflex nervous action—a full bladder increases both sexual excitement and pleasure, and I have been informed by several women that they have independently discovered this fact for themselves and acted in accordance with it. Conversely sexual excitement increases the explosive force of the bladder, the desire to urinate is aroused, and in women the sexual orgasm, when very acute and occurring with a full bladder, is not infrequently accompanied, alike in savage and civilized life, by an involuntary and sometimes full and forcible expulsion of urine.² The desire to urinate may possibly be, as has been said, the normal accompaniment of sexual excitement in women (just as it is said to be in mares; so that the Arabs judge that the mare is ready for the stallion when she urinates immediately on hearing him neigh). The association may even

¹ Guyon, *Leçons Cliniques sur les Maladies des Voies Urinaires*, third edition, 1896, vol. ii, p. 397.

² See, e.g., Féré, *L'Instinct Sexuel*, pp. 222-23: Brantôme was probably the first writer in modern times who referred to this phenomenon. Kubary states that in Ponape (Western Carolines) the men are accustomed to titillate the vulva of their women with the tongue until the excitement is so intense that involuntary emission of urine takes place; this is regarded as the proper moment for intercourse.

form the basis of sexual obsessions.¹ I have elsewhere shown that of all the influences which increase the expulsive force of the bladder, sexual excitement is the most powerful. It may also have a reverse influence and inhibit contraction of the bladder, sometimes in association with shyness, but also independently of shyness. There is also reason to suppose that the nervous energy expended in an explosion of the tension of the sexual organs may sometimes relieve the bladder; it is well recognized that a full bladder is a factor in producing sexual emissions during sleep, the explosive energy of the bladder being inhibited and passing over into the sexual sphere. Conversely it appears that explosion of the bladder relieves sexual tension. An explosion of the nervous centres connected with the contraction of the bladder will relieve nervous tension generally; there are forms of epilepsy in which the act of urination constitutes the climax, and Gowers, in dealing with minor epilepsy, emphasizes the frequency of micturition, which "may occur with spasmodic energy when there is only the slightest general stiffness," especially in women, adding the significant remark that it "sometimes seems to relieve the cerebral tension."²

If micturition may thus relieve nervous tension generally, it is not surprising that it should relieve the tension of the centres with which it is most intimately connected. Sérieux records the case of a girl of 12, possessed by an impulse to

¹ Thus Pitres and Régis (*Transactions of the International Medical Congress, Moscow*, vol. iv, p. 19) record the case of a young girl whose life was for some years tormented by a groundless fear of experiencing an irresistible desire to urinate. This obsession arose from once seeing at a theatre a man whom she liked, and being overcome by sexual feeling accompanied by so strong a desire to urinate that she had to leave the theatre. Morbid obsessions of modesty involving the urinary sphere and appearing at puberty are evidently based on transformed sexual emotion. Such a case has been recorded by Marandon de Montyel (*Archives de Neurologie*, vol. xii, 1901, p. 36); this lady, who was of somewhat neuro-pathic temperament, from puberty onward, in order to be able to urinate found it necessary not only to be absolutely alone, but to feel assured that no one even knew what was taking place.

² Sir W. Gowers, "Minor Epilepsy," *British Medical Journal*, January 6, 1900; see also H. Ellis, art. "Urinary Bladder, Influence of the Mind on the," in Tuke's *Dictionary of Psychological Medicine*.

masturbation which she was unable to control, although anxious to conquer it, who only found relief in the act of urination; this soothed her and to some extent satisfied the sexual excitement; when the impulse to masturbate was restrained the impulse to urinate became imperative; she would rise four or five times in the night for this purpose, and even urinate in bed or in her clothes to obtain the desired sexual relief.¹ I am acquainted with a lady who had a similar, but less intense, experience during childhood. This mutual interaction is easily comprehensible when we recall the very close nervous connection which exists between the mechanisms of the sexual organs and the bladder.

Nor are such relationships found to be confined to these two centres; in a lesser degree the more remote explosive centres are also affected; all motor influences may spread to related muscles; the convulsion of laughter, for instance, seems to be often in relation with the sexual centre, and Groos has suggested that the laughter which, especially in the sexually minded, often follows allusions to the genital sphere is merely an effort to dispel nascent sexual excitement by liberating an explosion of nervous energy in another direction.² Nervous discharges tend to spread, or to act vicariously, because the

¹ Sérieux, *Recherches Cliniques sur les Anomalies de l'Instinct Sexuel*, p. 22.

² It is a familiar fact that, in women, occasionally, a violent explosion of laughter may be propagated to the bladder-centre and produce urination. "She laughed till she nearly wetted the floor," I have heard a young woman in the country say, evidently using without thought a familiar locution. Professor Bechterew has recorded the case of a young married lady who, from childhood, wherever she might be—in friends' houses, in the street, in her own drawing-room—had always experienced an involuntary and forcible emission of urine, which could not be stopped or controlled, whenever she laughed; the bladder was quite sound and no muscular effort produced the same result. (W. Bechterew, *Neurologisches Centralblatt*, 1899.) In women these relationships are most easily observed, partly because in them the explosive centres are more easily discharged, and partly, it is probable, so far as the bladder is concerned, because, although after death the resistance to the emission of urine is notably less in women, during life about the same amount of force is necessary in both sexes; so that a greater amount of energy flows to the bladder in women, and any nervous storm or disturbance is thus specially apt to affect the bladder.

motor centres are more or less connected.¹ Of all the physiological motor explosions, the sexual orgasm, or detumescence, is the most massive, powerful, and overwhelming. So volcanic is it that to the ancient Greek philosophers it seemed to be a minor kind of epilepsy. The relief of detumescence is not merely the relief of an evacuation; it is the discharge, by the most powerful apparatus for nervous explosion in the body, of the energy accumulated and stored up in the slow process of tumescence; and that discharge reverberates through all the nervous centres in the organism.

"The sophist of Abdera said that coitus is a slight fit of epilepsy, judging it to be an incurable disease." (Clement of Alexandria, *Pedagogus*, Bk. II, Chapter X.) And Cælius Aurelianus, one of the chief physicians of antiquity, said that "coitus is a brief epilepsy." Féré has pointed out that both these forms of nervous storm are sometimes accompanied by similar phenomena, by subjective sensations of sight or smell, for example; and that the two kinds of discharge may even be combined. (Féré, *Les Epileptiques*, pp. 283-84; also "Exces Vénériens et Epilepsie," *Comptes Rendus de la Société de Biologie*, April 3, 1897, and the same author's *Instinct Sexuel*, pp. 209, 221; and his "Priapisme Epileptique," *La Médecine Moderne*, February 4, 1899.) The epileptic convulsion in some cases involves the sexual mechanism, and it is noteworthy that epilepsy tends to appear at puberty. In modern times even so great a physician as Boerhaave said that coitus is a "true epilepsy," and more recently Roubaud, Hammond, and Kowalevsky have emphasized the resemblance between coitus and epilepsy, though without identifying the two states. Some authorities have considered that coitus is a cause of epilepsy, but this is denied by Christian, Strümpell, and Löwenfeld. (Löwenfeld, *Sexualleben und Nervenleiden*, 1899, p. 68.) Féré has recorded the case of a youth in whom the adoption of the

¹ "Every pain," remarks Marie de Manacéine, "produces a number of movements which are apparently useless: we cry out, we groan, we move our limbs, we throw ourselves from one side to the other, and at bottom all these movements are logical because by interrupting and breaking our attention they render us less sensitive to the pain. In the days before chloroform, skillful surgeons requested their patients to cry out during the operation, as we are told by Gratiolet, who could not explain so strange a fact, for in his time the antagonism of movements and attention was not recognized." (Marie de Manacéine, *Archives Italiennes de Biologie*, 1894, p. 250.) This antagonism of attention by movement is but another way of expressing the vicarious relationship of motor discharges.

practice of masturbation, several times a day, was followed by epileptic attacks which ceased when masturbation was abandoned. (Féré, *Comptes Rendus de la Société de Biologie*, April 3, 1897.)

It seems unprofitable at present to attempt any more fundamental analysis of the sexual impulse. Beaunis, in the work already quoted, vaguely suggests that we ought possibly to connect the sexual excitation which leads the male to seek the female with chemical action, either exercised directly on the protoplasm of the organism or indirectly by the intermediary of the nervous system, and especially by smell in the higher animals. Clevenger, Spitzka, Kiernan, and others have also regarded the sexual impulse as protoplasmic hunger, tracing it back to the presexual times when one protozoal form absorbed another. In the same way Joanny Roux, insisting that the sexual need is a need of the whole organism, and that "we love with the whole of our body," compares the sexual instinct to hunger, and distinguishes between "sexual hunger" affecting the whole system and "sexual appetite" as a more localized desire; he concludes that the sexual need is an aspect of the nutritive need.¹ Useful as these views are as a protest against too crude and narrow a conception of the part played by the sexual impulse, they carry us into a speculative region where proof is difficult.

We are now, however, at all events, in a better position to define the contents of the sexual impulse. We see that there are certainly, as Moll has indicated, two constituents in that impulse; but, instead of being unrelated, or only distantly related, we see that they are really so intimately connected as to form two distinct stages in the same process: a first stage in which—usually under the parallel influence of internal and external stimuli—images, desires, and ideals grow up within the mind, while the organism generally is charged with energy and the sexual apparatus congested with blood; and a second stage in which the sexual apparatus is discharged amid profound sexual excitement, followed by deep organic relief. By

¹ Joanny Roux, *Psychologie de l'Instinct Sexuel*, 1899, pp. 22-33.

the first process is constituted the tension which the second process relieves. It seems best to call the first impulse the *process of tumescence*; the second the *process of detumescence*.¹ The first, taking on usually a more active form in the male, has the double object of bringing the male himself into the condition in which discharge becomes imperative, and at the same time arousing in the female a similar ardent state of emotional excitement and sexual turgescence. The second process has the object, directly, of discharging the tension thus produced and, indirectly, of effecting the act by which the race is propagated.

It seems to me that this is at present the most satisfactory way in which we can attempt to define the sexual impulse.

¹ If there is any objection to these terms it is chiefly because they have reference to vascular congestion rather than to the underlying nervous charging and discharging, which is equally fundamental, and in man more prominent than the vascular phenomena.

LOVE AND PAIN.

I.

The Chief Key to the Relationship between Love and Pain to be Found in Animal Courtship—Courtship a Source of Combativity and of Cruelty—Human Play in the Light of Animal Courtship—The Frequency of Crimes Against the Person in Adolescence—Marriage by Capture and its Psychological Basis—Man's Pleasure in Exerting Force and Woman's Pleasure in Experiencing it—Resemblance of Love to Pain even in Outward Expression—The Love-bite—In what Sense Pain may be Pleasurable—The Natural Contradiction in the Emotional Attitude of Women Toward Men—Relative Insensibility to Pain of the Organic Sexual Sphere in Women—The Significance of the Use of the Ampallang and Similar Appliances in Coitus—The Sexual Subjection of Women to Men in Part Explainable as the Necessary Condition for Sexual Pleasure.

THE relation of love to pain is one of the most difficult problems, and yet one of the most fundamental, in the whole range of sexual psychology. Why is it that love inflicts, and even seeks to inflict, pain? Why is it that love suffers pain, and even seeks to suffer it? In answering that question, it seems to me, we have to take an apparently circuitous route, sometimes going beyond the ostensible limits of sex altogether; but if we can succeed in answering it we shall have come very near one of the great mysteries of love. At the same time we shall have made clear the normal basis on which rest the extreme aberrations of love.

The chief key to the relationship of love to pain is to be found by returning to the consideration of the essential phenomena of courtship in the animal world generally. Courtship is a play, a game; even its combats are often, to a large extent, mock-combats; but the process behind it is one of terrible earnestness, and the play may at any moment become deadly. Courtship tends to involve a mock-combat between

males for the possession of the female which may at any time become a real combat; it is a pursuit of the female by the male which may at any time become a kind of persecution; so that, as Colin Scott remarks, "Courting may be looked upon as a refined and delicate form of combat." The note of courtship, more especially among mammals, is very easily forced, and as soon as we force it we reach pain. The intimate and inevitable association in the animal world of combat—of the fighting and hunting impulses—with the process of courtship alone suffices to bring love into close connection with pain.

Among mammals the male wins the female very largely by the display of force. The infliction of pain must inevitably be a frequent indirect result of the exertion of power. It is even more than this; the infliction of pain by the male on the female may itself be a gratification of the impulse to exert force. This tendency has always to be held in check, for it is of the essence of courtship that the male should win the female, and she can only be won by the promise of pleasure. The tendency of the male to inflict pain must be restrained, so far as the female is concerned, by the consideration of what is pleasing to her. Yet, the more carefully we study the essential elements of courtship, the clearer it becomes that, playful as these manifestations may seem on the surface, in every direction they are verging on pain. It is so among animals generally; it is so in man among savages.

At the outset, then, the impulse to inflict pain is brought into courtship, and at the same time rendered a pleasurable idea to the female, because with primitive man, as well as among his immediate ancestors, the victor in love has been the bravest and strongest rather than the most beautiful or the most skillful. Until he can fight he is not reckoned a man and he cannot hope to win a woman. Among the African Masai a man is not supposed to marry until he has blooded his spear, and in a very different part of the world, among the Dyaks of Borneo, there can be little doubt that the chief incentive to head-hunting is the desire to please the woman, the possession of a head decapitated by himself being an excellent way of

winning a maiden's favor.¹ Such instances are too well known to need multiplication here, and they survive in civilization, for, even among ourselves, although courtship is now chiefly ruled by quite other considerations, most women are in some degree emotionally affected by strength and courage. But the direct result of this is that a group of phenomena with which cruelty and the infliction of pain must inevitably be more or less allied is brought within the sphere of courtship and rendered agreeable to women. Here, indeed, we have the source of that love of cruelty which some have found so marked in women. This is a phase of courtship which helps us to understand how it is that, as we shall see, the idea of pain, having become associated with sexual emotion, may be pleasurable to women.

Thus, in order to understand the connection between love and pain, we have once more to return to the consideration, under a somewhat new aspect, of the fundamental elements in the sexual impulse. In discussing the "Evolution of Modesty" we found that the primary part of the female in courtship is the playful, yet serious, assumption of the rôle of a hunted animal who lures on the pursuer, not with the object of escaping, but with the object of being finally caught. In considering the "Analysis of the Sexual Impulse" we found that the primary part of the male in courtship is by the display of his energy and skill to capture the female or to arouse in her an emotional condition which leads her to surrender herself to him, this process itself at the same time heightening his own excitement. In the playing of these two different parts is attained in both male and female that charging of nervous energy, that degree of vascular tumescence necessary for adequate discharge and detumescence in an explosion by which sperm-cells and germ-cells are brought together for the propagation of the race. We are now concerned with the necessary interplay of the differing male and female rôles in courtship, and with their accidental emotional by-products. Both

¹ Cf. A. C. Haddon, *Head Hunters*, p. 107.

male and female are instinctively seeking the same end of sexual union at the moment of highest excitement. There cannot, therefore, be real conflict.¹ But there is the semblance of a conflict, an apparent clash of aim, an appearance of cruelty. Moreover,—and this is a significant moment in the process from our present point of view,—when there are rivals for the possession of one female there is always a possibility of actual combat, so tending to introduce an element of real violence, of undisguised cruelty, which the male inflicts on his rival and which the female views with satisfaction and delight in the prowess of the successful claimant. Here we are brought close to the zoölogical root of the connection between love and pain.²

In his admirable work on play in man Groos has fully discussed the plays of combat (*Kampfspiele*), which begin to develop even in childhood and assume full activity during adolescence; and he points out that, while the impulse to such play certainly has a wider biological significance, it still possesses a relationship to the sexual life and to the rivalries of animals in courtship which must not be forgotten.³

¹ Marro considers that there may be transference of emotion,—the impulse of violence generated in the male by his rivals being turned against his partner,—according to a tendency noted by Sully and illustrated by Ribot in his *Psychology of the Emotions*, Part I, Chapter XII.

² Several writers have found in the facts of primitive animal courtship the explanation of the connection between love and pain. Thus, Krafft-Ebing (*Psychopathia Sexualis*, English translation of tenth German edition, p. 80) briefly notes that outbreaks of sadism are possibly atavistic. Marro (*La Pubertà*, 1898, pp. 219 *et seq.*) has some suggestive pages on this subject. It would appear that this explanation was vaguely outlined by Jäger. Laserre, in a Bordeaux thesis mentioned by Féré, has argued in the same sense. Féré (*L'Instinct Sexuel*, p. 134), on grounds that are scarcely sufficient, regards this explanation as merely a superficial analogy.

³ Schäfer (*Jahrbücher für Psychologie*, Bd. ii, p. 128, and quoted by Krafft-Ebing in *Psychopathia Sexualis*), in connection with a case in which sexual excitement was produced by the sight of battles or of paintings of them, remarks: "The pleasure of battle and murder is so predominantly an attribute of the male sex throughout the animal kingdom that there can be no question about the close connection between this side of the masculine character and male sexuality. I believe that I can show by observation that in men who are absolutely normal, mentally and physically, the first indefinite and incomprehensible precursors of sexual excitement may be induced by reading exciting scenes of chase and war. These give rise to unconscious longings for a kind

Nor is it only in play that the connection between love and combativity may still be traced. With the epoch of the first sexual relationships, Marro points out, awakes the instinct of cruelty, which prompts the youth to acts which are sometimes in absolute contrast to his previous conduct, and lead him to be careless of the lives of others as well as of his own life. Marro presents a diagram showing how crimes against the person in Italy rise rapidly from the age of 16 to 20 and reach a climax between 21 and 25.¹

In the process of what is commonly termed "marriage by capture" we have a method of courtship which closely resembles the most typical form of animal courtship, and is yet found in all but the highest and most artificial stages of human society. It may not be true that, as MacLennan and others have argued, almost every race of man has passed through an actual stage of marriage by capture, but the phenomena in question have certainly been extremely wide-spread and exist in popular custom even among the highest races to-day. George Sand has presented a charming picture of such a custom, existing in France, in her *Mare au Diable*. Farther away, among the Kirghiz, the young woman is pursued by all her lovers, but she is armed with a formidable whip, which she does not hesitate to use if overtaken by a lover to whom she is not favorable. Among the Malays, according to early travelers, courtship is carried on in the water in canoes with double-bladed paddles; or, if no water is near, the damsel, stripped naked of

of satisfaction in warlike games (wrestling, etc.) which express the fundamental sexual impulse to close and complete contact with a companion, with a secondary more or less clearly defined thought of conquest." Groos (*Spiele der Menschen*, 1899, p. 232) also thinks there is more or less truth in this suggestion of a subconscious sexual element in the playful wrestling combats of boys. I have been told of normal men who feel a conscious pleasure of this kind when lifted in games, as may happen, for instance, in foot-ball. It may be added that in some parts of the world the suitor has to throw the girl in a wrestling-bout in order to secure her hand.

¹ Marro, *La Pubertà*, 1898, p. 223. In Paris Garnier ("La Criminalité Juvenile," *Compte Rendu Congrès Internationale d'Anthropologie Criminelle*, Amsterdam, 1901, p. 296) found that crimes of blood are six times more frequent in adolescents (aged 16 to 20) than in adults.

all but a waist-band, is given a certain start and runs off on foot followed by her lover. A recent careful investigator in Malacca¹ reports that this is only a sport, and not a rite, but its significance still remains.

Even if we regard "marriage by capture" as simply a primitive human institution stimulated by tribal exigencies and early social conditions, yet, when we recall its wide-spread and persistent character, its close resemblance to the most general method of courtship among animals, and the emotional tendencies which still persist even in the most civilized men and women, we have to recognize that we are in presence of a real psychological impulse which cannot fail in its exercise to introduce some element of pain into love.

There are, however, two fundamentally different theories concerning "marriage by capture." According to the first, that of MacLennan, which, until recently, has been very widely accepted, and to which Professor Tylor has given the weight of his authority, there has really been in primitive society a recognized stage in which marriages were effected by the capture of the wife. Such a state of things MacLennan regarded as once world-wide. There can be no doubt that women very frequently have been captured in this way among primitive peoples. Nor, indeed, has the custom been confined to savages. In Europe we find that even to comparatively recent times the abduction of women was not only very common, but was often more or less recognized. In England it was not until Henry VII's time that the violent seizure of a woman was made a criminal offense, and even then the statute was limited to women possessed of lands and goods. A man might still carry off a girl provided she was not an heiress; but even the abduction of heiresses continued to be common, and in Ireland remained so until the end of the eighteenth century. But it is not so clear that such raids and abductions, even when not of a genuinely hostile character, have ever been a recognized and constant method of

¹ Hrolf Vaughan Stevens, *Zeitschrift für Ethnologie*, 1896, ht. 4, p. 176.

marriage, nor is it clear that the vast body of facts which have been explained as survivals of such an institution cannot be otherwise explained.

Herbert Spencer suggested a psychological explanation of the apparent prevalence of marriage by capture based on the supposition that, capturing a wife being a proof of bravery, such a method of obtaining a wife would be practiced by the strongest men and be admired, while, on the other hand, he considered that "female coyness" was "an important factor" in constituting the more formal kinds of marriage by capture ceremonial.¹ Westermarck, while accepting true marriage by capture, considers that Spencer's statement "can scarcely be disproved."² In his valuable study of certain aspects of primitive marriage Mr. Crawley has further developed this explanation. He regards the fundamental fact here to be the modesty of women, which has to be neutralized, and this is done by "a ceremonial use of force, which is half real and half make-believe." Thus the manifestations are not survivals, but "arising in a natural way from normal human feelings. It is not the tribe from which the bride is abducted, nor, primarily, her family and kindred, but her *sex*"; and her "sexual characters of timidity, bashfulness, and passivity are sympathetically overcome by make-believe representations of male characteristic actions."³

It is not necessary for the present purpose that either of these two opposing theories concerning the origin of the customs and feelings we are here concerned with should be definitely rejected. Whichever theory is adopted, the fundamental psychic element which here alone concerns us still exists intact. It may be pointed out, however, that we probably have

¹ Herbert Spencer, *Principles of Sociology*, 1876, vol. i, p. 651.

² Westermarck, *Human Marriage*, p. 388. Grosse is of the same opinion; he considers also that the mock-capture is often an imitation, due to admiration, of real capture; he does not believe that the latter has ever been a form of marriage recognized by custom and law, but only "an occasional and punishable act of violence." (*Die Formen der Familie*, pp. 105-7.) This position is too extreme.

³ Ernest Crawley, *The Mystic Rose*, 1902, pp. 350 *et seq.*

to accept two groups of such phenomena: one, seldom or never existing as the sole form of marriage, in which the capture is real; and another in which the "capture" is more or less ceremonial or playful. The two groups co-exist among the Turcomans, as described by Vámbéry, who are constantly capturing and enslaving the Persians of both sexes, and, side by side with this, have a marriage ceremonial of mock-capture of entirely playful character. At the same time the two groups sometimes overlap, as is indicated by cases in which, while the "capture" appears to be ceremonial, the girl is still allowed to escape altogether if she wishes. The difficulty of disentangling the two groups is shown by the fact that so careful an investigator as Westermarck cites cases of real capture and mock-capture together without attempting to distinguish between them. From our present point of view it is quite unnecessary to attempt such a distinction. Whether the capture is simulated or real, the man is still playing the masculine and aggressive part proper to the male; the woman is still playing the feminine and defensive part proper to the female. The universal prevalence of these phenomena is due to the fact that manifestations of this kind, real or pretended, afford each sex the very best opportunity for playing its proper part in courtship, and so, even when the force is real, must always gratify a profound instinct.

It is not necessary to quote examples of marriage by capture from the numerous and easily accessible books on the evolution of marriage. (Sir A. B. Ellis, adopting MacLennan's standpoint, presented a concise statement of the facts in an article on "Survivals from Marriage by Capture," *Popular Science Monthly*, 1891, p. 207.) It may, however, be worth while to bring together from scattered sources a few of the facts concerning the phenomena in this group and their accompanying emotional state, more especially as they bear on the association of love with force, inflicted or suffered.

In New Caledonia, Foley remarks, the successful coquette goes off with her lover into the bush. "It usually happens that, when she is successful, she returns from her expedition, tumbled, beaten, scratched, even bitten on the nape and shoulders, her wounds thus bearing witness to the quadrupedal attitude she has assumed amid the foliage." (Foley, *Bulletin de la Société d'Anthropologie*, Paris, November 6, 1879.)

"The New Zealand method of courtship and matrimony is a most extraordinary one. A man sees a woman whom he fancies he should like for a wife; he asks the consent of her father, or, if an orphan, of her nearest relative, which, if he obtain, he carries his intended off by force, she resisting with all her strength, and, as the New Zealand girls are generally fairly robust, sometimes a dreadful struggle takes place; both are soon stripped to the skin and it is sometimes the work of hours to remove the fair prize a hundred yards. It sometimes happens that she secures her retreat into her father's house, and the lover loses all chance of ever obtaining her." (A. Earle, *Narratives of Residence in New Zealand*, 1832, p. 244.)

Among the Eskimo (probably near Smith Sound) "there is no marriage ceremony further than that the boy is required to carry off his bride by main force, for even among these blubber-eating people the woman only saves her modesty by a show of resistance, although she knows years beforehand that her destiny is sealed and that she is to become the wife of the man from whose embraces, when the nuptial day comes, she is obliged by the inexorable law of public opinion to free herself, if possible, by kicking and screaming with might and main until she is safely landed in the hut of her future lord, when she gives up the combat very cheerfully and takes possession of her new abode. The betrothal often takes place at a very early period of life and at very dissimilar ages." Marriage only takes place when the lover has killed his first seal; this is the test of manhood and maturity. (J. J. Hayes, *Open Polar Sea*, 1867, p. 432.)

Marriage by "capture" is common in war and raiding in central Africa. "The women, as a rule," Johnston says, "make no very great resistance on these occasions. It is almost like playing a game. A woman is surprised as she goes to get water at the stream, or when she is on the way to or from the plantation. The man has only got to show her she is cornered and that escape is not easy or pleasant and she submits to be carried off. As a general rule, they seem to accept very cheerfully these abrupt changes in their matrimonial existence." (Sir H. H. Johnston, *British Central Africa*, p. 412.)

"Calmuck women ride better than the men. A male Calmuck on horseback looks as if he was intoxicated, and likely to fall off every instant, though he never loses his seat; but the women sit with more ease, and ride with extraordinary skill. The ceremony of marriage among the Calmucks is performed on horseback. A girl is first mounted, who rides off at full speed. Her lover pursues, and if he overtakes her she becomes his wife and the marriage is consummated upon the spot, after which she returns with him to his tent. But it sometimes happens that the woman does not wish to marry the person by whom she is pursued, in which case she will not suffer him to overtake her; and we

were assured that no instance occurs of a Calmuck girl being thus caught, unless she has a partiality for her pursuer. If she dislikes him, she rides, to use the language of English sportsmen, 'neck or nothing,' until she has completely escaped or until the pursuer's horse is tired out, leaving her at liberty to return, to be afterward chased by some more favored admirer." (E. D. Clarke, *Travels*, 1810, vol. i, p. 333.)

Among the Bedouins marriage is arranged between the lover and the girl's father, often without consulting the girl herself. "Among the Arabs of Sinai the young maid comes home in the evening with the cattle. At a short distance from the camp she is met by the future spouse and a couple of his young friends and carried off by force to her father's tent. If she entertains any suspicion of their designs she defends herself with stones, and often inflicts wounds on the young men, even though she does not dislike the lover, for, according to custom, the more she struggles, bites, kicks, cries, and strikes, the more she is applauded ever after by her own companions." After being taken to her father's tent, where a man's cloak is thrown over her by one of the bridegroom's relations, she is dressed in garments provided by her future husband, and placed on a camel, "still continuing to struggle in a most unruly manner, and held by the bridegroom's friends on both sides." She is then placed in a recess of the husband's tent. Here the marriage is finally consummated, "the bride still continuing to cry very loudly. It sometimes happens that the husband is obliged to tie his bride, and even to beat her, before she can be induced to comply with his desires." If, however, she really does not like her husband, she is perfectly free to leave him next morning, and her father is obliged to receive her back whether he wishes to or not. It is not considered proper for a widow or divorced woman to make any resistance on being married. (J. L. Burckhardt, *Notes on the Bedouins and Wahábys*, 1830, pp. 149 *et seq.*)

Among the Turcomans forays for capturing and enslaving their Persian neighbors were once habitual. Vámbéry describes their "marriage ceremonial when the young maiden, attired in bridal costume, mounts a high-bred courser, taking on her lap the carcass of a lamb or goat, and setting off at full gallop, followed by the bridegroom and other young men of the party, also on horseback; she is always to strive, by adroit turns, etc., to avoid her pursuers, that no one approach near enough to snatch from her the burden on her lap. This game, called *kökbüri* (green wolf), is in use among all the nomads of central Asia." (A. Vámbéry, *Travels in Central Asia*, 1864, p. 323.)

It is interesting to find that in the Indian art of love a kind of mock-combat, accompanied by striking, is a recognized and normal method of heightening tumescence. Vatsyayana has a chapter "On Various Manners of Striking," and he approves of the man striking the woman on the back, belly, flanks, and buttocks, before and during

coitus, as a kind of play, increasing as sexual excitement increases, which the woman, with cries and groans, pretends to bid the man to stop. It is mentioned that, especially in Southern India, various instruments (scissors, needles, etc.) are used in striking, but this practice is condemned as barbarous and dangerous. (*Kama Sutra*, French translation, iii, Chapter V.)

In the mediæval *Lai de Graëlent* of Marie de France this Breton knight is represented as very chaste, possessing a high ideal of love and able to withstand the wiles of women. One day when he is hunting in a forest he comes upon a naked damsel bathing, together with her handmaidens. Overcome by her beauty, he seizes her clothes in case she should be alarmed, but is persuaded to hand them to her; then he proceeds to make love to her. She replies that his love is an insult to a woman of her high lineage. Finding her so proud, Graëlent sees that his prayers are in vain. He drags her by force into the depth of the forest, has his will of her, and begs her very gently not to be angry, promising to love her loyally and never to leave her. The damsel saw that he was a good knight, courteous and wise. She thought within herself that if she were to leave him she would never find a better friend. (Louandre, *Chefs d'Œuvres des Conteurs Français*, Première Série, p. 57.)

Brantôme mentions a lady who confessed that she liked to be "half-forced" by her husband, and he remarks that a woman who is "a little difficult and resists" gives more pleasure also to her lover than one who yields at once, just as a hard-fought battle is a more notable triumph than an easily-won victory. (Brantôme, *Vie des Dames Galantes*, Discours I.)

It has been said that among Slavs of the lower class the wives feel hurt if they are not beaten by their husbands. Paullinus, in the seventeenth century, remarked that Russian women are never more pleased and happy than when beaten by their husbands, and regard such treatment as proof of love. (See, e.g., C. F. von Schlichtegroll, *Sacher-Masoch und der Masochismus*, p. 69.) Krafft-Ebing believes that this is true at the present day, and adds that it is the same in Hungary, a Hungarian official having informed him that the peasant women of the Somogyer Comitatus do not think they are loved by their husbands until they have received the first box on the ear. (Krafft-Ebing, *Psychopathia Sexualis*, English translation of the tenth edition, p. 188.) I may add that a Russian proverb says "Love your wife like your soul and beat her like your *shuba*" (overcoat); and, according to another Russian proverb, "a dear one's blows hurt not long." At the same time it has been remarked that the domination of men by women is peculiarly frequent among the Slav peoples. (V. Schlichtegroll, *op. cit.*, p. 23.) Cellini, in an interesting passage in his *Life* (Book II, Chapters XXXIV-XXXV), describes his own brutal treatment of his model Caterina, who

was also his mistress, and the pleasure which, to his surprise, she took in it.

Among the Italian Camorrista, according to Russo, wives are very badly treated. Expression is given to this fact in the popular songs. But the women only feel themselves tenderly loved when they are badly treated by their husbands; the man who does not beat them they look upon as a fool. It is the same in the east end of London. "If anyone has doubts as to the brutalities practiced on women by men," writes a London magistrate, "let him visit the London Hospital on a Saturday night. Very terrible sights will meet his eye. Sometimes as many as twelve or fourteen women may be seen seated in the receiving-room, waiting for their bruised and bleeding faces and bodies to be attended to. In nine cases out of ten the injuries have been inflicted by brutal and perhaps drunken husbands. The nurses tell me, however, that any remarks they may make reflecting on the aggressors are received with great indignation by the wretched sufferers. They positively will not hear a single word against the cowardly ruffians. 'Sometimes,' said a nurse to me, 'when I have told a woman that her husband is a brute, she has drawn herself up and replied: "You mind your own business, miss. We find the rates and taxes, and the likes of you are paid out of 'em to wait on us."'" (Montagu Williams, *Round London*.)

"The prostitute really loves her *souteneur*, notwithstanding all the persecutions he inflicts on her. Their torments only increase the devotion of the poor slaves to their 'Alphonse.' Parent-Duchâtelet wrote that he had seen them come to the hospital with their eyes out of their heads, faces bleeding, and bodies torn by the blows of their drunken lovers, but as soon as they were healed they went back to them. Police-officers tell us that it is very difficult to make a prostitute confess anything concerning her *souteneur*. Thus, Rosa L., whom her 'Alphonse' had often threatened to kill, even putting the knife to her throat, would say nothing, and denied everything when the magistrate questioned her. Maria R., with her face marked by a terrible scar produced by her *souteneur*, still carefully preserved many years afterward the portrait of the aggressor, and when we asked her to explain her affection, she replied: 'But he wounded me because he loved me.' The *souteneur's* brutality only increases the ill-treated woman's love; the humiliation and slavery in which the woman's soul is drowned feed her love." (Niceforo, *Il Gergo*, etc., 1897, p. 128.)

In a recent novel written in autobiographic form by a young Australian lady the heroine is represented as striking her betrothed with a whip when he merely attempts to kiss her. Later on her behavior so stings him that his self-control breaks down and he seizes her fiercely by the arms. For the first time she realizes that he loves her. "I laughed a joyous little laugh, saying 'Hal, we are quits'; when on dis-

robing for the night I discovered on my soft white shoulders and arms—so susceptible to bruises—many marks, and black. It had been a very happy day for me.” (Miles Franklin, *My Brilliant Career*.)

Neuropathic or degenerative conditions sometimes serve to accentuate or reveal ancestral traits that are very ancient in the race. Under such conditions the tendency to find pleasure in subjection and pain, which is often faintly traceable even in normal civilized women, may become more pronounced. This may be seen in a case described in some detail in the *Archivio di Psichiatria*. The subject was a young lady of 19, of noble Italian birth, but born in Tunis. On the maternal side there is a somewhat neurotic heredity, and she is herself subject to attacks of hystero-epileptoid character. She was very carefully, but strictly, educated; she knows several languages, possesses marked intellectual aptitudes, and is greatly interested in social and political questions, in which she takes the socialistic and revolutionary side. She has an attractive and sympathetic personality; in complexion she is dark, with dark eyes and very dark and abundant hair; the fine down on the upper lip and lower parts of the cheeks is also much developed; the jaw is large, the head acrocephalic, and the external genital organs of normal size, but rather asymmetric. Ever since she was a child she has loved to work and dream in solitude. Her dreams have always been of love, since menstruation began as early as the age of ten, and accompanied by strong sexual feelings, though at that age these feelings remained vague and indefinite; but in them the desire for pleasure was always accompanied by the desire for pain, the desire to bite and destroy something, and, as it were, to annihilate herself. She experienced great relief after periods of “erotic rumination,” and if this rumination took place at night she would sometimes masturbate, the contact of the bedclothes, she said, giving her the illusion of a man. In time this vague longing for the male gave place to more definite desires for a man who would love her, and, as she imagined, strike her. Eventually she formed secret relationships with two or three lovers in succession, each of these relationships being, however, discovered by her family and leading to ineffectual attempts at suicide. But the association of pain with love, which had developed spontaneously in her solitary dreams, continued in her actual relations with her lovers. During coitus she would bite and squeeze her arms until the nails penetrated the flesh. When her lover asked her why at the moment of coitus she would vigorously repel him, she replied: “Because I want to be possessed by force, to be hurt, suffocated, to be thrown down in a struggle.” At another time she said: “I want a man with all his vitality, so that he can torture and kill my body.” We seem to see here clearly the ancient biological character of animal courtship, the desire of the female to be violently subjugated by the male. In this case it was united to sen-

sitiveness to the sexual domination of an intellectual man, and the subject also sought to stimulate her lovers' intellectual tastes. (*Archivio di Psichiatria*, vol. xx, fasc. 5-6, p. 528.)

This association between love and pain still persists even among the most normal civilized men and women possessing well-developed sexual impulses. The masculine tendency to delight in domination, the feminine tendency to delight in submission, still maintain the ancient traditions when the male animal pursued the female. The phenomena of "marriage by capture," in its real and its simulated forms, have been traced to various causes. But it has to be remembered that these causes could only have been operative in the presence of a favorable emotional aptitude, constituted by the zoölogical history of our race and still traceable even to-day. To exert power, as psychologists well recognize, is one of our most primary impulses, and it always tends to be manifested in the attitude of a man toward the woman he loves.¹

It might be possible to maintain that the primitive element of more or less latent cruelty in courtship tends to be more rather than less marked in civilized man. In civilization the opportunity of dissipating the surplus energy of the courtship process by inflicting pain on rivals usually has to be inhibited; thus the woman to be wooed tends to become the recipient of the whole of this energy, both in its pleasure-giving and its pain-giving aspects. Moreover, the natural process of courtship, as it exists among animals and usually among the lower human races, tends to become disguised and distorted in civilization, as well by economic conditions as by conventional

¹ Féré (*L'Instinct Sexuel*, p. 133) appears to regard the satisfaction, based on the sentiment of personal power, which may be experienced in the suffering and subjection of a victim, as an adequate explanation of the association of pain with love. This I can scarcely admit. It is a factor in the emotional attitude, but when it only exists in the sexual sphere it is reasonable to base this attitude largely on the still more fundamental biological attitude of the male toward the female in the process of courtship. Féré regards this biological element as merely a superficial analogy, on the ground that an act of cruelty may become an equivalent of coitus. But a sexual perversion is quite commonly constituted by the selection and magnification of a single moment in the normal sexual process.

social conditions and even ethical prescription. It becomes forgotten that the woman's pleasure is an essential element in the process of courtship. A woman is often reduced to seek a man for the sake of maintenance; she is taught that pleasure is sinful or shameful, that sex-matters are disgusting, and that it is a woman's duty, and also her best policy, to be in subjection to her husband. Thus, various external checks which normally inhibit any passing over of masculine sexual energy into cruelty are liable to be removed.

We have to admit that a certain pleasure in manifesting his power over a woman by inflicting pain upon her is an outcome and survival of the primitive process of courtship, and an almost or quite normal constituent of the sexual impulse in man. But it must be at once added that in the normal well-balanced and well-conditioned man this constituent of the sexual impulse, when present, is always held in check. When the normal man inflicts, or feels the impulse to inflict, some degree of physical pain on the woman he loves he can scarcely be said to be moved by cruelty. He feels, more or less obscurely, that the pain he inflicts, or desires to inflict, is really a part of his love, and that, moreover, it is not really resented by the woman on whom it is exercised. His feeling is by no means always according to knowledge, but it has to be taken into account as an essential part of his emotional state. The physical force, the teasing and bullying, which he may be moved to exert under the stress of sexual excitement, are, he usually more or less unconsciously persuades himself, not really unwelcome to the object of his love.¹ Moreover, we have to bear in mind the fact—a very significant fact from more than one point of view—that the normal manifestations of a woman's sexual pleasure are exceedingly like those of pain. "The out-

¹The process may, however, be quite conscious. Thus, a correspondent tells me that he not only finds sexual pleasure in cruelty toward the woman he loves, but that he regards this as an essential element. He is convinced that it gives the woman pleasure, and that it is possible to distinguish by gesture, inflection of voice, etc., an hysterical, assumed, or imagined feeling of pain from real pain. He would not wish to give real pain, and would regard that as sadism.

ward expressions of pain," as a lady very truly writes,—“tears, cries, etc.,—which are laid stress on to prove the cruelty of the person who inflicts it, are not so different from those of a woman in the ecstasy of passion, when she implores the man to desist, though that is really the last thing she desires.” If a man is convinced that he is causing real and unmitigated pain, he becomes repentant at once. If this is not the case he must either be regarded as a radically abnormal person or as carried away by passion to a point of temporary insanity.

The intimate connection of love with pain, its tendency to approach cruelty, is seen in one of the most wide-spread of the occasional and non-essential manifestations of strong sexual emotion, especially in women, the tendency to bite. We may find references to love-bites in the literature of ancient as well as of modern times, in the East as well as in the West. Plautus, Catullus, Propertius, Horace, Ovid, Petronius, and other Latin writers refer to bites as associated with kisses and usually on the lips. Plutarch says that Flora, the mistress of Cnæus Pompey, in commending her lover remarked that he was so lovable that she could never leave him without giving him a bite. In the Arabic *Perfumed Garden* there are many references to love-bites, while in the Indian *Kama Sutra* of Vatsyayana a chapter is devoted to this subject. The phenomenon is sufficiently familiar to enable Heine, in one of his *Romancero*, to describe those marks by which the ancient chronicler states that Edith Swan-neck recognized Harold, after the Battle of Hastings, as the scars of the bites she had once given him.

It would be fanciful to trace this tendency back to that process of devouring to which sexual congress has, in the primitive stages of its evolution, been reduced. But we may probably find one of the germs of the love-bite in the attitude of many mammals during or before coitus; in attaining a firm grip of the female it is not uncommon (as may be observed in the donkey) for the male to seize the female's neck between his teeth. It may be noted, also, that dogs often show their affection for their masters by gentle bites.

Perhaps a still more important factor is the element of combat in tumescence, since the primitive conditions associated with tumescence provide a reservoir of emotions which are constantly drawn on even in the sexual excitement of individuals belonging to civilization. The tendency to show affection by biting is, indeed, commoner among women than among men and not only in civilization. It has been noted among idiot girls as well as among the women of various savage races. It may thus be that the conservative instincts of women have preserved a primitive tendency that at its origin marked the male more than the female. But in any case the tendency to bite at the climax of sexual excitement is so common and widespread that it must be regarded, when occurring in women, as coming within the normal range of variation in such manifestations. But gradations are of wide extent; while in its slight forms it is more or less normal and is one of the origins of the kiss, in its extreme forms, as we shall see, it tends to become one of the most violent and antisocial of sexual aberrations.

"She is particularly anxious to eat me alive," a correspondent writes, "and nothing gives her greater satisfaction than to tear open my clothes and fasten her teeth into my flesh until I yell for mercy." It is unnecessary to accumulate examples of a tendency which is sufficiently common to be fairly well known, but one or two quotations may be presented to show its wide distribution. In the *Kama Sutra* we read: "If she is very exalted, and if in the exaltation of her passionate transports she begins a sort of combat, then she takes her lover by the hair, draws his head to hers, kisses his lower lip, and then in her delirium bites him all over his body, shutting her eyes"; it is added that with the marks of such bites lovers can remind each other of their affections, and that such love will last for ages. In Japan the maiden of Ainu race feels the same impulse. A. H. Savage Landor (*Alone with the Hairy Ainu*, 1893, p. 140) says of an Ainu girl: "Loving and biting went together with her. She could not do the one without doing the other. As we sat on a stone in the twilight she began by gently biting my fingers without hurting me, as affectionate dogs do to their masters. She then bit my arm, then my shoulder, and when she had worked herself up into a passion she put her arms around my neck and bit my cheeks. It was undoubtedly a curious way of making love, and, when I had been bitten all over, and was pretty tired of the new sensation, we retired to our respective homes. Kissing, apparently, was an unknown art to her."

The significance of biting, and the close relationship which, as will have to be pointed out later, it reveals to other phenomena, may be illustrated by some observations which have been made by Alonzi on the peasant women of Sicily, "The women of the people," he remarks, "especially in the districts where crimes of blood are prevalent, give vent to their affection for their little ones by kissing and sucking them on the neck and arms till they make them cry convulsively; all the while they say: 'How sweet you are! I will bite you; I will gnaw you all over,' exhibiting every appearance of great pleasure. If a child commits some slight fault they do not resort to simple blows, but pursue it through the street and bite it on the face, ears, and arms until the blood flows. At such moments the face of even a beautiful woman is transformed, with injected eyes, gnashing teeth, and convulsive tremors. Among both men and women a very common threat is 'I will drink your blood.' It is told on ocular evidence that a man who had murdered another in a quarrel licked the hot blood from the victim's hand." (G. Alonzi, *Archivio di Psichiatria*, vol. vi, fasc. 4.) A few years ago a nurse girl in New York was sentenced to prison for cruelty to the baby in her charge. The mother had frequently noticed that the child was in pain and at last discovered the marks of teeth on its legs. The girl admitted that she had bitten the child because that action gave her intense pleasure. (*Alienist and Neurologist*, August, 1901, p. 558.) In the light of such observations as these we may understand a morbid perversion of affection such as was recorded in the London police news some years ago (1894). A man of 30 was charged with ill treating his wife's illegitimate daughter, aged 3, during a period of many months; her lips, eyes, and hands were bitten and bruised from sucking, and sometimes her pinafore was covered with blood. "Defendant admitted he had bitten the child because he loved it."

It is not surprising that such phenomena as these should sometimes be the stimulant and accompaniment to the sexual act. Ferriani thus reports such a case in the words of the young man's mistress: "Certainly he is a strange, maddish youth, though he is fond of me and spends money on me when he has any. He likes much sexual intercourse, but, to tell the truth, he has worn out my patience, for before our embraces there are always struggles which become assaults. He tells me he has no pleasure except when he sees me crying on account of his bites and vigorous pinching. Lately, just before going with me, when I was groaning with pleasure, he threw himself on me and at the moment of emission furiously bit my right cheek till the blood came. Then he kissed me and begged my pardon, but would do it again if the wish took him." (L. Ferriani, *Archivio di Psicopatiae Sessuale*, vol. i, fasc. 7 and 8, 1896, p. 107.)

In morbid cases biting may even become a substitute for coitus.

Thus, Moll (*Die Konträre Sexualempfindung*, second edition, p. 323) records the case of a hysterical woman who was sexually anæsthetic, though she greatly loved her husband. It was her chief delight to bite him till the blood flowed, and she was content if, instead of coitus, he bit her and she him, though she was grieved if she inflicted much pain. In other still more morbid cases the fear of inflicting pain is more or less abolished.

An idealized view of the impulse of love to bite and devour is presented in the following passage from a letter by a lady who associates this impulse with the idea of the Last Supper: "Your remarks about the Lord's Supper in 'Whitman' make it natural to me to tell you my thoughts about that 'central sacrament of Christianity.' I cannot tell many people because they misunderstand, and a clergyman, a very great friend of mine, when I once told what I thought and felt, said I was carnal. He did not understand the divinity and intensity of human love as I understand it. Well, when one loves anyone very much,—a child, a woman, or a man,—one loves everything belonging to him: the things he wears, still more his hands, and his face, every bit of his body. We always want to have all, or part, of him as part of ourselves. Hence the expression: I could *devour* you, I love you so. In some such warm, devouring way Jesus Christ, I have always felt, loved each and every human creature. So it was that he took this mystery of food, which by eating became part of ourselves, as the symbol of the most intense human love, the most intense Divine love. Some day, perhaps, love will be so understood by all that this sacrament will cease to be a superstition, a bone of contention, an 'article' of the church, and become, in all simplicity, a symbol of pure love."

While in men it is possible to trace a tendency to inflict pain, or the simulacrum of pain, on the women they love, it is still easier to trace in women a delight in experiencing physical pain when inflicted by a lover, and an eagerness to accept subjection to his will. Such a tendency is certainly normal. To abandon herself to her lover, to be able to rely on his physical strength and mental resourcefulness, to be swept out of herself and beyond the control of her own will, to drift idly in delicious submission to another and stronger will—this is one of the commonest aspirations in a young woman's intimate love-dreams. In our own age these aspirations most often only find their expression in such dreams. In ages when life was more nakedly lived, and emotion more openly expressed, it

was easier to trace this impulse. In the thirteenth century we have found Marie de France—a French poetess living in England who has been credited with “an exquisite sense of the generousities and delicacy of the heart,” and whose work was certainly highly appreciated in the best circles and among the most cultivated class of her day—describing as a perfect, wise, and courteous knight a man who practically commits a rape on a woman who has refused to have anything to do with him, and, in so acting, he wins her entire love. The savage beauty of New Caledonia furnishes no better illustration of the fascination of force, for she, at all events, has done her best to court the violence she undergoes. In Middleton’s *Spanish Gypsy* we find exactly the same episode, and that drama, again, is founded on one of the *novelas ejemplares* of Cervantes. To find in literature more attenuated examples of the same tendency is easy. Shakespeare, whose observation so little escaped, has seldom depicted the adult passion of a grown woman, but in the play which he has mainly devoted to this subject he makes Cleopatra refer to “amorous pinches,” and she says in the end: “The stroke of death is as a lover’s pinch, which hurts and is desired.” “I think the Sabine woman enjoyed being carried off like that,” a woman remarked in front of Rubens’s “Rape of the Sabines,” confessing that such a method of love-making appealed strongly to herself, and it is probable that the majority of women would be prepared to echo that remark.

It may be argued that pain cannot give pleasure, and that when what would usually be pain is felt as pleasure it cannot be regarded as pain at all. It must be admitted that the emotional state is often somewhat complex. Moreover, women by no means always agree in the statement of their experiences. It is noteworthy, however, that even when the pleasurable of pain is denied it is still admitted that, under some circumstances, pain, or the idea of pain, is felt as pleasurable. I am indebted to a lady for a somewhat elaborate discussion of this subject, which I may here quote at length: “As regards physical pain, though the idea of it is sometimes exciting, I think the reality is the reverse. A very slight amount of pain destroys my pleasure completely. This was the case with me for fully a month after marriage, and since. When pain has occasionally been associated

with passion, pleasure has been sensibly diminished. I can imagine that, when there is a want of sensitiveness so that the tender kiss or caress might fail to give pleasure, more forcible methods are desired; but in that case what would be pain to a sensitive person would be only a pleasant excitement, and it could not be truly said that such obtuse persons liked pain, though they might appear to do so. I cannot think that anyone enjoys what is pain *to them*, if only from the fact that it detracts and divides the attention. This, however, is only my own idea drawn from my own negative experience. No woman has ever told me that she would like to have pain inflicted on her. On the other hand, the desire to inflict pain seems almost universal among men. I have only met one man in whom I have never at any time been able to detect it. At the same time most men shrink from putting their ideas into practice. A friend of my husband finds his chief pleasure in imagining women hurt and ill treated, but is too tender-hearted ever to inflict pain on them in reality, even when they are willing to submit to it. Perhaps a woman's readiness to submit to pain to please a man may sometimes be taken for pleasure in it. Even when women like the idea of pain, I fancy it is only because it implies subjection to the man, from association with the fact that physical pleasure must necessarily be preceded by submission to his will."

In a subsequent communication this lady enlarged and perhaps somewhat modified her statements on this point:—

"I don't think that what I said to you was quite correct. *Actual* pain gives me no pleasure, yet the *idea* of pain does, *if inflicted by way of discipline and for the ultimate good of the person suffering it*. This is essential. For instance, I once read a poem in which the devil and the lost souls in hell were represented as recognizing that they could not be good except under torture, but that while suffering the purifying actions of the flames of hell they so realized the beauty of holiness that they submitted willingly to their agony and praised God for the sternness of his judgment. This poem gave me decided physical pleasure, yet I know that if my hand were held in a fire for five minutes I should feel nothing but the pain of the burning. To get the feeling of pleasure, too, I must, for the moment, revert to my old religious beliefs and my old notion that mere suffering has an elevating influence; one's emotions are greatly modified by one's beliefs. When I was about fifteen I invented a game which I played with a younger sister, in which we were supposed to be going through a process of discipline and preparation for heaven after death. Each person was supposed to enter this state on dying and to pass successively into the charge of different angels named after the special virtues it was their function to instill. The last angel was that of Love, who governed solely by the quality whose name he bore. In the lower stages, we were under an angel called Severity who

prepared us by extreme harshness and by exacting implicit obedience to arbitrary orders for the acquirement of later virtues. Our duties were to superintend the weather, paint the sunrise and sunset, etc., the constant work involved exercising us in patience and submission. The physical pleasure came in in inventing and recounting to each other our day's work and the penalties and hardships we had been subjected to. We never told each other that we got any physical pleasure out of this, and I cannot therefore be sure that my sister did so; I only imagine she did because she entered so heartily into the spirit of the game. I could get as much pleasure by imagining myself the angel and inflicting the pain, under the conditions mentioned; but my sister did not like this so much, as she then had no companion in subjection. I could not, however, thus reverse my feelings in regard to a man, as it would appear to me unnatural, and, besides, the greater physical strength is essential in the superior position. I can, however, by imagining myself a man, sometimes get pleasure in conceiving myself as educating and disciplining a woman by severe measures. There is, however, no real cruelty in this idea, as I always imagine her liking it.

"I only get pleasure in the idea of a woman submitting herself to pain and harshness from the man she loves when the following conditions are fulfilled: 1. She must be absolutely sure of the man's love. 2. She must have perfect confidence in his judgment. 3. The pain must be deliberately inflicted, not accidental. 4. It must be inflicted in kindness and for her own improvement, not in anger or with any revengeful feelings, as that would spoil one's ideal of the man. 5. The pain must not be excessive and must be what when we were children we used to call a 'tidy' pain; *i.e.*, there must be no mutilation, cutting, etc. 6. Last, one would have to feel very sure of one's own influence over the man. So much for the idea. As I have never suffered pain under a combination of all these conditions, I have no right to say that I should or should not experience pleasure from its infliction in reality."

Another lady writes: "I quite agree that the idea of pain may be pleasurable, but must be associated with something to be gained by it. My experience is that it [coitus] does often hurt for a few moments, but that passes and the rest is easy; so that the little hurt is nothing terrible, but all the same annoying if only for the sake of a few minutes' pleasure, which is not long enough. I do not know how my experience compares with other women's, but I feel sure that in my case the time needed is longer than usual, and the longer the better, always, with me. As to liking pain—no, I do not really like it, although I can tolerate pain very well, of any kind; but I like to feel force and strength; this is usual, I think, women being—or supposed to be—passive in love. I have not found that 'pain at once kills pleasure.'"

Again, another lady briefly states that for her pain has a mental

fascination, and that such pain as she has had she has liked, but that if it had been any stronger pleasure would have been destroyed.

The evidence thus seems to point, with various shades of gradation, to the conclusion that the idea or even the reality of pain in sexual emotion is welcomed by women, provided that this element of pain is of small amount and subordinate to the pleasure which is to follow it. Unless coitus is fundamentally pleasure the element of pain must necessarily be unmitigated pain, and a craving for pain unassociated with a greater satisfaction to follow it cannot be regarded as normal.

In this connection I may refer to a suggestive chapter on "The Enjoyment of Pain" in Hirn's *Origins of Art*. "If we take into account," says Hirn, "the powerful stimulating effect which is produced by acute pain, we may easily understand why people submit to momentary unpleasantness for the sake of enjoying the subsequent excitement. This motive leads to the deliberate creation, not only of pain-sensations, but also of emotions in which pain enters as an element. The violent activity which is involved in the reaction against fear, and still more in that against anger, affords us a sensation of pleasurable excitement which is well worth the cost of the passing unpleasantness. It is, moreover, notorious that some persons have developed a peculiar art of making the initial pain of anger so transient that they can enjoy the active elements in it with almost undivided delight. Such an accomplishment is far more difficult in the case of sorrow. . . . The creation of pain-sensations may be explained as a desperate device for enhancing the intensity of the emotional state."

The relation of pain and pleasure to emotion has been thoroughly discussed, I may add, by H. R. Marshall in his *Pain, Pleasure, and Aesthetics*. He contends that pleasure and pain are "general qualities, one of which must, and either of which may, belong to any fixed element of consciousness." "Pleasure," he considers, "is experienced whenever the physical activity coincident with the psychic state to which the pleasure is attached involves the use of surplus stored force." We can see, therefore, how, if pain acts as a stimulant to emotion, it becomes the servant of pleasure by supplying it with surplus stored force.

It must, therefore, be said that, in so far as pain is pleasurable, it is so only in so far as it is recognized as a prelude to pleasure, or else when it acts as an actual stimulus to the nerves conveying the sensation of pleasure. The nymphomaniac who experienced an orgasm at the moment when the knife passed through her clitoris (as recorded by Mantegazza) and the prostitute who experienced keen pleasure when the surgeon removed vegetations from her vulva (as recorded by Féré) took no pleasure in pain, but in one case the intense craving for strong sexual emotion and in the other the long blunted nerves of pleasure, welcomed the abnormally strong impulse; and the pain of the incision,

if felt at all, was immediately swallowed up in the sensation of pleasure. Moll remarks (*Konträre Sexualempfindung*, third edition, p. 278) that even in man a trace of physical pain may be normally combined with sexual pleasure, when the vagina contracts on the penis at the moment of ejaculation, the pain, when not too severe, being almost immediately felt as pleasure. That there is no pleasure in the actual pain, even in masochism, is indicated by the following statement which Krafft-Ebing gives as representing the experiences of a masochist (*Psychopathia Sexualis*, English translation, p. 201): "The relation is not of such a nature that what causes physical pain is simply perceived as physical pleasure, for the person in a state of masochistic ecstasy feels no pain, either because by reason of his emotional state (like that of the soldier in battle) the physical effect on his cutaneous nerves is not apperceived, or because (as with religious martyrs and enthusiasts) in the pre-occupation of consciousness with sexual emotion the idea of maltreatment remains merely a symbol, without its quality of pain. To a certain extent there is overcompensation of physical pain in psychic pleasure, and only the excess remains in consciousness as psychic lust. This also undergoes an increase, since, either through reflex spinal influence or through a peculiar coloring in the sensorium of sensory impressions, a kind of hallucination of bodily pleasure takes place, with a vague localization of the objectively projected sensation. In the self-torture of religious enthusiasts (fakirs, howling dervishes, religious flagellants) there is an analogous state, only with a difference in the quality of pleasurable feeling. Here the conception of martyrdom is also apperceived without its pain, for consciousness is filled with the pleasurable colored idea of serving God, atoning for sins, deserving Heaven, etc., through martyrdom." This statement cannot be said to clear up the matter entirely; but it is fairly evident that, when a woman says that she finds pleasure in the pain inflicted by a lover, she means that under the special circumstances she finds pleasure in treatment which would at other times be felt as pain, or else that the slight real pain experienced is so quickly followed by overwhelming pleasure that in memory the pain itself seems to have been pleasure and may even be regarded as the symbol of pleasure.

There is a special peculiarity of physical pain, which may be well borne in mind in considering the phenomena now before us, for it helps to account for the tolerance with which the idea of pain is regarded. I refer to the great ease with which physical pain is forgotten, a fact well known to all mothers, or to all who have been present at the birth of a child. As Professor von Tschisch points out ("Der Schmerz," *Zeitschrift für Psychologie und Physiologie der Sinnesorgane*, Bd. xxvi, ht. 1 and 2, 1901), memory can only preserve impressions as a whole; physical pain consists of a sensation and of a feeling. But memory

cannot easily reproduce the definite sensation of the pain, and thus the whole memory is disintegrated and speedily forgotten. It is quite otherwise with moral suffering, which persists in memory and has far more influence on conduct. No one wishes to suffer moral pain or has any pleasure even in the idea of suffering it.

It is the presence of this essential tendency which leads to a certain apparent contradiction in a woman's emotions. On the one hand, rooted in the maternal instinct, we find pity, tenderness, and compassion; on the other hand, rooted in the sexual instinct we find a delight in roughness, violence, pain, and danger, sometimes in herself, sometimes also in others. The one impulse craves something innocent and helpless, to cherish and protect; the other delights in the spectacle of recklessness, audacity, sometimes even effrontery.¹ A woman is not perfectly happy in her lover unless he can give at least some satisfaction to each of these two opposite longings.

The psychological satisfaction which women tend to feel in a certain degree of pain in love is strictly co-ordinated with a physical fact. Women possess a minor degree of sensibility in the sexual region. This fact must not be misunderstood. On the one hand, it by no means begs the question as to whether women's sensibility generally is greater or less than that of men; this is a disputed question and the evidence is still somewhat conflicting.² On the other hand, it also by no means involves a less degree of specific sexual pleasure in women, for the tactile sensibility of the sexual organs is no index to the specific sexual sensibility of those organs when in a state of tumescence. The real significance of the less tactile sensibility of the genital region in women is to be found in parturition. The women who are less sensitive in this respect would be better able and more willing to endure the risks of childbirth,

¹ De Stendhal (*De l'Amour*) mentions that when in London he was on terms of friendship with an English actress who was the mistress of a wealthy colonel, but privately had another lover. One day the colonel arrived when the other man was present. "This gentleman has called about the pony I want to sell," said the actress. "I have come for a very different purpose," said the little man, and thus aroused a love which was beginning to languish.

² See Havelock Ellis, *Man and Woman*, Chapter VI, "The Senses."

and would therefore tend to supplant those who were more sensitive. But, as a by-product of this less degree of sensibility, we have a condition in which physical irritation amounting even to pain may become to normal women in the state of extreme tumescence a source of pleasurable excitement, such as it would rarely be to normal men.

To Calmann appear to be due the first carefully made observations showing the minor sensibility of the genital tract in women. (Adolf Calmann, "Sensibilitätsprüfungen am weiblichen Genitale nach forensischen Gesichtspunkten," *Archiv für Gynäkologie*, 1898, p. 454.) He investigated the vagina, urethra, and anus in eighteen women and found a great lack of sensibility, least marked in anus, and most marked in vagina. [This distribution of the insensitiveness alone indicates that it is due, as I have suggested, to natural selection.] Sometimes a finger in the vagina could not be felt at all. One woman, when a catheter was introduced into the anus, said it might be the vagina or urethra, but was certainly not the anus. (Calmann remarks that he was careful to put his questions in an intelligible form.) The women were only conscious of the urine being drawn off when they heard the familiar sound of the stream or when the bladder was very full; if the sound of the stream was deadened by a towel they were quite unconscious that the bladder had been emptied. [In confirmation of this statement I have noticed that in a lady whose distended bladder it was necessary to empty by the catheter shortly before the birth of her first child—but who had, indeed, been partly under the influence of chloroform—there was no consciousness of the artificial relief; she merely remarked that she thought she could now relieve herself.] There was some sense of temperature, but sense of locality, tactile sense, and judgment of size were often widely erroneous. It is significant that virgins were just as insensitive as married women or those who had had children. Calmann's experiments appear to be confirmed by the experiments of Marco Treves, of Turin, on the thermo-esthesiometry of mucous membranes, as reported to the Turin International Congress of Physiology (and briefly noted in *Nature*, November 21, 1901). Treves found that the sensitivity of mucous membranes is always less than that of the skin. The mucosa of the urethra and of the cervix uteri was quite incapable of heat and cold sensations, and even the cautery excited only slight, and that painful, sensation.

In further illustration of this point reference may be made to the not infrequent cases in which the whole process of parturition and the enormous distension of tissues which it involves proceeds throughout in an almost or quite painless manner. It is sufficient to refer to two

cases reported in Paris by Macé and briefly summarized in the *British Medical Journal*, May 25, 1901. In the first the patient was a primipara 20 years of age, and, until the dilatation of the cervix was complete and efforts at expulsion had commenced, the uterine contractions were quite painless. In the second case, the mother, aged 25, a tripara, had previously had very rapid labors; she awoke in the middle of the night without pains, but during micturition the foetal head appeared at the vulva, and was soon born.

Further illustration may be found in those cases in which severe inflammatory processes may take place in the genital canal without being noticed. Thus, Maxwell reports the case of a young Chinese woman, certainly quite normal, in whom after the birth of her first child the vagina became almost obliterated, yet beyond slight occasional pain she noticed nothing wrong until the husband found that penetration was impossible (*British Medical Journal*, January 11, 1902, p. 78). The insensitiveness of the vagina and its contrast, in this respect, with the penis—though we are justified in regarding the penis as being, like organs of special sense, relatively deficient in general sensibility—is vividly presented in such an incident as the following, reported a few years ago in America by Dr. G. W. Allen in the *Boston Medical and Surgical Journal*: A man came under observation with an œdematous, inflamed penis. The wife, the night previous, on advice of friends, had injected pure carbolic acid into the vagina just previous to coitus. The husband, ignorant of the fact, experienced untoward burning and smarting during and after coitus, but thought little of it, and soon fell asleep. The next morning there were large blisters on the penis, but it was no longer painful. When seen by Dr. Allen the prepuce was retracted and œdematous, the whole penis was much swollen, and there were large perfectly raw surfaces on either side of the glans.

In this connection we may well bring into line a remarkable group of phenomena concerning which much evidence has now accumulated. I refer to the use of various appliances, fixed in or around the penis, whether permanently or temporarily during coitus, such appliance being employed at the woman's instigation and solely in order to heighten her excitement in congress. These appliances have their great centre among the Indonesian peoples (in Borneo, Java, Sumatra, the Malay peninsula, the Philippines, etc.), thence extending in a modified form through China to become, it appears, considerably prevalent in Russia; I have also a note of their appearance in India. They have another widely diffused centre, through which, how-

ever, they are more sparsely scattered, among the American Indians of the northern and more especially of the southern continents. Amerigo Vespucci and other early travelers noted the existence of some of these appliances, and since Miklucho-Macleay carefully described them as used in Borneo¹ their existence has been generally recognized. They are usually regarded merely as ethnological curiosities. As such they would not concern us here. Their real significance for us is that they illustrate the comparative insensitiveness of the genital canal in women, while at the same time they show that a certain amount of what we cannot but regard as painful stimulation is craved by women, in order to heighten tumescence and increase sexual pleasure, even though it can only be procured by artificial methods. It is, of course, possible to argue that in these cases we are not concerned with pain at all, but with a strong stimulation that is felt as purely pleasurable. There can be no doubt, however, that in the absence of sexual excitement this stimulation would be felt as purely painful, and—in the light of our previous discussion—we may, perhaps, fairly regard it as a painful stimulation which is craved, not because it is itself pleasurable, but because it heightens the highly pleasurable state of tumescence.

Borneo, the geographical centre of the Indonesian world, appears also to be the district in which these instruments are most popular. The *ampallang*, *palang*, *kambiong*, or *sprit-sail yard*, as it is variously termed, is a little rod of bone or metal nearly two inches in length, rounded at the ends, and used by the Kyans and Dyaks of Borneo. Before coitus it is inserted into a transverse orifice in the penis, made by a painful and somewhat dangerous operation and kept open by a quill. Two or more of these instruments are occasionally worn. Sometimes little brushes are attached to each end of the instrument. Another instrument, used by the Dyaks, but said to have been borrowed from the Malays, is the *palang anus*, which is a ring or collar of plaited palm-fibre, furnished with a pair of stiffish horns of the same wiry material; it is worn on the neck of the glans and fits tight to the skin so as not to slip off. (Brooke Low, "The Natives of Borneo," *Journal of the Anthropological Institute*, August and November, 1892, p. 45; the *ampallang* and similar instruments are described in *Untrodden Fields of*

¹ *Zeitschrift für Ethnologie*, Bd. viii, 1876, pp. 22-8.

Anthropology, by a French army-surgeon, 1898, vol. ii, pp. 135-41.) In Java strips of goat-skin are said to be attached around the glans so as to form a hairy sheath. In the Malay peninsula Stevens found instruments somewhat similar to the *ampallang* still in use among some tribes, and among others formerly in use. He thinks they were brought from Borneo. (H. V. Stevens, *Zeitschrift für Ethnologie*, 1896, ht. 4, p. 181.) Bloch, who brings forward other examples of similar devices (*Beiträge zur Actiologie der Psychopathia Sexualis*, pp. 56-58), considers that the Australian mica operation may thus in part be explained.

Such instruments are not, however, entirely unknown in Europe. In France, in the eighteenth century, it appears that rings, sometimes set with hard knobs, and called "aides," were occasionally used by men to heighten the pleasure of women in intercourse. (Dühren, *Marquis de Sade*, 1901, p. 130.) In Russia, according to Weissenberg, of Elizabethsgrad, it is not uncommon to use elastic rings set with little teeth; these rings are fastened around the base of the glans. (Weissenberg, *Zeitschrift für Ethnologie*, 1893, ht. 2, p. 135.) This instrument must have been brought to Russia from the East, for Burton (in the notes to his *Arabian Nights*) mentions a precisely similar instrument as in use in China. Somewhat similar is the "Chinese hedge-hog," a wreath of fine, soft feathers with the quills solidly fastened by silver wire to a ring of the same metal, which is slipped over the glans. In South America the Araucanians of Argentina use a little horse-hair brush fastened around the penis; one of these is in the museum at La Plata; it is said the custom may have been borrowed from the Patagonians; these instruments, called *gaskels*, are made by the women and the workmanship is very delicate. (Lehmann-Nitsche, *Zeitschrift für Ethnologie*, 1900, ht. 6, p. 491.) It is noteworthy that a somewhat similar tuft of horse-hair is also worn in Borneo. (Breitenstein, *21 Jahre in India*, 1899, Pt. I, p. 227.) Most of the accounts state that the women attach great importance to the gratification afforded by these instruments. Miklucho-Macleay considers that they were invented by women. Brooke Low remarks that "no woman once habituated to its use will ever dream of permitting her bedfellow to discontinue the practice of wearing it," and Stevens states that at one time no woman would marry a man who was not furnished with such an apparatus. It may be added that a very similar appliance may be found in European countries (especially Germany) in the use of a condom furnished with irregularities, or a frill, in order to increase the woman's excitement. It is not impossible to find evidence that, in European countries, even in the absence of such instruments, the craving which they gratify still exists in women. Thus, Mauriac tells of a patient with vegetations on the glans who delayed treatment because his mistress liked him so best (art. "Vegetations," *Dictionnaire de Médecine et Chirurgie pratique*).

At first sight the connection between love and pain—the tendency of men to delight in inflicting it and women in suffering it—seems strange and inexplicable. It seems amazing that a tender and even independent woman should maintain a passionate attachment to a man who subjects her to physical and moral insults, and that a strong man, often intelligent, reasonable, and even kind hearted, should desire to subject to such insults a woman whom he loves passionately and who has given him every final proof of her own passion. In understanding such cases we have to remember that it is only within limits that a woman really enjoys the pain, discomfort, or subjection to which she submits. A little pain which the man knows he can himself soothe, a little pain which the woman gladly accepts as the sign and forerunner of pleasure—this degree of pain comes within the normal limits of love and is rooted, as we have seen, in the experience of the race. But when it is carried beyond these limits, though it may still be tolerated because of the support it receives from its biological basis, it is no longer enjoyed. The natural note has been too violently struck, and the rhythm of love has ceased to be perfect. A woman may desire to be forced, to be roughly forced, to be ravished away beyond her own will. But all the time she only desires to be forced toward those things which are essentially and profoundly agreeable to her. A man who fails to realize this has made little progress in the art of love. "I like being knocked about and made to do things I don't want to do," a woman said, but she admitted, on being questioned, that she would not like to have *much* pain inflicted, and that she might not care to be made to do the important things she did not want to do. The story of Griselda's unbounded submissiveness can scarcely be said to be psychologically right, though it has its artistic rightness as an elaborate fantasia on this theme justified by its conclusion.

This point is further illustrated by the following passage from a letter written by a lady: "Submission to the man's will is still, and always must be, the prelude to pleasure, and the association of ideas will probably always produce this much misunderstood instinct. Now,

I find, indirectly from other women and directly from my own experience, that, when the point in dispute is very important and the man exerts his authority, the desire to get one's own way completely obliterates the sexual feeling, while, conversely, in small things the sexual feeling obliterates the desire to have one's own way. Where the two are nearly equal a conflict between them ensues, and I can stand aside and wonder which will get the best of it, though I encourage the sexual feeling when possible, as, if the other conquers, it leaves a sense of great mental irritation and physical discomfort. A man should command in small things, as in nine cases out of ten this will produce excitement. He should *advise* in large matters, or he may find either that he is unable to enforce his orders or that he produces a feeling of dislike and annoyance he was far from intending. Women imagine men must be stronger than themselves to excite their passion. I disagree. A passionate man has the best chance, for in him the primitive instincts are strong. The wish to subdue the female is one of them, and in small things he will exert his authority to make her feel his power, while she knows that on a question of real importance she has a good chance of getting her own way by working on his greater susceptibility. Perhaps an illustration will show what I mean. I was listening to the band and a girl and her *fiancé* came up to occupy two seats near me. The girl sank into one seat, but for some reason the man wished her to take the other. She refused. He repeated his order twice, the second time so peremptorily that she changed places, and I heard him say: 'I don't think you heard what I said. I don't expect to give an order three times.'

"This little scene interested me, and I afterward asked the girl the following questions:—

"'Had you any reason for taking one chair more than the other?'

"'No.'

"'Did Mr. —'s insistence on your changing give you any pleasure?'

"'Yes' (after a little hesitation).

"'Why?'

"'I don't know.'

"'Would it have done so if you had particularly wished to sit in that chair; if, for instance, you had had a boil on your cheek and wished to turn that side away from him?'

"'No; certainly not. The worry of thinking he was looking at it would have made me too cross to feel pleased.'

"Does this explain what I mean? The occasion, by the way, need not be really important, but, as in this imaginary case of the boil, if it *seems important* to the woman, irritation will outweigh the physical sensation."

I am well aware that in thus asserting a certain tendency in women to delight in suffering pain—however careful and qualified the position I have taken—many estimable people will cry out that I am degrading a whole sex and generally supporting the “subjection of women.” But the day for academic discussion concerning the “subjection of women” has gone by. The tendency I have sought to make clear is too well established by the experience of normal and typical women—however numerous the exceptions may be—to be called in question. I would point out to those who would deprecate the influence of such facts in relation to social progress that nothing is gained by regarding women as simply men of smaller growth. They are not so; they have the laws of their own nature; their development must be along their own lines, and not along masculine lines. It is as true now as in Bacon’s day that we only learn to command Nature by obeying her. To ignore facts is to court disappointment in our measure of progress. The particular fact with which we have here come in contact is very vital and radical, and most subtle in its influence. It is foolish to ignore it; we must allow for its existence. We can neither attain a sane view of life nor a sane social legislation of life unless we possess a just and accurate knowledge of the fundamental instincts upon which life is built.

II.

The Definition of Sadism—De Sade—Masochism to some Extent Normal—Sacher-Masoch—No Real Line of Demarcation between Sadism and Masochism—Algolagnia includes both Groups of Manifestations—The Love-bite as a Bridge from Normal Phenomena to Algolagnia—The Fascination of Blood—The Most Extreme Perversions are Linked on to Normal Phenomena.

WE thus see that there are here two separate groups of feelings: one, in the masculine line, which delights in displaying force and often inflicts pain or the simulacrum of pain; the other, in the feminine line, which delights in submitting to that force, and even finds pleasure in a slight amount of pain, or the idea of pain, when associated with the experiences of love. We see, also, that these two groups of feelings are complementary. Within the limits consistent with normal and healthy life, what men are impelled to give women love to receive. So that we need not unduly deprecate the "cruelty" of men within these limits, nor unduly commiserate the women who are subjected to it.

Such a conclusion, however, as we have also seen, only holds good within those normal limits which an attempt has here been made to determine. The phenomena we have been considering are strictly normal phenomena, having their basis in the conditions of tumescence and detumescence in animal and primitive human courtship. At one point, however, when discussing the phenomena of the love-bite, I referred to the facts which indicate how this purely normal manifestation yet insensibly passes over into the region of the morbid. It is an instance that enables us to realize how even the most terrible and repugnant sexual perversions are still demonstrably linked on to phenomena that are fundamentally normal. The love-bite may be said to give us the key to that perverse impulse which has been commonly called sadism.

There is some difference of opinion as to how "sadism"

may be best defined. Perhaps the simplest and most usual definition is that of Krafft-Ebing, as sexual emotion associated with the wish to inflict pain and use violence, or, as he elsewhere expresses it, "the impulse to cruel and violent treatment of the opposite sex, and the coloring of the idea of such acts with lustful feeling."¹ A more complete definition is that of Moll, who describes sadism as a condition in which "the sexual impulse consists in the tendency to strike, ill use, and humiliate the beloved person."² This definition has the advantage of bringing in the element of moral pain. A further extension is made in Féré's definition as "the need of association of violence and cruelty with sexual enjoyment, such violence or cruelty not being necessarily exerted by the person himself who seeks sexual pleasure in this association."³ Garnier's definition, while comprising all these points, further allows for the fact that a certain degree of sadism may be regarded as normal. "Pathological sadism," he states, "is an impulsive and obsessing sexual perversion characterized by a close connection between suffering inflicted or mentally represented and the sexual orgasm, without this necessary and sufficing condition frigidity usually remaining absolute."⁴ It must be added that these definitions are very incomplete if by "sadism" we are to understand the special sexual perversions which are displayed in De Sade's novels. Dr. Eugen Dühren, in the course of his book on De Sade, has attempted a definition strictly on this basis, and, as will be seen, it is necessary to make it very elaborate: "A connection, whether intentionally sought or offered by chance, of sexual excitement and sexual enjoyment with the real or only symbolic (ideal, illusionary) appearance of frightful and shocking events, destructive occurrences and practices,

¹ Krafft-Ebing, *Psychopathia Sexualis*, English translation of tenth German edition, pp. 80, 209. It should be added that the object of the sadistic impulse is not necessarily a person of the opposite sex.

² A. Moll, *Die Konträre Sexualempfindung*, third edition, 1899, p. 309.

³ Féré, *L'Instinct Sexuel*, p. 133.

⁴ P. Garnier, "Des Perversions Sexuelles," Thirteenth International Congress of Medicine, Section of Psychiatry, Paris, 1900.

which threaten or destroy the life, health, and property of man and other living creatures, and threaten and interrupt the continuity of inanimate objects, whereby the person who from such occurrences obtains sexual enjoyment may either himself be the direct cause, or cause them to take place by means of other persons, or merely be the spectator, or, finally, be, voluntarily or involuntarily, the object against which these processes are directed.”¹ This definition of sadism as found in De Sade’s works is thus, more especially by its final clause, a very much wider conception than the usual definition.

Donatien Alphonse François, Marquis De Sade, was born in 1740 at Paris in the house of the great Condé. He belonged to a very noble, ancient, and distinguished Provençal family; Petrarch’s Laura, who married a De Sade, was one of his ancestors, and the family had cultivated both arms and letters with success. He was, according to Lacroix, “an adorable youth whose delicately pale and dusky face, lighted up by two large black [according to another account blue] eyes, already bore the languorous imprint of the vice which was to corrupt his whole being”; his voice was “drawling and caressing”; his gait had “a softly feminine grace.” Unfortunately there is no authentic portrait of him. On leaving the Collège-Louis-le-Grand he became a cavalry officer and went through the Seven Years’ War in Germany. There can be little doubt that the experiences of his military life, working on a femininely vicious temperament had much to do with the development of his perversion. He appears to have got into numerous scrapes, of which the details are unknown, and his father sought to marry him to the daughter of an aristocratic friend of his own, a noble and amiable girl of 20. It so chanced that when young De Sade first went to the house of his future wife only her younger sister, a girl of 13, was at home; with her he at once fell passionately in love and his love was reciprocated; they were both musical enthusiasts, and she had a beautiful voice. The parents insisted on carrying out the original scheme of marriage. De Sade’s wife loved him, and in spite of everything, served his interests with Griselda-like devotion; but her love was from the first only requited with repulsion, contempt, and suspicion. There were, however, children of the marriage; the career of the eldest—an estimable young man who went into the army and also had artistic ability, but otherwise had no community of tastes with his father—has lately been sketched by Paul Genisty, who has also edited the letters of the Marquise. De Sade’s

¹ E. Dühren, *Der Marquis de Sade und Seine Zeit*, third edition, 1901, p. 449.

passion for the younger sister appears to have been genuine and persistent; she was placed in a convent beyond his reach, but at a much later period he eloped with her and spent perhaps the happiest period of his life, soon terminated by her death. It is evident that this unhappy marriage was decisive in determining De Sade's career; he at once threw himself recklessly into every form of dissipation, spending his health and his substance sometimes among refinedly debauched nobles and sometimes among coarsely debauched lackeys. He was, however, always something of an artist, something of a student, something of a philosopher, and at an early period he began to write, apparently at the age of 23. It was at this age, and only a few months after his marriage, that on account of some excess he was for a time confined in Vincennes. He was destined to spend 27 years of his life in prisons, if we include the 13 years which in old age he passed in the asylum at Charenton. His offenses are not usually clear, but one charge, at least, that of having a young woman whipped until the blood appeared, is fairly definite and characteristic. His actual offenses were usually by no means so terrible as those he loved to dwell on in imagination, and for the most part they have been greatly exaggerated. It is owing to the fact that the prime of his manhood was spent in prisons that De Sade fell back on dreaming, study, and novel-writing. Shut out from real life, he solaced his imagination with the perverted visions—to a very large extent, however, founded on knowledge of the real facts of perverted life in his time—which he has recorded in *Justine* (1781), *Juliette* (1796), *La Philosophie dans le Boudoir* (1795). These books appear to constitute a sort of encyclopædia of sexual perversions, an eighteenth century *Psychopathia Sexualis*, and embody, at the same time, a philosophy of vice. Eulenburg considers them an inexhaustible treasury of information on these subjects. De Sade had foreseen the revolution; he was an ardent admirer of Marat, and at this period he entered into public life as a mild, gentle, rather bald and gray-haired person. He played a very modest part in the events of that time, chiefly as a philanthropist, spending much of his time in the hospitals. He saved his parents-in-law from the scaffold, although they had always been hostile to him, and by his moderation aroused the suspicions of the revolutionary party, and was again imprisoned. Later he wrote a pamphlet against Napoleon, who never forgave him and had him shut up in Charenton as a lunatic; it was a not unusual method at that time of disposing of persons whom it was wished to put out of the way, and, notwithstanding De Sade's organically abnormal temperament, there is no reason to regard him as actually insane. Royer-Collard, an eminent alienist of that period, then at the head of Charenton, declared De Sade to be sane, and his detailed report is still extant. De Sade organized a theatre in the asylum. Lacroix, many years later, questioning old people

who had known him, was surprised to find that even in the memory of most virtuous and respectable persons he lived merely as an "*aimable mauvais sujet*." It is noteworthy that De Sade aroused, in a singular degree, the love and devotion of women,—whether or not we may regard this as evidence of the fascination exerted on women by cruelty. Janin also remarks that he had seen many pretty little letters written by young and charming women of the great world, begging for the release of the "*pauvre marquis*." He died on the 2d of December, 1814, at the age of 74. He was almost blind, and had long been a martyr to gout, asthma, and an affection of the stomach. It was his wish that acorns should be planted over his grave and his memory effaced. At a later period his skull was examined by a phrenologist, who found it small and well formed; "one would take it at first for a woman's head." (The foregoing account is mainly founded on Paul Lacroix, *Revue de Paris*, 1837, and *Curiosités de l'Histoire de France*, second series, *Procès Célèbres*, p. 225; Janin, *Revue de Paris*, 1834; and a recent and full study by Dr. Eugen Dühren, *Der Marquis de Sade und Seine Zeit*, third edition, 1901.)

The attempt to define sadism strictly and penetrate to its roots in De Sade's personal temperament reveals a certain weakness in the current conception of this sexual perversion. It is not, as we might infer, both from the definition usually given and from its probable biological heredity from primitive times, a perversion due to excessive masculinity. The strong man is more apt to be tender than cruel, or at all events knows how to restrain within bounds any impulse to cruelty; the most extreme and elaborate forms of sadism (putting aside such as are associated with a considerable degree of imbecility) are more apt to be allied with a somewhat feminine organization.

We are thus led to another sexual perversion which is usually considered the opposite of sadism. Masochism is commonly regarded as the peculiarly feminine sexual perversion, in women, indeed, as normal in some degree, and in man as a sort of inversion of the normal masculine emotional attitude. Krafft-Ebing, whose treatment of this phenomena is, perhaps, his most valuable and original contribution to sexual psychology, has dealt very fully with the matter and brought forward many cases. He thus defines this perversion: "By masochism I understand a peculiar perversion of the psychical *vita sex-*

ualis in which the individual affected, in sexual feeling and thought, is controlled by the idea of being completely and unconditionally subject to the will of a person of the opposite sex, of being treated by this person as by a master, humiliated and abused. This idea is colored by sexual feeling; the masochist lives in fancies in which he creates situations of this kind, and he often attempts to realize them."¹

In a minor degree, not amounting to a complete perversion of the sexual instinct, this sentiment of abnegation, the desire to be even physically subjected to the adored woman, cannot be regarded as abnormal. More than two centuries before Krafft-Ebing appeared, Robert Burton, who was no mean psychologist, dilated on the fact that love is a kind of slavery. "They are commonly slaves," he wrote of lovers, "captives, voluntary servants; *amator amicæ mancipium*, as Castilio terms him; his mistress's servant, her drudge, prisoner, bondman, what not?"² It has been pointed out by Moll³ that there are traces of masochistic feeling in some of Goethe's poems, especially "Lilis Park" and "Erwin und Elmire." Similar traces have been found in the poems of Heine, Platen, Hamerling, and many other poets.⁴ The poetry of the people is also said to contain many such traces. It may, indeed, be said that passion in its more lyric exaltations almost necessarily involves some resort to masochistic expression. A popular lady novelist in a novel written many years ago represents her hero, a robust soldier, imploring the lady of his love, in a moment of passionate exaltation, to trample on him, certainly without any wish to suggest sexual perversion. If it is true that the Antonio of Otway's *Venice Presented* is a caricature of Shaftesbury, then it would appear that one of the greatest of English

¹ Krafft-Ebing, *Psychopathia Sexualis*, English translation of tenth German edition, p. 115. Stefanowsky, who also discussed this condition (*Archives de l'Anthropologie Criminelle*, May, 1892, and translation, with notes by Kiernan, *Alienist and Neurologist*, Oct., 1892), termed it passivism.

² *Anatomy of Melancholy*, Part III, Section 2, Mem. iii, Subs. 1.

³ *Die Konträre Sexualempfindung*, third edition, p. 277. Cf. C. F. von Schlichtegroll, *Sacher-Masoch und der Masochismus*, p. 120.

⁴ See C. F. von Schlichtegroll, *loc. cit.*, pp. 124 *et seq.*

statesmen was supposed to exhibit very pronounced and characteristic masochistic tendencies; and in more recent days masochistic expressions have been noted as occurring in the love-letters of so emphatically virile a statesman as Bismarck.

It is a mistake to suppose that the sadistic man is necessarily very masculine or that the very feminine woman is not capable of sadistic tendencies. Even if we take into account the primitive animal conditions of combat, the male must suffer as well as inflict pain, and the female must not only experience subjection to the male, but also share in the emotions of her partner's victory over his rivals. As bearing on these points, I may quote the following remarks written by a lady: "It is said that, the weaker and more feminine a woman is, the greater the subjection she likes. I don't think it has anything at all to do with the general character, but depends entirely on whether the feeling of constraint and helplessness affects her sexually. In men I have several times noticed that those who were most desirous of subjection to the women they loved had, in ordinary life, very strong and determined characters. I know of others, too, who with very weak characters are very imperious toward the women they care for. Among women I have often been surprised to see how a strong, determined woman will give way to a man she loves, and how tenacious of her own will may be some fragile, clinging creature who in daily life seems quite unable to act on her own responsibility. A certain amount of passivity, a desire to have their emotions worked on, seems to me, so far as my small experience goes, very common among ordinary, presumably normal men. A good deal of stress is laid on femininity as an attraction in a woman, and this may be so to very strong natures, but, so far as I have seen, the women who obtain extraordinary empire over men are those with a certain *virility* in their character and passions. If with this virility they combine a fragility or childishness of appearance which appeals to a man in another way at the same time, they appear to be irresistible."

Thus a minor degree of the masochistic tendency may be said to be fairly common, while its more pronounced manifestations are more common than pronounced sadism. It very frequently affects persons of a sensitive, refined, and artistic temperament. It may even be said that this tendency is in the line of civilization. Krafft-Ebing points out that some of the most delicate and romantic love-episodes of the middle ages are distinctly colored by masochistic emotion. The increasing tendency to masochism with increasing civilization becomes

explicable if we accept Colin Scott's "secondary law of courting" as accessory to the primary law that the male is active, and the female passive and imaginatively attentive to the states of the excited male. According to the secondary law, "the female develops a superadded activity, the male becoming relatively passive and imaginatively attentive to the psychical and bodily states of the female."¹ We may probably agree that this "secondary law of courting" does really represent a tendency of love in individuals of complex and sensitive nature, and the outcome of such a receptive attitude on the part of the male is undoubtedly in well-marked cases a desire of submission to the female's will, and a craving to experience in some physical or psychic form, not necessarily painful, the manifestations of her activity.

When we turn from vague and unpronounced forms of the masochistic tendency to the more definite forms in which it becomes an unquestionable sexual perversion, we find a very eminent and fairly typical example in Rousseau, an example all the more interesting because here the subject has himself portrayed his perversion in his famous *Confessions*. It is, however, the name of a less eminent author, the Austrian novelist, Sacher-Masoch, which has become identified with the perversion through the fact that Krafft-Ebing fixed upon it as furnishing a convenient counterpart to the term "sadism." Concerning the exact rank of Sacher-Masoch as a novelist opinions differ. By some he is extravagantly ranked with Goethe; by others he is, no less unreasonably, dismissed as a pornographic writer. In reality he would appear to be a writer of fine, but delicate, power, a true and sincere artist, a psychologist of insight, whose best novels deservedly won for him a European reputation. It is on the strength of a considerable number of these novels and stories, more especially of *Die Venus im Pelz*, that Krafft-Ebing took the scarcely warrantable liberty of identifying his name, while yet living,

¹ Colin Scott, "Sex and Art," *American Journal of Psychology*, vol. vii, No. 2, p. 208.

with a sexual perversion. Sacher-Masoch himself was not altogether prepared to admit the justice of the alienist's use of his name. It was his original wish, his biographer tells us, to picture "not so much the passive algolagnist—the man—as the active algolagnist—the woman,"—and the biographer seems to agree with Schrenck-Notzing that the distinction between active and passive algolagnia in the novelist's works is by no means so sharply made as Krafft-Ebing assumes. Sacher-Masoch's own ideal of life, his biographer remarks,—notwithstanding the nature of the situation which so powerfully affected his imaginative and emotional life,—involved an equality of men and women, and he regarded the rule of women as a sign of decadence.

Sacher-Masoch's biography has been sympathetically written—in the light of ample and intimate knowledge and with a candor rare among biographers—by C. F. von Schlichtegroll (*Sacher-Masoch und der Masochismus*, 1901). Leopold von Sacher-Masoch was born in 1836 at Lemberg in Galicia. He was of Spanish, German, and more especially Slavonic race. The founder of the family may be said to be a certain Don Mathias Sacher, a young Spanish nobleman, in the sixteenth century, who fought with Charles V; being seriously wounded, he was taken into the house of a Bohemian noble, whose daughter nursed him; though he could not understand Czech nor she Spanish, they fell in love with each other and married, and the young Spaniard, cutting himself off from his own country, acquired the privileges of a Bohemian noble and settled down with his wife in Prague. When Poland fell to pieces the novelist's grandfather received an important official position in Galicia and married a lady of the country. His son, the novelist's father, was director of police in Lemberg and married Charlotte von Masoch, a Little Russian lady of noble birth. The novelist, the eldest child of this union, was not born until after nine years of marriage, and in infancy was so delicate that he was not expected to survive. He began to improve, however, when his mother gave him to be suckled to a robust Russian peasant woman, from whom, as he said later, he gained not only health, but "his soul"; from her he learned all the strange and melancholy legends of her people and a love of the Little Russians which never left him. To this ancestry and environment his biographer attributes great significance. He was half a Russian by birth, and he lived in a province in whose very mingled races the East and the West meet. While still a child young Sacher-Masoch was in the midst of the bloody scenes of

the revolution which culminated in 1848. When he was 12 the family migrated to Prague, and the boy, though precocious in his development, then first learned the German language, of which he attained so fine a mastery. At a very early age he had found the atmosphere and even some of the most characteristic elements, of the peculiar types which mark his work as a novelist.

It is interesting to trace, in his biographer's pages, the germinal elements of those peculiarities which so strongly affected his imagination on the sexual side. As a child, he was greatly attracted by representations of cruelty; he loved to gaze at pictures of executions, the legends of martyrs were his favorite reading, and with the onset of puberty he regularly dreamed that he was fettered and in the power of a cruel woman who tortured him. It has been said by an anonymous author that the women of Galicia either rule their husbands entirely and make them their slaves or themselves sink to be the wretchedest of slaves. At the age of 10 the child Leopold witnessed a scene in which a woman of the former kind, a certain Countess Xenobia X., a relative of his own on the paternal side, played the chief part, and this scene probably left an undying impress on his imagination. The Countess was a beautiful but wanton creature, and the child adored her, impressed alike by her beauty and the costly furs she wore. She accepted his devotion and little services and would sometimes allow him to assist her in dressing; on one occasion, as he was kneeling before her to put on her ermine slippers, he kissed her feet; she smiled and gave him a kick which filled him with pleasure. Not long afterward occurred the episode which so profoundly affected his imagination. He was playing with his sisters at hide-and-seek and had carefully hidden himself behind the dresses on a clothes-rail in the Countess's bed-room: At this moment the Countess suddenly entered the house and ascended the stairs, followed by a lover, and the child, who dared not betray his presence, saw the countess sink down on a sofa and begin to caress her lover. But a few moments later the husband, accompanied by two friends, dashed into the room. Before, however, he could decide which of the lovers to turn against the Countess had risen and struck him so powerful a blow in the face with her fist that he fell back streaming with blood. She then seized a whip, drove all three men out of the room, and in the confusion the lover slipped away. At this moment the clothes-rail fell and the child, the involuntary witness of the scene, was revealed to the Countess, who now fell on him in anger, threw him to the ground, pressed her knee on his shoulder, and struck him unmercifully. The pain was great, and yet he was conscious of a strange pleasure. While this castigation was proceeding the Count returned, no longer in a rage, but meek and humble as a slave, and kneeled down before her to beg forgiveness. As the boy escaped he saw her kick her husband. The child could not resist the

temptation to return to the spot; the door was closed and he could see nothing, but he heard the sound of the whip and the groans of the Count beneath his wife's blows.

It is unnecessary to insist that in this scene, acting on a highly sensitive and somewhat peculiar child, we have the key to the emotional attitude which affected so much of Sacher-Masoch's work. As his biographer remarks, woman became to him, during a considerable part of his life, a creature at once to be loved and hated, a being whose beauty and brutality enabled her to set her foot at will on the necks of men, and in the heroine of his first important novel, the *Emissär*, dealing with the Polish Revolution, he embodied the contradictory personality of Countess Xenobia. Even the whip and the fur garments, Sacher-Masoch's favorite emotional symbols, find their explanation in this early episode. He was accustomed to say of an attractive woman: "I should like to see her in furs," and, of an unattractive woman: "I could not imagine her in furs." His writing-paper at one time was adorned with the figure of a woman in Russian Boyar costume, her cloak lined with ermine, and brandishing a scourge. On his walls he liked to have pictures of women in furs, of the kind of which there is so magnificent an example by Rubens in the gallery at Munich. He would even keep a woman's fur cloak on an ottoman in his study and stroke it from time to time, finding that his brain thus received the same kind of stimulation as Schiller found in the odor of rotten apples.¹

At the age of 13, in the revolution of 1848, young Sacher-Masoch received his baptism of fire; carried away in the popular movement, he helped to defend the barricades together with a young lady, a relative of his family, an amazon with a pistol in her girdle, such as later he loved to depict. This episode was, however, but a brief interruption of his education; he pursued his studies with brilliance, and on the higher side his education was aided by his father's æsthetic tastes. Amateur theatricals were in special favor at his home, and here even the serious plays of Goethe and Gogol were performed, thus helping to train and

¹ It must not be supposed that the attraction of fur or of the whip is altogether accounted for by such a casual early experience as in Sacher-Masoch's case served to evoke it. The whip we shall have to consider briefly later on. The fascination exerted by fur, whether manifesting itself as love or fear, would appear to be very common in many children, and almost instinctive. Stanley Hall, in his "Study of Fears" (*American Journal of Psychology*, vol. viii, p. 213), has obtained as many as one hundred and eleven well-developed cases of fear of fur, or, as he terms it, doraphobia, in some cases appearing as early as the age of 6 months, and he gives many examples. He remarks that the love of fur is still more common, and concludes that "both this love and fear are so strong and instinctive that they can hardly be fully accounted for without recourse to a time when association with animals was far closer than now, or perhaps when our remote ancestors were hairy."

direct the boy's taste. It is, perhaps, however, significant that it was a tragic event which, at the age of 16, first brought to him the full realization of life and the consciousness of his own power. This was the sudden death of his favorite sister. He became serious and quiet, and always regarded this grief as a turning-point in his life.

At the Universities of Prague and Graz he studied with such zeal that when only 19 he took his doctor's degree in law and shortly afterward became a *privatdocent* for German history at Graz. Gradually, however, the charms of literature asserted themselves definitely, and he soon abandoned teaching. He took part, however, in the war of 1866 in Italy, and at the battle of Solferino he was decorated on the field for bravery in action by the Austrian field-marshal. These incidents, however, had little disturbing influence on Sacher-Masoch's literary career, and he was gradually acquiring a European reputation by his novels and stories.

A far more seriously disturbing influence had already begun to be exerted on his life by a series of love-episodes. Some of these were of slight and ephemeral character; some were a source of unalloyed happiness, all the more so if there was an element of extravagance to appeal to his Quixotic nature, and he spent some blissful days on an occasion when he ran away to Florence with a Russian princess as her private secretary. More often they seem to have culminated in bitter deception and misery. It was after a relationship of this kind from which he could not free himself for four years that he wrote *Die Geschiedene Frau, Passionsgeschichte eines Idealisten*, putting into it much of his own personal history. Eventually he became engaged to a sweet and charming young girl. Then it was that the evil genius of his life met him in the person of a young woman at Graz, Laura Rümelin, 27 years of age, engaged as a glove-maker. She had made various attempts to attract and interest men of superior position, but, although she had had one or two lovers, her success had only been moderate. She now read the *Venus im Pelz*, then lately published, and resolved to write to the author. Hitherto Sacher-Masoch does not appear to have met any woman with whom he adopted unreservedly the position he loved to depict in his books. As he himself said, he had conquered his inclinations, having found no woman in whose hands he would care to trust himself as a slave. Laura Rümelin judged, however, that in approaching Sacher-Masoch it would be desirable to take the tone of the dominating woman he idolized, and she adopted the name of his heroine, Wanda von Dunajew. She had much skill in intrigue, though Sacher-Masoch's love of adventure and extravagance rendered her task easy, and after weaving around him a complicated web of mystification—she would not allow him to see her for a long time and at first insisted on wearing a mask, and forbidding him to touch her—this ignorant, uneducated, and unscrupu-

lous woman found the sensitive and high-minded, but rather weak, novelist entirely in her power. He broke off his engagement and after the birth of a child, in 1873, he married Laura Rümelin. For many years after this there was little but wretchedness in Sacher-Masoch's life. Two children were born, and it is to the credit of the wife that she had agreed to take into the house a daughter her husband had had at an earlier period by an actress. But any love she may have felt for her husband soon disappeared; she subjected him to every kind of insult and humiliation; she separated him from his friends; she compelled him to prostitute his powers to obtain money; she lived openly with her lover, an utterly unscrupulous man but clever journalist called Rosenthal, later known to the readers of the *Figaro* as "Jacques St. Cère"; she insisted on coming to nurse the father's favorite child, but left him to die alone on a message from her lover. At last Sacher-Masoch definitely separated from her; he had now become attached to a gentle, highly accomplished and entirely normal woman called Hulda Meister who cared for him with almost maternal devotion and bravely resolved to share her life with him. In 1883 they settled in Lindheim, a village in Germany near the Taunus, a spot to which the novelist seems to have been attached because in the grounds of his little estate was a haunted and ruined tower associated with a tragic mediæval episode. Here, after many legal delays, Sacher-Masoch was able to render his union with Hulda Meister legitimate; here two children were in due course born, and here the novelist spent the remaining years of his life in comparative peace, though to the last threatening and abusive letters were sent from time to time by the divorced wife. At first, as is usual, treated with suspicion by the peasants, Sacher-Masoch gradually acquired great influence over them; he became a kind of Tolstoy in the rural life around him, the friend and confidant of all the villages (something of Tolstoy's communism is also, it appears, to be seen in the books he wrote at this time), while the theatrical performances which he inaugurated, and in which his wife took an active part, spread the fame of the household in many neighboring villages. Meanwhile his health began to break up; a visit to Nauheim in 1894 was of no benefit, and he died March 9, 1895.

A careful consideration of the phenomena of sadism and masochism may be said to lead us to the conclusion that there is no real line of demarcation. Even De Sade himself was not a pure sadist, as Dühren's careful definition is alone sufficient to indicate; it might even be argued that De Sade was really a masochist; the investigation of histories of sadism and masochism, even those given by Krafft-Ebing (as, indeed, Colin

Scott and Féré have already pointed out), constantly reveals traces of both groups of phenomena in the same individual. They cannot, therefore, be regarded as opposed manifestations. This has been felt by some writers, who have, in consequence, proposed other names more clearly indicating the relationship of the phenomena. Féré speaks of sexual algophily¹; he only applies the term to masochism; it might equally well be applied to sadism. Schrenck-Notzing, to cover both sadism and masochism, has invented the term algolagnia (*ἄλγος*, pain, and *λάγνυς*, sexually excited), and calls the former active, the latter passive, algolagnia.² Eulenburg has also emphasized the close connection between these groups of perverted sexual manifestations, and has proposed for them somewhat more complicated names.³ It is, however, desirable to avoid the unnecessary manufacture of new words, and the term algolagnia seems to be fairly satisfactory.

A brief discussion of the terms "sadism" and "masochism" has imposed itself upon us at this point because as soon as, in any study of the relationship between love and pain, we pass over the limits of normal manifestations into a region which is more or less abnormal, these two conceptions are always brought before us, and it was necessary to show on what grounds they are here rejected as the pivots on which the discussion ought to turn. We may accept them as useful terms to indicate two groups of clinical phenomena; but we cannot regard them as of any real scientific value. Having reached this result, we may continue our consideration of the love-bite, as the normal manifestation of the connection between love and pain which most naturally leads us across the frontier of the abnormal.

The result of the love-bite in its extreme degree is to shed blood. This cannot be regarded as the direct aim of the bite in its normal manifestations, for the mingled feelings of close contact, of passionate gripping, of symbolic devouring, which

¹ Féré, *L'Instinct Sexuel*, p. 138.

² Schrenck-Notzing, *Zeitschrift für Hypnotismus*, Bd. ix, ht. 2, 1899.

³ Eulenburg, *Sexuale Neuropathie*, 1895, p. 112.

constitute the emotional accompaniments of the bite would be too violently discomposed by actual wounding and real shedding of blood. With some persons, however, perhaps more especially women, the love-bite is really associated with a conscious desire, even if more or less restrained, to draw blood, a real delight in this process, a love of blood. Probably this only occurs in persons who are not absolutely normal, but on the border-land of the abnormal. We have to admit that this craving has, however, a perfectly normal basis. There is scarcely any natural object with so profoundly emotional an effect as blood, and it is very easy to understand why this should be so.¹ Moreover, blood enters into the sphere of courtship by virtue of the same conditions by which cruelty enters into it; they are both accidents of combat, and combat is of the very essence of animal and primitive human courtship, certainly its most frequent accompaniment. So that the repelling or attracting fascination of blood may be regarded as a by-product of normal courtship, which, like other such by-products, may become an essential element of abnormal courtship.²

Normally the fascination of blood, if present at all during sexual excitement, remains more or less latent, either because it is weak or because the checks that inhibit it are inevitably very powerful. But it may occur episodically even in fairly normal persons. Thus, Coutagne describes the case of a lad of 17—always regarded as quite normal, and without any signs of degeneracy, even on careful examination, or any traces of hysteria or alcoholism, though there was insanity among his cousins—who had had occasional sexual relations for a year or two, and on one occasion, being in a state of erection, struck the girl three times on the breast and abdomen with a kitchen

¹ I have elsewhere dealt with this point in discussing the special emotional tone of red (Havelock Ellis, "The Psychology of Red," *Popular Science Monthly*, August and September, 1900).

² It is probable that the motive of sexual murders is nearly always to shed blood, and not to cause death. Leppmann (*Bulletin Internationale de Droit Pénal*, vol. vi, 1896, p. 115) points out that such murders are generally produced by wounds in the neck or mutilation of the abdomen, never by wounds of the head.

knife bought for the purpose. He was much ashamed of his act immediately afterward, and, all the circumstances being taken into consideration, he was acquitted by the court.¹ Here we seem to have the obscure and latent fascination of blood, which is almost normal, germinating momentarily into an active impulse which is distinctly abnormal, though it produced little beyond those incisions which Vatsyayana disapproved of, but still regarded as a part of courtship. One step more and we are amid the most outrageous and extreme of all forms of sexual perversion: with the heroes of De Sade's novels, who, in exemplification of their author's most cherished ideals, plan scenes of debauchery in which the flowing of blood is an essential element of coitus, with the Marshall Gilles de Rais and the Hungarian Countess Bathory, whose lust could only be satiated by the death of innumerable victims. These extreme forms of sexual perversion I do not, however, propose to discuss; I have no new light to throw on them, and they are already fully illustrated by Krafft-Ebing as well as by the instructive cases published from time to time in the journals devoted to psychiatry, medico-legal topics, and criminal anthropology. It is enough here to have emphasized the fact that there is no solution of continuity in the links that bind the absolutely normal manifestations of sex with the most extreme violations of all human law. This is so true that in saying that these manifestations are violations of all human law we cannot go on to add, what would seem fairly obvious, that they are violations also of all natural law. We have but to go sufficiently far back, or sufficiently far afield, in the various zoölogical series to find that manifestations which, from the human point of view, are in the extreme degree abnormally sadistic here become actually normal. Among very various species wounding and rending normally take place at or immediately after coitus; if we go back to the beginning of animal life in the protozoa sexual conjugation itself is sometimes found

¹ H. Coutagne, "Cas de Perversion Sanguinaire de l'Instinct Sexuel," *Annales Médico-Psychologiques*, July and August, 1893.

to present the similitude, if not the actuality, of the complete devouring of one organism by another. Over a very large part of nature, as it has been truly said, "but a thin veil divides love from death."¹

There is, indeed, on the whole, a point of difference. In that abnormal sadism which appears from time to time among civilized human beings it is nearly always the female who becomes the victim of the male. But in the normal sadism which occurs throughout a large part of nature it is nearly always the male who is the victim of the female. It is the male spider who impregnates the female at the risk of his life and sometimes perishes in the attempt; it is the male bee who, after intercourse with the queen, falls dead from that fatal embrace, leaving her to fling aside his entrails and calmly pursue her course.² If it may seem to some that the course of our inquiry leads us to contemplate with equanimity, as a natural phenomenon, a certain semblance of cruelty in man in his relations with woman, they may, if they will, reflect that this phenomenon is but a very slight counterpoise to that cruelty which has been naturally exerted by the female on the male long even before man began to be.

¹ Kiernan appears to have been the first to suggest the bearing of these facts on sadism, which he would regard as the abnormal human form of phenomena which may be found at the very beginning of animal life, as, indeed, the survival or atavistic reappearance of a primitive sexual cannibalism. See his "Psychological Aspects of the Sexual Appetite," *Alienist and Neurologist*, April, 1891, and "Responsibility in Sexual Perversion," *Chicago Medical Recorder*, March, 1892. Penta has also independently developed the conception of the biological basis of sadism and other sexual perversions (*I Pervertimenti Sessuali*, 1893).

² In the chapter entitled "Le Vol Nuptial" of his charming book on the life of bees Maeterlinck has given an incomparable picture of the tragic courtship of these insects.

III.

Flagellation as a Typical Illustration of Alcolagnia—Causes of Connection between Sexual Emotion and Whipping—Physical Causes—Psychic Causes probably more Important—The Varied Emotional Associations of Whipping—Its Wide Prevalence.

THE whole problem of love and pain, in its complementary sadistic and masochistic aspects, is presented to us in connection with the pleasure sometimes experienced in whipping, or in being whipped, or in witnessing or thinking about scenes of whipping. The association of sexual emotion with bloodshed is so extreme a perversion, it so swiftly sinks to phases that are obviously cruel, repulsive, and monstrous in an extreme degree, that it is necessarily rare, and those who are afflicted by it are often more or less imbecile. With whipping it is otherwise. Whipping has always been a recognized religious penance; it is still regarded as a beneficial and harmless method of chastisement; there is nothing necessarily cruel, repulsive, or monstrous in the idea or the reality of whipping, and it is perfectly easy and natural for an interest in the subject to arise in an innocent and even normal child, and thus to furnish a germ around which, temporarily at all events, sexual ideas may crystallize. For these reasons the connection between love and pain may be more clearly brought out in connection with whipping than with blood.

There is, by no means, any necessary connection between flagellation and the sexual emotions. If there were, this form of penance would not have been so long approved or tolerated by the Church. As a matter of fact, there seems to be no good reason to suppose that sexual excitement has ever been a common result of flagellation when employed with a religious object. Yet such a connection, either in imagination or reality, is certainly very common, so common that in its rudimentary forms it must be counted normal. Those who possess a special knowledge of such matters declare that sexual flagellation is

the most frequent of all sexual perversions in England.¹ This belief is, I know, shared by many people both inside and outside England. However this may be, the tendency is certainly common. I doubt if it is any or at all less common in Germany, judging by the large number of books on the subject of flagellation which have been published in German. In a recent catalogue of "interesting books" on this and allied subjects issued by a German publisher and bookseller, I find that, of fifty-five volumes, as many as seventeen or eighteen, all in German, deal solely with the question of flagellation, while many of the other books appear to deal in part with the same subject.² It is, no doubt, true that the remarkably large part which the rod has played in the past history of our civilization justifies a considerable amount of scientific interest in the subject of flagellation. It is clear, however, from the titles of some of these books (I have never myself come across a book devoted to flagellation), as well as from the apparent character of the illustrations in some cases, that the interest in them is by no means always scientific, but very frequently sexual.

What is the cause of the connection between sexual emotion and whipping? A very simple physical cause has been believed by some to account fully for the phenomena. It is known that strong stimulation of the gluteal region will, especially under predisposing conditions, produce or heighten sexual excitement, by virtue of the fact that both regions are supplied by branches of the same nerve.³

¹ Thus, Dr. Eugen Dühren remarks (*Der Marquis de Sade und Seine Zeit*, 1901, p. 211): "It is well known that England is to-day the classic land of sexual flagellation." In America it appears also to be common, and Kiernan mentions that in advertisements of Chicago "Massage Shops" there often appears the announcement: "Flagellation a Specialty."

² A full bibliography of flagellation would doubtless include many hundred items. The more important works on this subject, in connection with the sexual impulse, are enumerated by Eulenburg, *Sexuale Neuro-pathie*, p. 86.

³ Rousseau presents us with an example of a man of the highest genius in whom this association, which proved of fundamental importance, was aroused by chastisement inflicted by a woman. But it must also be said that here the seed fell on a favorable soil.

There is another reason why whipping should exert a sexual influence. As Féré especially has pointed out, in moderate amount it has a tonic effect, and as such has a general beneficial result in stimulating the whole body. This fact was, indeed, recognized by the classic physicians, and Galen regarded flagellation as a tonic.¹ Thus, not only must it be said that whipping, when applied to the gluteal region, has a direct influence in stimulating the sexual organs, but its general tonic influence must naturally extend to the sexual system.

It is possible that we must take into account here a biological factor, such as we have found involved in other forms of sadism and masochism. In this connection a lady writes to me: "With regard to the theory which connects the desire for whipping with the way in which animals make love, where blows or pressure on the hindquarters are almost a necessary preliminary to pleasure, have you ever noticed the way in which stags behave? Their does seem as timid as the males are excitable, and the blows inflicted on them by the horns of their mates to reduce them to submission must be, I should think, an exact equivalent to being beaten with a stick."

It is remarkable that in some cases the whip would even appear to have a psychic influence in producing sexual excitement in animals accustomed to its application as a stimulant to action. Thus, Professor Cornevin, of Lyons, describes the case of a Hungarian stallion, otherwise quite potent, in whom erection could only be produced in the presence of a mare in heat when a whip was cracked near him, and occasionally applied gently to his legs. (Cornevin, *Archives d'Anthropologie Criminelle*, January, 1896.)

Here, undoubtedly, we have a definite anatomical and physiological relationship which often serves as a starting-point for the turning of the sexual feelings in this direction, and will sometimes support the perversion when it has otherwise arisen. But this relationship, even if we regard it as a fairly frequent channel by which sexual emotion is aroused, will not suffice to account for most, or even many, of the cases in which whipping exerts a sexual fascination. In many, if not most, cases it is found that the idea of whipping asserts its sexual significance

¹ Féré, *Revue de Médecine*, August, 1900. In this paper Féré brings together many interesting facts concerning flagellation in ancient times.

quite apart from any personal experience, even in persons who have never been whipped; not seldom also in persons who have been whipped and who feel nothing but repugnance for the actual performance, attractive as it may be in imagination.

It is evident that we have to seek the explanation of this phenomenon largely in psychic causes. Whipping, whether inflicted or suffered, tends to arouse, vaguely, but massively, the very fundamental and primitive emotions of anger and fear, which, as we have seen, have always been associated with courtship, and it tends to arouse them at an age when the sexual emotions have not become clearly defined, and under circumstances which are likely to introduce sexual associations. From their earliest years children have been trained to fear whipping, even when not actually submitted to it, and an unjust punishment of this kind, whether inflicted on themselves or others, frequently arouses intense anger in the sensitive minds of children. Moreover, as has been pointed out to me by a lady who herself in early life was affected by the sexual associations of whipping, a child only sees the naked body of elder children when uncovered for whipping, and its sexual charm may in part be due to this cause. We further have to remark that the spectacle of suffering itself is, to some extent and under some circumstances, a stimulant of sexual emotion. It is evident that a number of factors contribute to surround whipping at a very early age with powerful emotional associations, and that these associations are of such a character that they are very easily led into a sexual channel.¹ Various lines of evidence support this conclusion. Thus, from several reliable quarters

¹ As Eulenburg truly points out, the circumstances attending the whipping of a woman may be sexually attractive, even in the absence of any morbid impulse. Such circumstances are "the sight of naked feminine charms and especially—in the usual mode of flagellation—of those parts which possess for the sexual epicure a peculiar æsthetic attraction; the idea of treating a loved, or at all events desired, person as a child, of having her in complete subjection and being able to dispose of her despotically; and finally the immediate results of whipping: the changes in skin-color, the to and fro movements which simulate or anticipate the initial phenomena of coitus." (Eulenburg, *Sexuale Neuro-pathie*, p. 121.)

I learn that the sight of a boy being caned at school may produce sexual excitement in the boys who look on. The association of sexual emotion with whipping is, again, very liable to show itself in schoolmasters, and many cases have been recorded in which the flogging of boys, under the stress of this impulse, has been carried to extreme lengths. An early and eminent example is furnished by Udall, the humanist, at one time headmaster of Eton, who was noted for his habit of inflicting frequent corporal punishment for little or no cause, and who confessed to sexual practices with the boys under his care.¹ Even when no sexual element can be distinctly traced, scenes of whipping sometimes exert a singular fascination on some persons of sensitive emotional temperament. A friend, a clergyman, who has read many novels tells me that he has been struck by the frequency with which novelists describe such scenes with much luxury of detail; his list includes novels by well-known religious writers of both sexes. In some of these cases there is reason to believe that the writers felt this sexual association of whipping.

It is natural that an interest in whipping should be developed very early in childhood, and, indeed, it enters very frequently into the games of young children, and constitutes a much relished element of such games, more especially among girls. I know of many cases in which young girls between six and twelve years of age took great pleasure in games in which the chief point consisted in unfastening each other's drawers and smacking each other, and some of these girls, when they grew older, realized that there was an element of sexual enjoyment in their games. And if we turn to the histories I have brought together in Appendix B, we find that at least three out of twelve refer to whipping, and more or less connect with it their rudimentary sexual feelings in childhood. It would certainly seem that we must look upon this association as coming well within the normal range of emotional life in childhood, although after puberty, when the sexual feelings become clearly

¹ See the article on Udall in the *Dictionary of National Biography*.

defined, the attraction of whipping normally tends to be left behind as a piece of childishness, only surviving in the background of consciousness, if at all, to furnish a vaguely sexual emotional tone to the subject of whipping, but not affecting conduct, sometimes only emerging in erotic dreams.

This, however, is not invariably the case in persons who are organically abnormal. In such cases, and especially, it would seem, in highly sensitive and emotional children, the impress left by the fact or the image of whipping may be so strong that it affects not only definitely, but permanently, the whole subsequent course of development of the sexual impulse. Régis has recorded a case which well illustrates the circumstances and hereditary conditions under which the idea of whipping may take such firm root in the sexual emotional nature of a child as to persist into adult life; at the same time the case shows how a sexual perversion may, in an intelligent person, take on an intellectual character, and it also indicates a rational method of treatment.

Jules P., aged 22, of good heredity on father's side, but bad on that of mother who is highly hysterical, while his grandmother was very impulsive and sometimes pursued other women with a knife. He has one brother and one sister, who are somewhat morbid and original. He is himself healthy, intelligent, good looking, and agreeable, though with slightly morbid peculiarities. At the age of 4 or 5 he suddenly opened a door and saw his sister, then a girl of 14 or 15, kneeling, with her clothes raised and her head on her governess's lap, at the moment of being whipped for some offense. This trivial incident left a profound impression on his mind, and he recalls every detail of it, especially the sight of his sister's buttocks,—round, white, and enormous as they seemed to his childish eyes,—and that momentary vision gave a permanent direction to the whole of his sexual life. Always after that he desired to touch and pat his sister's gluteal regions. He shared her bed, and, though only a child, acquired great skill in attaining his ends without attracting her attention, lifting her night-gown when she slept and gently caressing the buttocks, also contriving to turn her over on to her stomach and then make a pillow of her hips. This went on until the age of 7, when he began to play with two little girls of the neighborhood, the eldest of whom was 10; he liked to take the part of the father and whip them. The older girl was big for her age, and he would separate her drawers and smack her with much voluptuous emo-

tion; so that he frequently sought opportunities to repeat the experience, to which the girl willingly lent herself, and they were constantly together in dark corners, the girl herself opening her drawers to enable him to caress her thighs and buttocks with his hand until he became conscious of an erection. Sometimes he would gently use a whip. On one occasion she asked him if he would not now like to see her in front, but he declined.

One day, when 8 or 9 years old, being with a boy companion, he came upon a picture of a monk being flagellated, and thereupon persuaded his companion to let himself be whipped; the boy enjoyed the experience, which was therefore often repeated. Jules P. himself, however, never took the slightest pleasure in playing the passive part. These practices were continued even after the friend became a conscript, when, however, they became very rare. Only once or twice has he ever done anything of this kind to girls who were strangers to him. Nor has he ever masturbated or had any desire for sexual intercourse. He contents himself with the pleasure of being occasionally able to witness scenes of whipping in public places—parks and gardens—or of catching glimpses of the thighs and buttocks of young girls or, if possible, women.

His principal enjoyment is in imagination. From the first he has loved to invent stories in which whippings were the climax, and at 13 such stories produced the first spontaneous emission. Thus, he imagines, for instance, a young girl from the country who comes up to Paris by train; on the way a lady is attracted by her, takes an interest in her, brings her home to dinner, and at last can no longer resist the temptation to take the girl in her arms and whip her amorously. He writes out these scenes and illustrates them with drawings, many of which Régis reproduces. He has even written comedies in which whipping plays a prominent part. He has, moreover, searched public libraries for references to flagellation, inserted queries in the *Intermédiaire des Chercheurs et des Curieux*, and thus obtained a complete bibliography of flagellation which is of considerable value. Régis is acquainted with these *Archives de la Fessée*, and states that they are carried on with great method and care. He is especially interested in the whipping of women by women. He considers that the pleasure of whipping should always be shared by the person whipped, and he is somewhat concerned to find that he has an increasing inclination to imagine an element of cruelty in the whipping. Emissions are somewhat frequent. According to the latest information, he is much better; he has entered into sexual relationship with a woman who is much in love with him, and to whom he has confided his peculiarities. With her aid and suggestions he has been able to have intercourse with her, at the moment of coitus whipping her with a harmless India-rubber tube. (E. Régis, "Un Cas

de Perversion Sexuelle, à forme Sadique," *Archives d'Anthropologie Criminelles*, July, 1899.)

In the foregoing case of sadistic pleasure in whipping I have reproduced the details of the boy's childish experiences, for trivial as they may seem, such early experiences are of great significance in the evolution of sexual life. Significant, also, is Rousseau's account of the origin of his own masochistic pleasure in whipping at the age of 8: "Mademoiselle Lambercier showed toward me a mother's affection and also a mother's authority, which she sometimes carried so far as to inflict on us the usual punishment of children when we had deserved it. For a long time she was content with the threat, and that threat of a chastisement which for me was quite new seemed very terrible; but after it had been executed I found the experience less terrible than the expectation had been; and, strangely enough, this punishment increased my affection for her who had inflicted it. It needed all my affection and all my natural gentleness to prevent me from seeking a renewal of the same treatment by deserving it, for I had found in the pain and even in the shame of it an element of sensuality which left more desire than fear of receiving the experience again from the same hand. It is true that, as in all this a precocious sexual element was doubtless mixed, the same chastisement if inflicted by her brother would not have seemed so pleasant."

He goes on to say that the punishment was inflicted a second time, but that that time was the last, Mademoiselle Lambercier having apparently noted the effects it produced, and, henceforth, instead of sleeping in her room, he was placed in another room and treated by her as a big boy. "Who would have believed," he adds, "that this childish punishment, received at the age of 8 from the hand of a young woman of 30, would have determined my tastes, my desires, my passions, for the rest of my life?" He remarks that this strange taste drove him almost to madness, but maintained the purity of his morals, and the joys of love existed for him chiefly in imagination. (J. J. Rousseau, *Les Confessions*, Partie I, livre i.) It will be seen how all the favoring conditions of fear, shame, and precocious sexuality were here present in an extremely sensitive child who was destined to become the greatest emotional force of his century, thus rendering him receptive to influences which would have had no permanent effect on any ordinary child. (It occasionally happens that the first sexual feelings are experienced under the stimulation of whipping in normal children; Moll mentions that he knows such cases, *Zeitschrift für Pädagogie, Psychiatrie, und Pathologie*, 1901; but no permanent perversion necessarily follows.) It may be added that it is, perhaps, not fanciful to see a certain inevitableness in the fact that on Rousseau's highly sensitive and receptive temperament it was a masochistic germ that fell and fructified, while on Régis's sub-

ject, with his more impulsive ancestral antecedents, a sadistic germ found favorable soil.

It may be noted that in Régis's sadistic case the little girl who was the boy's playmate found scarcely less pleasure in the passive part of whipping than he found in the active. There is ample evidence to show that this is very often the case, and that the attractiveness of the idea of being whipped often even arises spontaneously in children. Krafft-Ebing records the case of a girl of between 6 and 8 years of age, never at that time having been whipped or seen anyone else whipped, who spontaneously acquired—how she did not know—the desire to be castigated in this manner. It gave her very great pleasure to imagine a woman friend doing this to her. She never desired to be whipped by a man, though there was no trace of inversion, and she never masturbated until the age of 24, when a marriage-engagement was broken off. At the age of 10 this longing passed away before it was ever actually realized. (Krafft-Ebing, *Psychopathia Sexualis*, eighth edition, p. 136.)

In the case of another young woman described by Krafft-Ebing—where there was neurasthenia with other minor morbid conditions in the family, but the girl herself appears to have been sound—the desire to be whipped existed from a very early age. She traced it to the fact that when she was five years old a friend of her father's playfully placed her across his knees and pretended to whip her. Since then she has always longed to be caned, but to her great regret the wish has never been realized. She longs to be the slave of a man whom she loves: "Lying in fancy before him, he puts one foot on my neck while I kiss the other. I revel in the idea of being whipped by him and imagine different scenes in which he beats me. I take the blows as so many tokens of love; he is at first extremely kind and tender, but then in the excess of his love he beats me. I fancy that to beat me for love's sake gives him the highest pleasure." Sometimes she imagines that she is his slave, but not his female slave, for every woman may be her husband's slave. She is of proud and independent nature in all other matters, and to imagine herself a man who consents to be a slave gives her a more satisfying sense of humiliation. She does not understand that these manifestations are of a sexual nature. (Krafft-Ebing, *Psychopathia Sexualis*, English translation of tenth edition, p. 189.)

Among youths who are brought together in schools and other establishments the young sexual instincts may show themselves obscurely in more or less brutal and sometimes perverted ways. Thus, Kropotkin describes scenes formerly taking place in the school of the corps of pages at St. Petersburg: "One of their favorite games had been to assemble the 'greenhorns' at night in a room, in their night-shirts, and to make them run round, like horses in a circus, while the *pages de chambre*, armed with thick India-rubber whips, standing some in the

centre and others on the outside, pitilessly whipped the boys. As a rule, the 'circus' ended in an Oriental fashion, in an abominable way." (Kropotkin, *Memoirs of a Revolutionist*, vol. i, p. 88.)

Flagellation, more especially in its masochistic form, is sometimes associated with true inversion. Moll presents the case of a young inverted woman of 26, showing, indeed, many other minor sexual anomalies, who is sexually excited when beaten with a switch. A whip would not do, and the blows must only be on the nates; she cannot imagine being beaten by a small woman. She has often in this way been beaten by a friend, who should be naked at the time, and must submit afterward to cunnilingus. (Moll, *Konträre Sexualempfindungen*, third edition, p. 568.)

In the preceding case there were no masochistic ideas; it is evident that in such a case beating is desired largely on account of that purely physical effect to which attention has already been called. In the same way self-beating with a switch or whip has sometimes been spontaneously discovered as a method of self-excitement preliminary to masturbation. Thus, Professor Reverdin speaks of the case of a young girl under his care who, after having exhausted all the resources of her intelligence, finally discovered that the climax of enjoyment was best reached by violently whipping her own buttocks and thighs. She had invented for this purpose a whip composed of twelve cords each of which terminated in a large chestnut-burr provided with its spines. (A. Reverdin, *Revue Médicale de la Suisse Romande*, January 20, 1888, p. 17.)

I am acquainted with numerous cases in which the idea of whipping, or the impulse to whip or be whipped, distinctly exists, though usually, when persisting to adult life, only in a rudimentary form. History I in the Appendix B presents a well-marked instance. I may quote the remarks in another case of a lady regarding her early feelings: "As a child the idea of being whipped excited me, but only in connection with a person I loved, and, moreover, one who had the right to correct me. On one occasion I was beaten with the back of a brush, and the pain was sufficient to overcome any excitement; so that, ever after, this particular form of whipping left me unaffected, though the excitement still remained connected with forms of which I had no experience." (*Private Communication.*)

Another lady states that when a little girl of 4 or 5, the servants used to smack her nates with a soft brush to amuse themselves (undoubtedly, as she now believes, this gave them a kind of sexual pleasure); it did not hurt her, but she disliked it. Her father used to whip her severely on the nates at this age and onward to the age of 13, but this never gave her any pleasure. When, however, she was about 9 she began in waking dreams to imagine that she was whipping somebody,

and would finish by imagining that she was herself being whipped. She would make up stories of which the climax was a whipping, and felt at the same time a pleasurable burning sensation in her sexual parts; she used to prolong the preliminaries of the story to heighten the climax; she felt more pleasure in the idea of being whipped than of whipping, although she never experienced any pleasure from an actual whipping. These day-dreams were most vivid when she was at school, between the ages of 11 and 14. They began to fade with the growth of affection for real persons. But in dreams, even in adult life, she occasionally experienced sexual excitement, accompanied by images of smacking. (*Private Communication.*)

Another correspondent, this time a man, writes: "I experienced the connection between sexual excitement and whipping long before I knew what sexuality meant or had any notion regarding the functions of the sexual organs. What I now know to be distinct sexual feeling used to occur whenever the idea of whipping arose or the mention of whipping was made in a way to arrest my attention. I well remember the strange mysterious fascination it had, even apart from any actual physical excitement. I have been told by many men and a few women that it was the same with them. Even now the feeling exists sometimes, especially when reading about whipping." (*Private Communication.*)

It is remarkable that while the sexual associations of whipping, whether in slight or in marked degrees, are so frequent in modern times, they appear to be by no means easy to trace in ancient times. "Flagellation," I find it stated by a modern editor of the *Priapeia*, "so extensively practiced in England as a provocation to venery, is almost entirely unnoticed by the Latin erotic writers, although, in the *Satyricon* of Petronius (ch. 138), Encolpius, in describing the steps taken by Cenothea to undo the temporary impotence to which he was subjected, says: 'Next she mixed nasturtium-juice with southern wood, and, having bathed my foreparts, she took a bunch of green nettles, and gently whipped my belly all over below the navel.'" It appears also that many ancient courtesans dedicated to Venus as ex-votos a whip, a bridle, or a spur as tokens of their skill in riding their lovers.

The earliest definitely described medical case of sadistic pleasure in active whipping which I have myself come across belongs to the year 1672, and occurs in a letter in which Nesterus seeks the opinion of Garmann. He knows intimately, he states, a very learned man—whose name, for the honor he bears him, he refrains from mentioning—who, whenever in a school or elsewhere he sees a boy unbreeched and birched, and hears him crying out, at once emits semen copiously without any erection, but with great mental commotion. The same accident frequently happens to him during sleep, accompanied by dreams of whipping. Nesterus proceeds to mention that this "*laudatus vir*" was also

extremely sensitive to the odor of strawberries and other fruits, which produced nausea. He was evidently a neurotic subject. (L. C. F. Garmanni et Alior. Viror. Clarissimor, *Epistolarum Centuria*, Rostochi et Lipsiæ, 1714.)

While, however, the evidence regarding sexual flagellation is rare until recent times, whipping as a punishment was extremely common. It is even possible that its very prevalence, and the consequent familiarity with which it was regarded, were unfavorable to the development of any mysterious emotional state likely to act on the sexual sphere. Thus, the corporal chastisement of wives by husbands was common and permitted. Not only was this so to a proverbial extent in eastern Europe, but also in the extreme west and among a people whose women enjoyed much freedom and honor. Cymric law allowed a husband to chastise his wife for angry speaking, such as calling him a cur; for giving away property she was not entitled to give away; or for being found in hiding with another man. For the first two offenses she had the option of paying him three kine. When she accepted the chastisement she was to receive "three strokes with a rod of the length of her husband's forearm and the thickness of his long finger, and that wheresoever he might will, excepting on the head"; so that she was to suffer pain only, and not injury. (R. B. Holt, "Marriage Laws and Customs of the Cymri," *Journal of the Anthropological Institute*, August-November, 1898, p. 162.)

"The Cymric law," writes a correspondent, "seems to have survived in popular belief in the Eastern and Middle States of the United States. In police-courts in New York, for example, it has been unsuccessfully pleaded that a man is entitled to beat his wife with a stick no thicker than this thumb. In Pennsylvania actual acquittals have been rendered."

Among all classes children were severely whipped by their parents and others in authority over them. It may be recalled that in the twelfth century when Abelard became tutor to Heloise, then about eighteen years of age, her uncle authorized him to beat her, if negligent in her studies. Even in the sixteenth century Jeanne d'Albert, who became the mother of Henry IV of France, at the age of 13½ was married to the Duke of Cleves, and to overcome her resistance to this union the Queen, her mother, had her whipped to such an extent that she thought she would die of it. The whip on this occasion was, however, only partially successful, for the Duke never succeeded in consummating the marriage, which was, in consequence, annulled.

As to the prevalence of whipping in England, evidence is furnished by Andrews in his book on ancient punishments. The public whipping of women, stripped naked and whipped till they bled, sometimes to death, was practiced. Judge Jeffreys, a great conservator of good old constitutions and customs, sentencing a lady to be whipped, in his genial

manner said: "Hangman, I charge you to pay particular attention to this lady. Scourge her soundly, man; scourge her till her blood runs down! It is Christmas, a cold time for madam to strip. See that you warm her shoulders thoroughly." It was not till 1791 that whipping of female vagrants was abolished by statute. Whipping, of course, was not confined to women or to Puritans, felons, or madmen. As late as 1710 a Huntingdonshire village constable's accounts record: "Pd. Thomas Hawkins for whipping 2 people yt had small-pox, 8*d*." Ladies used to whip both their children and waiting-women. A lady of quality, Lady Francis Pennoyer, recorded an incident of this kind in her diary in 1760. A maid had repeated some family scandal, which was, by the way, quite true. She was offered the choice of expulsion or whipping, and chose the latter: "I bade her fetch the rod from what was my mother-in-law's rod-closet, and kneel and ask pardon, which she did with tears. I made her prepare, and I whipped her well. The girl's flesh is plump and firm, and she is a cleanly person—such a one, not excepting my own daughters, who are thin, and one of them, Charlotte, rather sallow, as I have not whipped for a long time." Here it is scarcely fanciful, as also in Judge Jeffreys, to find a trace of something very like sadistic feeling. (W. Andrews, *Old Time Punishments*.) That whipping was well known as a sexual stimulant in England in the eighteenth century is sufficiently indicated by the fact that in one of Hogarth's series representing the "Harlot's Progress" a birch rod hangs over the bed.

The Countess d'Aulnay, who visited Spain in 1685, has described the flagellations practiced in public at Madrid. After giving an account of the dress worn by these flagellants, which corresponds to that worn in Spain in Holy Week at the present time by the members of the *Cofradias*, the face concealed by the high sugar-loaf head-covering, she continues: "They attach ribbons to their scourges, and usually their mistresses honor them with their favors. In gaining public admiration they must not gesticulate with the arm, but only move the wrist and hand; the blows must be given without haste, and the blood must not spoil the costume. They make terrible wounds on their shoulders, from which the blood flows in streams; they march through the streets with measured steps; they pass before the windows of their mistresses, where they flagellate themselves with marvelous patience. The lady gazes at this fine sight through the blinds of her room, and by a sign she encourages him to flog himself, and lets him understand how much she likes this sort of gallantry. When they meet a good-looking woman they strike themselves in such a way that the blood goes on to her; this is a great honor, and the grateful lady thanks them. . . . All this is true to the letter."

The Countess proceeds to describe other and more genuine penitents,

often of high birth, who may be seen in the street naked above the waist, and with naked feet on the rough and sharp pavement; some had swords passed through the skin of their body and arms, others heavy crosses that weighed them down. She remarks that she was told by the Papal Nuncio that he had forbidden confessors to impose such penances, and that they were due to the devotion of the penitents themselves. (*Relation du Voyage d'Espagne*, 1692, vol. ii, pp. 158-64.)

The practice of public self-flagellation in church during Lent appears now to have died out entirely, but it existed in Spain and Portugal up to the early years of the nineteenth century. Descriptions of it will often be met with in old volumes of travel. Thus, I find a traveler through Spain in 1786 describing how, at Barcelona, he was present when, in Lent, at a Miserere in the Convent Church of San Felipe Neri on Friday evening the doors were shut, the lights put out, and in perfect darkness all bared their backs and applied the discipline, singing while they scourged themselves, ever louder and harsher and with ever greater vehemence until in twenty minutes' time the whole ended in a deep groan. It is mentioned that at Malaga, after such a scene, the whole church was in the morning sprinkled with blood. (Joseph Townsend, *A Journey through Spain in 1786*, vol. i, p. 122, vol. iii, p. 15.)

IV.

The Impulse to Strangle the Object of Sexual Desire—The Wish to be Strangled—Respiratory Disturbance the Essential Element in this Group of Phenomena—The Part Played by Respiratory Excitement in the Process of Courtship—Swinging and Suspension—The Attraction Exerted by the Idea of being Chained and Fettered.

THERE is another impulse which it may be worth while to consider briefly here, for the sake of the light it throws on the relationship between love and pain. I allude to the impulse to strangle the object of sexual desire, and to the corresponding craving to be strangled. Cases have been recorded in which this impulse was so powerful that men have actually strangled women at the moment of coitus. Such cases are rare; but, as a mere idea, the thought of strangling a woman appears to be not infrequently associated with sexual emotion. We must probably regard it as, in the main,—with whatever subsidiary elements,—an aspect of that physical seizure, domination, and forcible embrace of the female which is one of the primitive elements of courtship.

The corresponding idea—the pleasurable connection of the thought of being strangled with sexual emotion—appears to occur still more frequently, perhaps especially in women. Here we seem to have, as in the case of whipping, a combination of a physical with a psychic element. Not only is the idea attractive, but as a matter of fact, strangulation, suffocation, or any arrest of respiration, even when carried to the extent of producing death, may actually provoke emission, as is observed after death by hanging.¹ It is noteworthy that, as

¹ Godard observed that when animals are bled, or felled, as well as strangled, there is often abundant emission, rich in spermatozoa, but without erection, though accompanied by the same movements of the tail as during copulation. Robin (art. "Fécundation," *Dictionnaire des Sciences Médicales*), who quotes this observation, has the following remarks on this subject: "Ejaculation occurring at the moment when the circulation, maintained artificially, stops is a fact of significance. It shows how congestive conditions—or inversely anæmic conditions—con-

Eulenburg remarks, the method of treating diseases of the spinal cord by suspension—a method much in vogue a few years ago—often produced sexual excitement.¹ In Parisian brothels, it is said, some of the clients desire to be suspended vertically by a cord furnished with pads. A playful attempt to throttle her on the part of her lover is often felt by a woman as pleasurable, though it may not necessarily produce definite sexual excitement. Sometimes, however, this feeling becomes so strong that it must be regarded as an actual perversion, and I have been told of a woman who is indifferent to the ordinary sexual embrace; her chief longing is to be throttled, and she will do anything to have her neck squeezed by her lover till her eyeballs bulge.²

“I think if I could be left my present feelings,” a lady writes, “and be changed into a male imbecile,—that is, given a man’s strength, but deprived, to a large extent, of reasoning power,—I might very likely act in the apparently cruel way they do. And this partly because many of their actions appeal to me on the passive side. The idea of being *strangled* by a person I love does. The great sensitiveness of one’s throat and neck come in here as well as the loss of breath. Once when I was about to be separated from a man I cared for I put his hands on my throat and implored him to kill me. It was a moment of madness, which helps me to understand the feelings of a person always insane. Even now that I am cool and collected I know that if I were deeply in love with a man who I thought was going to kill me, especially in that way, I would make no effort to save myself beforehand, though, of course, in the final moments Nature would assert herself without my volition. What makes the horror of such cases in insanity is the fact of the love being left out. But I think I find no greater difficulty in picturing the mental attitude of a sadistic lunatic than that of a normal man who gets pleasure out of women for whom he has no love.”

stitute organic states sufficient to set in movement the activity of the nerve-centres, as is the case for muscular contractility. . . . Everything leads us to believe that at the moment when the motor nervous action takes place the corresponding sensitive centres also come into play.”

¹ Eulenburg, *Sexuale Neuropathie*, p. 114.

² Arrest of respiration, it may be noted, may accompany strong sexual excitement, as it may some other emotional states; one recalls passages in the *Arabian Nights* in which we are told of ladies who at the sight of a very beautiful youth “felt their reason leave them, yearned to embrace the marvelous youth, and *ceased breathing*.”

"In connection with the strangulation question," Dr. Kiernan writes, "the psychology of rape deserves discussion. In a recent case in Indiana three men were indicted for rape. Two were tried and convicted. The third, who, according to the girl's story, was the most brutal of the three, escaped by the complainant marrying him, before he was brought up for trial. It is not rare for a complainant in a rape case to marry the accused. This has been recognized in many laws, as those of William the Conqueror. The woman might redeem the criminal from penalties if before judgment she demanded him for a husband and he was willing. In the Isle of Man, if a man ravished a maid, the judges delivered to her a rope, a sword, and a ring, and she had her choice to hang, behead, or marry him."

The imagined pleasure of being strangled by a lover brings us to a group of feelings which would seem to be not unconnected with respiratory elements. I refer to the pleasurable excitement experienced by some in suspension, swinging, restraint, and fetters. Strangulation seems to be the extreme and most decided type of this group of imagined or real situations, in all of which a respiratory disturbance seems to be an essential element.¹

In explaining these phenomena we have to remark that respiratory excitement has always been a conspicuous part of the whole process of tumescence and detumescence, of the struggles of courtship and of its climax, and that any restraint upon respiration, or, indeed, any restraint upon muscular and emotional activity generally, tends to heighten the state of sexual excitement associated with such activity.

I have elsewhere, when studying the spontaneous solitary manifestation of the sexual instinct (*Auto-erotism*), referred to the pleasurable emotional, and sometimes sexual, effects of swinging and similar kinds of movement. It is possible that there is a certain significance in the frequency with which the eighteenth-century French painters, who lived at a time when the refinements of sexual emotion were carefully sought

¹ The exact part played by the respiration and even the circulation in constituting emotional states is still not clear, although various experiments have been made; see, e.g., Angell and Thompson, "A Study of the Relations between Certain Organic Processes and Consciousness," *Psychological Review*, January, 1899. A summary statement of the relations of the respiration and circulation to emotional states will be found in Külpe's *Outlines of Psychology*, Part I, section 2, § 37.

out, have painted women in the act of swinging. Fragonard mentions that in 1763 a gentleman invited him into the country, with the request to paint his mistress, especially stipulating that she should be depicted in a swing. The same motive was common among the leading artists of that time. It may be said that this attitude was merely a pretext to secure a vision of ankles, but that result could easily have been attained without the aid of the swing.

I may here quote, as bearing on this and allied questions, a somewhat lengthy communication from a lady to whom I am indebted for many subtle and suggestive remarks on the whole of this group of manifestations:—

“With regard to the connection between swinging and suspension, perhaps the physical basis of it is the loss of breath. Temporary loss of breath with me produces excitement, and I have heard that strangulation and hanging by the old methods had the same effect. Swinging at a height or a fall from a height would cause loss of breath; in a state of suspension the imagination would suggest the idea of falling and the attendant loss of breath. People suffering from lung disease are often erotically inclined, and anæsthetics affect the breathing. Men also seem to like the idea of suspension, but from the active side. One man used to put his wife on a high swinging shelf when she displeased him, and my husband told me once he would like to suspend me to a crane we were watching at work, though I have never mentioned my own feeling on this point to him. Suspension is often mentioned in descriptions of torture. Beatrice Cenci was hung up by her hair and the recently murdered Queen of Korea was similarly treated. In Tolstoi's *My Husband and I* the girl says she would like her husband to hold her over a precipice. That passage gave me great pleasure.¹

“The idea of slipping off an inclined plane gives me the same sensation. I always feel it on seeing Michael Angelo's ‘Night,’ though the slipping look displeases me artistically. I remember that when I saw the ‘Night’ first I did feel excited and was annoyed, and it seemed to me it was the slipping-off look that gave it; but I think I am now less affected by that idea. Certain general ideas seem to excite one, but the particular forms under which they are presented lose their effect and

¹ The words alluded to by my correspondent are as follows: “I needed a struggle; what I needed was that feeling should guide life, and not that life should guide feeling. I wanted to go with him to the edge of an abyss and say: ‘Here a step and I will throw myself over; and here a motion and I have gone to destruction’; and for him, turning pale, to seize me in his strong arms, hold me back over it till my heart grew cold within me, and then carry me away wherever he pleased.” The whole of the passage in which these lines occur is of considerable psychological interest. In one English translation the story is entitled *Family Happiness*.

have to be varied. The sentence mentioned in Tolstoi leaves me now quite cold, but if I came across the same idea elsewhere, expressed differently, then it would excite me. I am very capricious in the small things, and I think women are so more than men. The idea of slipping down a plank formerly produced excitement with me; now it has a less vivid effect, though the idea of loss of breath still produces excitement. The idea of the plank does not now affect me unless there is a certain amount of drapery. I think, therefore, that the feeling must come in part from the possibility of the drapery catching on some roughness of the surface of the slope, and so producing pressure on the sexual organs. The effect is still produced, however, even without any clothing, if the slope is supposed to end in a deep drop, so that the idea of falling is strongly presented. I cannot recollect any early associations that would tend to explain these feelings, except that jumping from a height, which I used frequently to do as a child, has a tendency to create excitement.

"With me, I may add, it is when I cannot express myself, or am trying to understand what I feel is beyond my grasp, that the first stage of sexual excitement results. For instance, I never get excited in thinking over sexual questions, because my ideas, correct or incorrect, are fairly clear and definite. But I often feel sexually excited over that question of the inheritance of acquired characteristics, not because I can't decide between the two sets of evidence, but because I don't feel confident of having fully grasped the true significance of either. This feeling of want of power, mental or physical, always has the same effect. I feel it if my eyes are blindfolded or my hands tied. I don't like to see the Washington Post dance in which the man stands behind the woman and holds her hands, on that account. If he held her wrists the feeling would be stronger, as her apparent helplessness would be increased. The nervous irritability that is caused by being under restraint seems to manifest itself in that way, while in the case of mental disability the excitement, which should flow down a mental channel, being checked, seems to take a physical course instead.

"Possibly this would help to explain masochistic sexual feelings. A physical cause working in the present would be preferable as an explanation to a psychological cause to be traced back through heredity to primitive conditions. I believe such feelings are very common in men as well as in women, only people do not care to admit them, as a rule."

The idea of being chained and fettered appears to be not uncommonly associated with pleasurable sexual feelings, for I have met with numerous cases in both men and women, and it not infrequently co-exists with a tendency to inversion. It

often arises at a very early age, and it is of considerable interest because we cannot account for its frequency by any chance association nor by any actual experiences. It would appear to be a purely psychic fantasia founded on the elementary physical fact that restraint of emotion, like suspension, produces a heightening of emotion. In any case the spontaneous character of such ideas and emotions in children of both sexes suffices to show that they must possess a very definite organic basis.

In one of the histories (X) contained in Appendix B at the end of the present volume a lady describes how, as a child, she reveled in the idea of being chained and tortured, these ideas appearing to arise spontaneously. In another case, the full history of which I possess, the case of a man whose ideals are inverted and who is also affected by boot-fetichism, the idea of fetters is also very attractive. In this case self-excitement was produced at a very early age, without the use of the hands, by strapping the legs together. We can, however, scarcely explain away the idea of fetters in this case as merely the result of an early association, for it may well be argued that the idea led to this method of self-excitement. "The mere idea of fetters," this subject writes, "produces the greatest excitement, and the sight of pictures representing such things is a temptation. The reading of books dealing with prison life, etc., anywhere where physical restraint is treated of, is a temptation. The temptation is aggravated when the picture represents the person booted. I suppose all this will have been intensified in my case by my practices as a child. But why should a child of six do such things unless it were a natural instinct in him? Nobody showed me; I have never mentioned such things to anyone. I used to read historical romances for the pleasure of reading of people being put in prison, in fetters, and tortured, and always envied them. I feel now that I should like to undergo the sensation. If I could get anyone to humor me without losing their self-respect, I should jump at the opportunity. I have been most powerfully excited by visiting an old Australian convict-ship, where all the means of restraint are shown; I have been attracted to it night after night, wanting, but not daring to ask, to be allowed to have a practical experience."

Moll (*Konträre Sexualempfindung*, 1899, p. 443) presents the case—described somewhat mistakenly as sadistic in character—of a boy of 14 who in his dreams and reveries enjoyed visions of tortured naked boys, such visions leading to erection and emission. It was his delight to get into a corner and imagine stories and adventures in which scenes

of cruelty were the chief episodes. The interesting point in this case was that the boy carried his ideas into practice, and obtained voluptuous sensations and erections by sticking pins into his thighs, and rolling in the snow in an almost naked condition. Such a case enables us to understand how voluptuous sensations may even enter into ascetic practices.

V.

Pain, and not Cruelty, the Essential Element in Sadism and Masochism—Pain Felt as Pleasure—Does the Sadist Identify Himself with the Feelings of his Victim?—The Sadist often a Masochist in Disguise—The Spectacle of Pain or Struggle as a Sexual Stimulant.

IN the foregoing rapid survey of the great group of manifestations in which the sexual emotions come into intimate relationship with pain, it has become fairly clear that the ordinary division between "sadism" and "masochism," convenient as these terms may be, has a very slight correspondence with facts. Sadism and masochism may be regarded as complementary emotional states; they cannot be regarded as opposed states. Even De Sade himself, we have seen, can scarcely be regarded as a pure sadist. A passage in one of his works expressing regret that sadistic feeling is rare among women, as well as the interest in passive suffering revealed throughout his works, shows that he was not insensitive to the charm of masochistic experience,¹ and it is evident that a merely blood-thirsty vampire, sane or insane, could never have retained, as De Sade retained, the undying devotion of two women so superior in heart and intelligence as his wife and sister-in-law. Had De Sade possessed any wanton love of cruelty, it would have appeared during the days of the Revolution, when it was safer for a man to simulate blood-thirstiness, even if he did not feel it, than to show humanity. But De Sade distinguished himself at that time not merely by his general philanthropic activities, but by saving from the scaffold, at great risk to himself, those who had injured him. It is clear that, apart from the organically morbid twist by which he obtained sexual satisfaction in his partner's pain,—a craving which was, for the most part,

¹ This opinion appears to be in harmony with the conclusions of Eulenburg, who has devoted special study to De Sade, and points out that the ordinary conception of "sadism" is much too narrow. (Eulenburg, *Sexuale Neuropathie*, 1895, pp. 110 *et seq.*)

only gratified in imaginary visions developed to an inhuman extent under the influence of solitude,—De Sade was simply, to those who knew him, "*un aimable mauvais sujet*" gifted with exceptional intellectual powers. Unless we realize this we run the risk of confounding De Sade and his like with men of whom Judge Jeffreys was the sinister type.

It is necessary to emphasize this point because there can be no doubt that De Sade is really a typical instance of the group of perversions he represents, and when we understand that it is pain only, and not cruelty, that is the essential in this group of manifestations we begin to come nearer to their explanation. The masochist desires to experience pain, but he generally desires that it should be inflicted in love; the sadist desires to inflict pain, but in some cases, if not in most, he desires that it should be felt as love. How far De Sade consciously desired that the pain he sought to inflict should be felt as pleasure it may not now be possible to discover, except by indirect inference, but the confessions of sadists show that such a desire is quite commonly essential.

I am indebted to a lady for the following communication on the foregoing aspect of this question: "I believe that, when a person takes pleasure in inflicting pain, he or she imagines himself or herself in the victim's place. This would account for the transmutability of the two sets of feelings. This might be particularly so in the case of men. A man may not care to lower his dignity and vanity by putting himself in subjection to a woman, and he might fear she would feel contempt for him. By subduing her and subjecting her to passive restraint he would preserve, even enhance, his own power and dignity, while at the same time obtaining a reflected pleasure from what he imagined she was feeling.

"I think that when I get pleasure out of the idea of subduing another it is this reflected pleasure I get. And if this is so one could thus feel more kindly to persons guilty of cruelty, which has hitherto always seemed the one unpardonable sin. Even criminals, if it is true that they are themselves often very insensitive, may, in the excitement of the moment, imagine that they are only inflicting trifling pain, as it would be to them, and that their victim's feelings are really pleasurable. The men I have known most given to inflicting pain are all particularly tender-hearted when their passions are not in question. I cannot under-

stand how (as in a case mentioned by Krafft-Ebing) a man could find any pleasure in binding a girl's hands except by imagining what he supposed were her feelings, though he would probably be unconscious that he put himself in her place.

"As a child I exercised a good deal of authority and influence over my youngest sister. It used to give me considerable pleasure to be somewhat arbitrary and severe with her, but, though I never admitted it to myself or to her, I knew instinctively that she took pleasure in my treatment. I used to give her childish lessons, over which I was very strict. I invented catechisms and chapters of the Bible in which elder sisters were exhorted to keep their juniors under discipline, and younger sisters were commanded to give implicit submission and obedience. Some parts of the *Imitation* lent themselves to this sort of parody, which never struck me as in any way irreverent. I used to give her arbitrary orders to 'exercise her in obedience,' as I told her, and I used to punish her if she disobeyed me. In all this I was, *though only half consciously*, guided through my own feelings as to what I should have liked in her place. For instance, I would make her put down her playthings and come and repeat a lesson; but, though she was in appearance having her will subdued to mine, I always chose a moment when I foresaw she would soon be tired of play. There was sufficient resistance to make restraint pleasurable, not enough to render it irksome. In my punishments I acted on a similar principle. I used to tie her hands behind her (like the man in Krafft-Ebing's case), but only for a few moments; I once shut her in a sort of cupboard-room also, for a very short time. On two or three occasions I completely undressed her, made her lie down on the bed, tied her hands and feet to the bedstead, and gave her a slight whipping. I did not wish to hurt her, only to inflict just enough pain to produce the desire to move or resist. *My pleasure, a very keen one, came from the imagined excitement produced by the thwarting of this desire.* (Are not your own words—that 'emotion' is 'motion in a more or less arrested form'—an epigrammatic summary of all this, though in a somewhat different connection?) I did not undress her from any connection of nakedness with sexual feeling, but simply to enhance her feeling of helplessness and defenselessness under my hands. If I were a man and the woman I loved were refractory I should undress her before finding fault with her. A woman's dress symbolizes to her the protection civilization affords to the weak and gives her a fictitious strength. Naked, she is face to face with primitive conditions, her weakness opposed to the man's power. Besides, the sense of shame at being naked under the eyes of a man who regarded her with displeasure would extend itself to her offense and give him a distinct, though perhaps unfair, advantage. I used the bristle side of a brush to chastise her with, as suggesting the greatest amount of severity with the least possible pain.

In fact, my idea was to produce the maximum of emotion with the minimum of actual discomfort.

"You must not, however, suppose that at the time I reasoned about it at all in this way. I was very fond of her, and honestly believed I was doing it for her good. Had I realized then, as I do now, that my sole aim and object was physical pleasure, I believe my pleasure would have ceased; in any case I should not have felt justified in so treating her. Do I at all persuade you that my pleasure was a reflection of hers? That it was, I think, is clear from the fact that I only obtained it when she was willing to submit. Any *real* resistance or signs that I was overpassing the boundary of pleasure in her and urging on pain without excitement caused me to desist and my own pleasure to cease.

"I disclaim all altruism in my dealings with my sister. What occurs appears to me to be this: A situation appeals to one in imagination and one at once desires to transfer it to the realms of fact, being oneself one of the principal actors. If it is the passive side which appeals to one, one would prefer to be passive; but if that is not obtainable then one takes the active part as next best. In either case, however, it is *the realization of the imagined situation* that gives the pleasure, not the other person's pleasure as such, although his or her supposed pleasure creates the situation. If I were a man it would afford me great delight to hold a woman over a precipice, even if she disliked it. The idea appeals to me so strongly that I could not help *imagining* her pleasure, though I might *know* she got none, and even though she made every demonstration of fear and dislike of it. The situation so often imagined would have become a fact. It seems to me I have to say a thing is and is not in the same breath, but the confusion is only in the words.

"Let me give you another example: I have a tame pigeon which has a great affection for me. It sits on my shoulder and squats down with its wings out as birds do when courting, pecking me to make me take notice of it, and flickering its wings. I like to hold it so that it can't move its wings, because I imagine this increases its excitement. If it struggles, or seems to dislike my holding it, I let it go.

"In an early engagement (afterward broken off) my *fiancé* used to take an evident pleasure in telling me how he would punish me if I disobeyed him when we were married. Though we had but little in common mentally, I was frequently struck with the similarity between his ideas and what my own had been in regard to my sister. He used his authority over me most capriciously. On one occasion he would not let me have any supper at a dance. On another he objected to my drinking black coffee. No day passed without a command or prohibition on some trifling point. Whenever he saw, though, that I really

disliked the interference or made any decided resistance, which happened very seldom, he let me have my own way at once. I cannot but think, when I recall the various circumstances, that he got a certain pleasure, as I had done with my sister, by an almost unconscious transference of my feelings to himself.

"I find, too, that, when I want a man to say or do to me what would cause me pleasure and he does not gratify me, I feel an intense longing to change places, to be the man and make him, as the woman, feel what I want to feel. Combined with this is a sense of irritation at not being gratified and a desire to punish him for my deprivation, for his stupidity in not saying or doing the right thing. I don't feel any anger at a man not caring for me, but only for not divining my feelings when he does care.

"Now let me take another case: that of the man who used to experience pleasure when surprising a woman making water.¹ Here the woman's embarrassment appears to be a factor; but it seems to me there must be more than this, as confusion might be produced in so many other ways, as if she were found bathing or undressed, though it might not be so acute. In reality, I fancy she would be checked in what she was doing, and that the man, perhaps unconsciously, imagined this check and a resulting excitement. That such a check does sometimes produce excitement I know from experience in traveling. If the bladder is not emptied before connection the pleasure is often more intense. Long before I understood these things at all I was struck by this quotation: 'Cette volupté que ressentent les bords de la mer, d'être toujours pleins sans jamais déborder.' What would be the effect on a man of a sudden check at the supreme moment of sexual pleasure? In reality, I suppose, pain, as the nerves would be at their full tension and unable to respond to any further stimulus; but, in imagination, one's nerves are *not* at their highest tension, and one imagines an increase or, at any rate, a prolongation of the pleasurable sensations. Something of all this, some vague *reflection* of the woman's possible sensations, seems to enter in the man's feelings in surprising the woman. In any case his pleasure in her confusion seems to me a reflection of her feelings, for the sense of shame and embarrassment before a man is very exciting, and doubly so if one realizes that the man enjoys it. Ouida speaks of the 'delicious shame' experienced by 'Folle Farine.'

"It seems to me that whenever we are affected by another's emotion we do practically, though unconsciously, put ourselves in his place; but we are not always able to gauge accurately its intensity or to allow for differences between ourselves and another, and, in the

¹ Cf. *Archives d'Anthropologie Criminelle*, Nov. 15, 1900.

case of pain, it is doubly difficult, as we can never recall the pain itself, but only the mental effects upon us of the pain. We cannot even recall the feeling of heat when we are cold, or *vice versâ*, with any degree of vividness.

"A woman tells me of a man who frequently asks her if she would not like him to whip her. He is greatly disappointed when she says she gets no pleasure from it, as it would give him so much to do it. He cannot believe she experiences none, because he would enjoy being whipped so keenly if he were a girl. In another case the man thinks the woman *must* enjoy suffering, *because* he would get intense pleasure from inflicting it! Why is this, unless he would like it if a woman, and confuses in his mind the two personalities? All the men I know who are sadistically inclined admit that if they were women they would like to be harshly treated.

"Of course, I quite see there may be many complications; a man's natural anger at resistance may come in, and also simple, not sexual, pleasure in acts of crushing, etc. I always feel inclined to crush anything very soft or a person with very pretty thick hair, to rub together two shining surfaces, two bits of satin, etc., apart from any feelings of excitement. My explanation only refers to that part of sadism which is sexual enjoyment of another's pain."

That the foregoing view holds good as regards the traces of sadism found within the normal limits of sexual emotion has already been stated. We may also believe that it is true in many genuinely perverse cases. In this connection reference may be made to an interesting case, reported by Moll, of a married lady, 23 years of age, with pronounced sadistic feelings. She belongs to a normal family and is herself apparently quite healthy, a tall and strongly-built person, of feminine aspect, fond of music and dancing, of more than average intelligence. Her perverse inclinations commenced obscurely about the age of 14, when she began to be dominated by the thought of the pleasure it would be to strike and torture a man, but were not clearly defined until the age of 18, while at an early age she was fond of teasing and contradicting men, though she never experienced the same impulse toward women. She has never, except in a very slight degree, actually carried her ideas into practice, either with her husband or anyone else, being restrained, she says, by a feeling of shame. Coitus, though frequently practiced, gives her no pleasure, seems, indeed, somewhat disgusting to her, and has never produced orgasm. Her own ideas, also, though very pleasurable to her, have not produced definite sexual excitement, except on two or three occasions, when they had been combined with the influence of alcohol. She frankly regrets that modern social relationship makes it impossible for her to find sexual satisfaction in the only way in which such satisfaction would be possible to her.

Her chief delight would be to torture the man she was attached to in every possible way; to inflict physical pain and mental pain would give her equal pleasure. "I would bite him till the blood came, as I have often done to my husband. At that moment all sympathy for him would disappear." She frequently identifies her imaginary lover with a real man to whom she feels that she could be much more attracted than she is to her husband. She imagines to herself that she makes appointments with this lover, and that she reaches the rendezvous in her carriage, but only after her lover has been waiting for her a very long time in the cold. Then he must feel all her power, he must be her slave with no will of his own, and she would torture him with various implements as seemed good to her. She would use a rod, a riding-whip, bind him and chain him, and so on. But it is to be noted that she declares "*this could, in general, only give me enjoyment if the man concerned endured such torture with a certain pleasure.*" He must, indeed, writhe with pain, but at the same time be in a state of sexual ecstasy, followed by satisfaction." His pleasure must not, however, be so great that it overwhelms his pain; if it did, her own pleasure would vanish, and she has found with her husband that when in kissing him her bites have given him much pleasure she has at once refrained.

It is further noteworthy that only the pain she herself had inflicted would give her pleasure. If the lover suffered pain from an accident or a wound she is convinced that she would be full of sympathy for him. Outside her special sexual perversion she is sympathetic and very generous. (Moll, *Konträre Sexualempfindung*, 1899, pp. 507-10.)

This case is interesting as an uncomplicated example of almost purely ideal sadism. It is interesting to note the feelings of the sadist subject toward her imaginary lover's feelings. It is probably significant that, while his pleasure is regarded as essential, his pain is regarded as even more essential, and the resulting apparent confusion may well be of the very essence of the whole phenomenon. The pleasure of the imaginary lover must be secured or the manifestation passes out of the sexual sphere; but his pleasure must, at all costs, be conciliated with his pain, for in the sadist's eyes the victim's pain has become a vicarious form of sexual emotion. That, at the same time, the sadist desires to give pleasure rather than pain finds confirmation in the fact that he often insists on pleasure being feigned even though it is not felt. Some years ago a rich Jewish merchant became notorious for torturing girls with whom he had intercourse; his performances acquired for him the title of "*L'homme qui pique*," and led to his prosecution. It was his custom to spend some hours in sticking pins into various parts of the girl's body, but it was essential that she should wear a smiling face throughout the proceedings. (Hamon, *La France Sociale et Politique*, 1891, pp. 445 *et seq.*)

We have thus to recognize that sadism by no means involves any love of inflicting pain outside the sphere of sexual emotion, and is even compatible with a high degree of general tender-heartedness. We have also to recognize that even within the sexual sphere the sadist by no means wishes to exclude the victim's pleasure, and may even regard that pleasure as essential to his own satisfaction. We have, further, to recognize that, in view of the close connection between sadism and masochism, it is highly probable that in some cases the sadist is really a disguised masochist and enjoys his victim's pain because he identifies himself with that pain.

But there is a further group of cases, and a very important group, on account of the light it throws on the essential nature of these phenomena, and that is the group in which the thought or the spectacle of pain acts as a sexual stimulant, without the subject identifying himself clearly either with the inflicter or the sufferer of the pain. Such cases are sometimes classed as sadistic; but this is incorrect, for they might just as truly be called masochistic. The term *algolagnia* might properly be applied to them, for they reveal an undifferentiated connection between sexual excitement and pain not developed into either active or passive participation. Such feelings may arise sporadically in persons in whom no sadistic or masochistic perversion can be said to exist, though they usually appear in individuals of neurotic temperament. Casanova describes an instance of this association which came immediately under his own eyes at the torture and execution of Damiens in 1757.¹ A very trifling episode may, however, suffice. In one case known to me a man, neither sadistic nor masochistic in his tendencies, but inverted, when sitting looking out of his window saw a spider come out of its hole to capture and infold a fly which had just been caught in its web; as he watched the process he became conscious of a powerful erection, an occurrence which had never taken place under such circumstances before. Under favoring conditions some incident of

¹ Casanova, *Mémoires*, vol. viii, pp. 74-76.

this kind at an early age may exert a decisive influence on the sexual life. Tambroni, of Ferrara, records the case of a boy of 11 who first felt voluptuous emotions on seeing in an illustrated journal the picture of a man trampling on his daughter; ever afterward he was obliged to evoke this image in masturbation or coitus.¹ An instructive case has been recorded by Féré. In this 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, and when 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 this scene. The cries and the 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, though a good-looking youth, he no longer caused her any emotion, and he disappeared from her mind, though 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, although 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 bull-fight. She was greatly excited by the charges of the bull, especially when the charge was

¹ Quoted by Obici and Marchesini, *Le Amicizie di Collegio*, p. 245.

suddenly arrested.¹ 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 bull-fights, 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, though 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.²

As the foregoing case indicates, horses, and especially running or struggling horses, sometimes have the same effect in stimulating the sexual emotions, especially on persons predisposed by neurotic heredity, as we have found that the spectacle of pain possesses. A medical correspondent in New Zealand tells me of a patient of his own, a young carpenter of 26, not in good health, who had never masturbated or had connection with a woman. He lived in a room overlooking a livery-stable yard where was kept, among other animals, a large black horse. Nearly every night he had a dream in which he seemed to be pursuing this large black horse, and when he caught it, which he invariably did, there was a copious emission. A holiday in the country and tonic treatment dispelled the dreams and reduced the nocturnal emissions to normal frequency. Féré has recorded a case of a boy, of neuropathic

¹ It may be noted that we have already several times encountered this increase of excitement produced by arrest of movement. The effect is produced whether the arrest is witnessed or is actually experienced. "A man can increase a woman's excitement," a lady writes, "by forbidding her to respond in any way to his caresses. It is impossible to remain quite passive for more than a few seconds, but, during these few, excitement is considerably augmented."

² Féré, "Le Sadisme aux Courses de Taureaux," *Revue de Médecine*, August, 1900.

heredity, who, when 14 years of age, was one day about to practice mutual masturbation with another boy of his own age. They were seated on a hillside overlooking a steep road, and at this moment a heavy wagon came up the road drawn by four horses, which struggled painfully up, encouraged by the cries and the whip of the driver. This sight increased the boy's sexual excitement, which reached its climax when one of the horses suddenly fell. He had never before experienced such intense excitement, and always afterward a similar spectacle of struggling horses produced a similar effect.¹

In this connection reference may be made to the frequency with which dreams of struggling horses occur in connection with disturbance or disease of the heart. In such cases it is clear that the struggling horses seem to dream-consciousness to embody and explain the panting struggles to which the heart is subjected. They become, as it were, a visual symbol of the cardiac oppression. In much the same way, it would appear, under the influence of sexual excitement, in which cardiac disturbance is one of the chief constituent elements, the struggling horses became a sexual symbol, and, having attained that position, they are henceforth alone adequate to produce sexual excitement.

¹ Féré, *L'Instinct Sexuel*, p. 255.

VI.

Why is Pain a Sexual Stimulant?—It is the most Effective Method of Arousing Emotion—Anger and Fear the most Powerful Emotions—Their Biological Significance in Courtship—Their General and Special Effects in Stimulating the Organism—The Physiological Mechanism of Fatigue Renders Pain Pleasurable.

We have seen that the distinction between "sadism" and "masochism" cannot be maintained; not only was even De Sade himself something of a masochist and Sacher-Masoch something of a sadist, but between these two extreme groups of phenomena there is a central group in which the algolagnia is neither active nor passive. "Sadism" and "masochism" are simply convenient clinical terms for classes of manifestations which quite commonly occur in the same person. We have further found that—as might have been anticipated in view of the foregoing result—it is scarcely correct to use the word "cruelty" in connection with the phenomena we have been considering. The persons who experience these impulses usually show no love of cruelty outside the sphere of sexual emotion; they may even be very intolerant of cruelty. Even when their sexual impulses come into play they may still desire to secure the pleasure of the persons who arouse their sexual emotions, even though it may not be often true that those who desire to inflict pain at these moments identify themselves with the feelings of those on whom they inflict it. We have thus seen that when we take a comprehensive survey of all these phenomena a somewhat general formula will alone cover them. Our conclusion so far must be that under certain abnormal circumstances pain, and more especially the mental representation of pain, acts as a powerful sexual stimulant.

The reader, however, who has followed the discussion to this point will be prepared to take the next and final step in our discussion and to reach a more definite conclusion. The question naturally arises: By what process does pain or its

mental representation thus act as a sexual stimulant? The answer has over and over again been suggested by the facts brought forward in this study. Pain acts as a sexual stimulant because it is the most powerful of all methods for arousing emotion.

The two emotions most intimately associated with pain are anger and fear. The more masculine and sthenic emotion of anger, the more passive and asthenic emotion of fear, are the fundamental animal emotions through which, on the psychic side, the process of natural selection largely works. Every animal in some degree owes its survival to the emotional reaction of anger against weaker rivals, to the emotional reaction of fear against stronger rivals. To this cause we owe it that these two emotions are so powerfully and deeply rooted in the whole zoölogical series to which we belong. But anger and fear are not less fundamental in the sexual life. Courtship on the male's part is largely a display of combativity, and even the very gestures by which the male seeks to appeal to the female are often those gestures of angry hostility by which he seeks to intimidate enemies. On the female's part courtship is a skillful manipulation of her own fears, and, as we have seen elsewhere, when studying the phenomena of modesty, that fundamental attitude of the female in courtship is nothing but an agglomeration of fears.

The biological significance of the emotions is now well recognized. "In general," remarks one of the shrewdest writers on animal psychology, "we may say that emotional states are, under natural conditions, closely associated with behavior of biological value—with tendencies that are beneficial in self-preservation and race preservation—with actions that promote survival, and especially with the behavior which clusters round the pairing and parental instincts. The value of the emotions in animals is that they are an indirect means of furthering survival." (Lloyd Morgan, *Animal Behavior*, p. 293.) Emotional aptitudes persist not only by virtue of the fact that they are still beneficial, but because they once were; that is to say, they may exist as survivals. In this connection I may quote from a suggestive paper on "Teasing and Bullying," by F. L. Burk; at the conclusion of this study, which is founded on a large body of data concerning American children,

the author asks: "Accepting for the moment the theories of Spencer and Ribot upon the transmission of rudimentary instincts, is it possible that the movements which comprise the chief elements of bullying, teasing, and the egotistic impulses in general of the classes cited—pursuing, throwing down, punching, striking, throwing missiles, etc.—are, from the standpoint of consciousness, broken neurological fragments, which are parts of old chains of activity involved in the pursuit, combat, capture, torture, and killing of men and enemies? . . . Is not this hypothesis of transmitted fragments of instincts in accord with the strangely anomalous fact that children are at one moment seemingly cruel and at the next affectionate and kind, vibrating, as it were, between two worlds, egotistic and altruistic, without conscious sense of incongruity?" (F. L. Burk, "Teasing and Bullying," *Pedagogical Seminary*, April, 1897.)

The primitive connection of the special emotions of anger and fear with the sexual impulse has been well expressed by Colin Scott in his remarkable study of "Sex and Art": "If the higher forms of courting are based on combat, among the males at least anger must be intimately associated with love. And below both of these lies the possibility of fear. In combat the animal is defeated who is first afraid. Competitive exhibition of prowess will inspire the less able birds with a deterring fear. Young grouse and woodcock do not enter the lists with the older birds, and sing very quietly. It is the same with the very oldest birds. Audubon says that the old maids and bachelors of the Canada goose move off by themselves during the courting of the younger birds. In order to succeed in love, fear must be overcome in the male as well as in the female. Courage is the essential male virtue, love is its outcome and reward. The strutting, crowing, dancing, and singing of male birds and the preliminary movements generally of animals must gorge the neuromotor and muscular systems with blood and put them in better fighting trim. The effects of this upon the feelings of the animal himself must be very great. Hereditary tendencies swell his heart. He has 'the joy that warriors feel.' He becomes regardless of danger, and sometimes almost oblivious of his surroundings. This intense passionateness must react powerfully on the whole system, and more particularly on those parts which are capable, such as the brain, of using up a great surplus of blood, and on the naturally erethic functions of sex. The flood of anger or fighting instinct is drained off by the sexual desires, the antipathy of the female is overcome, and sexual union successfully ensues. . . . Courting and combat shade into one another, courting tending to take the place of the more basal form of combat. The passions which thus come to be associated with love are those of fear and anger, both of which, by arousing the whole nature and stimulating the nutritive sources from which they flow, come to

increase the force of the sexual passion to which they lead up and in which they culminate and are absorbed." (Colin Scott, "Sex and Art," *American Journal of Psychology*, vol. vii, No. 2, pp. 170 and 215.)

We are thus brought to those essential facts of primitive courtship with which we started. But we are now able to understand more clearly how it is that alien emotional states became abnormally associated with the sexual life. Normally the sexual impulse is sufficiently reinforced by the ordinary active energies of the organism which courtship itself arouses, energies which, while they may be ultimately in part founded on anger and fear, rarely allow these emotions to be otherwise than latent. Motion, it may be said, is more prominent than emotion.

Even normally a stimulant to emotional activities is pleasurable, just as motion itself is pleasurable. It may even be useful, as was noted long ago by Erasmus Darwin; he tells of a friend of his who, when painfully fatigued by riding, would call up ideas arousing indignation, and thus relieve the fatigue, the indignation, as Darwin pointed out, increasing muscular activity.¹

It is owing to this stimulating action that discomfort, even pain, may be welcomed on account of the emotional waves they call up, because they "lash into movement the dreary calm of the sea's soul," and produce that alternation of pain and enjoyment for which Faust longed. Gross, who recalls this passage in his very thorough and profound discussion of the region wherein tragedy has its psychological roots, points out that it is the overwhelming might of the storm itself, and not the peace of calm after the storm, which appeals to us. In the same way, he observes, even surprise and shock may also be pleasurable, and fear, though the most depressing of emotional states, by virtue of the joy produced by strong stimuli is felt as attractive; we not only experience an impulse of pleasure in dominating our environment, but also have pleasure in being dominated and rendered helpless by a higher

¹ Erasmus Darwin, *Zoonomia*, vol. i, p. 496.

power.¹ Hirn, again, in his work on the origins of art, has an interesting chapter on "The Enjoyment of Pain," a phenomenon which he explains by its resultant reactions in increase of outward activity, of motor excitement. Anger, he observes elsewhere, is "in its active stage a decidedly pleasurable emotion. Fear, which in its initial stage is paralyzing and depressing, often changes in time when the first shock has been relieved by motor reaction. . . . Anger, fear, sorrow, notwithstanding their distinctly painful initial stage, are often not only not avoided, but even deliberately sought."²

In the ordinary healthy organism, however, although the stimulants of strong emotion may be vaguely pleasurable, they do not have more than a general action on the sexual sphere, nor are they required for the due action of the sexual mechanism. But in a slightly abnormal organism—whether the anomaly is due to a congenital neuropathic condition, or to a possibly acquired neurasthenic condition, or merely to the physiological inadequacy of childhood or old age—the balance of nervous energy is less favorable for the adequate play of the ordinary energies in courtship. The sexual impulse is itself usually weaker, even when, as often happens, its irritability assumes the fallacious appearance of strength. It has become unusually sensitive to unusual stimuli and also, it is possible,—perhaps as a result of those conditions,—more liable to atavistic manifestations. An organism in this state becomes peculiarly apt to seize on the automatic sources of energy generated by emotion. The parched sexual instinct greedily drinks up and absorbs the force it obtains by applying abnormal stimuli to its emotional apparatus. It becomes largely, if not solely,

¹ K. Groos, *Spiele der Menschen*, pp. 200-10.

² Hirn, *Origins of Art*, p. 54. Reference may here perhaps be made to the fact that unpleasant memories persist in women more than in men (*American Journal of Psychology*, 1899, p. 244). This had already been pointed out by Coleridge. "It is a remark that I have made many times," we find it said in one of his fragments (*Anima Poetæ*, p. 89), "and many times, I guess, shall repeat, that women are infinitely fonder of clinging to and beating about, hanging upon and keeping up, and reluctantly letting fall any doleful or painful or unpleasant subject, than men of the same class and rank."

dependent on the energy thus secured. The abnormal organism in this respect may become as dependent on anger or fear, and for the same reason, as in other respects it may become dependent on alcohol.

We see the process very well illustrated by the occasional action of the emotion of anger. In animals the connection between love and anger is so close that even normally, as Groos points out, in some birds the sight of an enemy may call out the gestures of courtship.¹ As Krafft-Ebing remarks, both love and anger "seek their object, try to possess themselves of it, and naturally exhaust themselves in a physical effect on it; both throw the psychomotor sphere into the most intense excitement, and by means of this excitement reach their normal expression."² Féré has well remarked that the impatience of desire may itself be regarded as a true state of anger, and Stanley Hall, in his admirable study of anger, notes that "erethism of the breasts or sexual parts" was among the physical manifestations of anger occurring in some of his cases, and in one case a seminal emission accompanied every violent outburst.³ Thus it is that anger may be used to reinforce a weak sexual impulse, and cases have been recorded in which coitus could only be performed when the man had succeeded in working himself up into an artificial state of anger.⁴ On the other hand, Féré has recorded a case in which the sexual excitement accompanying delayed orgasm was always transformed into anger, though without any true sadistic manifestations.⁵

As a not unexpected complementary phenomenon to this connection of anger and sexual emotion in the male, it is sometimes found that the spectacle of masculine anger excites pleasurable emotion in women. The case has been recorded of a

¹ Groos, *Spiele der Thiere*, p. 251.

² Krafft-Ebing, *Psychopathia Sexualis*, English translation of tenth edition, p. 78.

³ Stanley Hall, "A Study of Anger," *American Journal of Psychology*, July, 1899, p. 549.

⁴ Krafft-Ebing refers to such a case as recorded by Schulz, *Psychopathia Sexualis*, p. 78.

⁵ Féré, *L'Instinct Sexuel*, p. 213.

woman who delighted in arousing anger for the pleasure it gave her, and who advised another woman to follow her example and excite her husband's anger, as nothing was so enjoyable as to see a man in a fury of rage¹; Lombroso mentions a woman who was mostly frigid, but experienced sexual feelings when she heard anyone swearing; and a medical friend tells me of a lady considerably past middle age who experienced sexual erethism after listening to a heated argument between her husband and a friend on religious topics. The case has also been recorded of a masochistic man who found sexual satisfaction in masturbating while a woman, by his instructions, addressed him in the lowest possible terms of abuse.² Such a feeling doubtless underlies that delight in teasing men which is so common among young women. Stanley Hall, referring to the almost morbid dread of witnessing manifestations of anger felt by many women, remarks: "In animals, females are often described as watching with complacency the conflict of rival males for their possession, and it seems probable that the intense horror of this state, which many females report, is associated more or less unconsciously with the sexual rage which has followed it."³ The dread may well be felt at least as much as regards the emotional state in themselves as in the males.

After all that has gone before it is easy to see how the emotion of fear may act in an analogous manner to anger. Just as anger may reinforce the active forms of the sexual impulse to which it is allied, so fear may reinforce the passive forms of that impulse. The following observations, written by a lady, very well show how we may thus explain the sexual attractiveness of whipping: "The fascination of whipping, which has always greatly puzzled me, seems to be a sort of hankering after the stimulus of fear. In a wild state animals live in constant fear. In civilized life one but rarely feels it.

¹ C. F. von Schlichtegroll, *Sacher-Masoch und der Masochismus*, p. 31.

² *Archivio di Psichiatria*, vol. xv, p. 120.

³ Stanley Hall, *loc. cit.*, p. 587.

A woman's pleasure in being afraid of a husband or lover may be an equivalent of a man's love of adventure; and the fear of children for their parents may be the dawning of the love of adventure. In a woman this desire of adventure receives a serious check when she begins to realize what she might be subjected to by a man if she gratified it. Excessive fear is demoralizing, but it seems to me that the idea of being whipped gives a sense of fear which is not excessive. It is almost the only kind of pain (physical) which is inflicted on children or women by persons whom they can love and trust, and with a moral object. Any other kind of bodily ill treatment suggests malignity and may rouse resentment, and, in extreme cases, an excess of fear which goes beyond the limits of pleasurable excitement. Given a hereditary feeling of this sort, I think it is helped by the want of actual experience, as the association with excitement is freed from the idea of pain as such." In his very valuable and suggestive study of fears, Stanley Hall, while recognizing the evil of excessive fear, has emphasized the emotional and even the intellectual benefits of fear, and the great part played by fear in the evolution of the race as "the rudimentary organ on the full development and subsequent reduction of which many of the best things in the soul are dependent." "Fears that paralyze some brains," he remarks, "are a good tonic for others. In some form and degree all need it always. Without the fear apparatus in us, what a wealth of motive would be lost!"¹

It is worthy of note that not only fear, but even so depressing an emotion as grief may act as a sexual stimulant, more especially in women. This fact is not sufficiently recognized, though probably everyone can recall instances from his personal knowledge, such cases being generally regarded as inexplicable. It is, however, not more surprising that grief should be transformed into sexual emotion than that (as in a case recorded by Stanley Hall) it should manifest itself as

¹ G. Stanley Hall, "A Study of Fears," *American Journal of Psychology*, vol. viii, No. 2.

anger. In any case we have to bear in mind the frequency of this psychological transformation in the presence of cases which might otherwise seem to call for a cynical interpretation.

The case has been recorded of an English lady of good social position who fell in love with an undertaker at her father's funeral and insisted on marrying him. It is known that some men have been so abnormally excited by the funeral trappings of death that only in such surroundings have they been able to effect coitus. A case has been recorded of a physician of unimpeachable morality who was unable to attend funerals, even of his own relatives, on account of the sexual excitement thus aroused. Funerals, tragedies at the theatre, pictures of martyrdom, scenes of execution, and trials at the law-courts have been grouped together as arousing pleasure in many people, especially women. (C. F. von Schlichtegroll, *Sacher-Masoch und Masochismus*, pp. 30-31.) Wakes and similar festivals may here find their psychological basis, and funerals are an unquestionable source of enjoyment among some people, especially of so-called "Celtic" race. The stimulating reaction after funerals is well known to many, and Leigh Hunt refers to this (in his *Autobiography*) as affecting the sincerely devoted friends who had just cremated Shelley.

It may well be, as Kiernan has argued (*Alienist and Neurologist*, 1891; *ibid.*, 1902, p. 263), that in the disturbance of emotional balance caused by grief the primitive instincts become peculiarly apt to respond to stimulus, and that in the aboulia of grief the mind is specially liable to become the prey to obsessions.

How far the emotional influence of grief entered into the following episode it is impossible to say, for here it is probable that we are mainly concerned with one of these almost irresistible impulses by which adolescent girls are sometimes overcome. The narrative is from the lips of a reliable witness, a railway guard who, some thirty years ago, when a youth of 18, in Cornwall, lodged with a man and woman who had a daughter of his own age. Some months later, when requiring a night's lodging, he called at the house, and was greeted warmly by the woman, who told him the man had just died and that she and her daughter were very nervous and would be glad if he would stay the night, but that as the corpse occupied the other bedroom, he would have to share their bed ("We don't think very much of that among us," my informant added). He agreed, and went to bed, and, when, a little later, the two women also came to bed, the girl, at her own suggestion, lay next to the youth. Nothing happened during the night, but in the morning, when the mother went down to light the fire, the daughter immediately threw off the bedclothes, exposing her naked person, and before the

youth had realized what was happening she had drawn him over on to her. He was so utterly surprised that nothing whatever happened, but the incident made a life-long impression on him.

In this connection reference may be made to the story of the Ephesian matron in Petronius; the story of the widow, overcome by grief, who watches by her husband's tomb, and very speedily falls into the arms of the soldier who is on guard. This story, in very various forms, is found in China and India, and has occurred repeatedly in European literature during the last two thousand years. The history of the wanderings of this story has been told by Grisebach (Eduard Grisebach, *Die Treulose Witwe*, third edition, 1877). It is not probable, however, that all the stories of this type are actually related; in any case it would seem that their vitality is due to the fact that they have been found to show a real correspondence to life; one may note, for instance, the curious tone of personal emotion with which George Chapman treated this theme in his *Widow's Tears*.

It may be added that, in explaining the resort to pain as an emotional stimulus, we have to take into account not only the biological and psychological considerations here brought forward, but also the abnormal physiological conditions under which stimuli usually felt as painful come specially to possess a sexually exciting influence. The neurasthenic and neuropathic states may be regarded as conditions of more or less permanent fatigue. It is true that under the conditions we are considering there may be an extreme sensitiveness to stimuli not usually felt as of sexual character, a kind of hyperæsthesia; but hyperæsthesia, it has well been said, is nothing but the beginning of anæsthesia.¹ Some observations of Féré's as to the conditions which influence the amount of muscular work accomplished with the ergograph are instructive from the present point of view: "Although sensibility diminishes in the course of fatigue," Féré found that "there are periods during which the excitability increases before it disappears. As fatigue increases the perception of the intercurrent excitation is retarded; an odor is perceived as exciting before it is perceived as a differentiated sensation; the most foetid odors

¹ See the article on "Neurasthenia" by Rudolf Arndt in Tuke's *Dictionary of Psychological Medicine*.

arouse feelings of well-being before being perceived as odors, and their painful quality only appears afterward, or is not noticed at all." And after recording a series of results with the ergograph obtained under the stimulus of unpleasant odors he remarks: "We are thus struck by two facts: the diminution of work during painful excitation, and its increase when the excitation has ceased. When the effects following the excitation have disappeared the diminution is more rapid than in the ordinary state. When the fatigue is manifested by a notable diminution, if the same excitation is brought into action again, no diminution is produced, but a more or less durable increase, exactly as though there had been an agreeable excitation. Moreover, the stimulus which appears painful in a state of repose loses that painful character either partially or completely when acting on the same subject in a more and more fatigued state." Féré defines a painful stimulus as a strong excitation which causes displays of energy which the will cannot utilize; when, as a result of diminished sensibility, the excitants are attenuated, the will can utilize them, and so there is no pain.¹ These experiments had no reference to the sexual instinct, but it will be seen at once that they have an extremely significant bearing on the subject before us, for they show us the mechanism of the process by which in an abnormal organism pain becomes a sexual stimulant.

¹ Féré, *Comptes-rendus de la Société de Biologie*, December 15 and 22, 1900; *id. Année Psychologique*, seventh year, 1901, pp. 82-129.

VII.

Summary of Results Reached—The Joy of Emotional Expansion—The Satisfaction of the Craving for Power—The Influence of Neurasthenic and Neuropathic Conditions—The Problem of Pain in Love Largely Constitutes a Special Case of Erotic Symbolism.

It may seem to some that in our discussion of the relationships of love and pain we have covered a very wide field. This was inevitable. The subject is peculiarly difficult and complex, and if we are to gain a real insight into its nature we must not attempt to force the facts to fit into any narrow and artificial formulas of our own construction. Yet, as we have unraveled this seemingly confused mass of phenomena it will not have escaped the careful reader that the apparently diverse threads we have disentangled yet run in a parallel and uniform manner; they all have a like source and they all converge to a like result. We have seen that the starting-point of the whole group of manifestations must be found in the essential facts of courtship among animal and primitive human societies. Pain is seldom very far from some of the phases of primitive courtship; but it is not the pain which is the essential element in courtship, it is the state of intense emotion, of tumescence, with which at any moment, in some shape or another, pain may, in some way or another, be brought into connection. So that we have come to see that in the phrase "love and pain" we have to understand by "pain" a state of intense emotional excitement with which pain in the stricter sense may be associated, but is by no means necessarily associated. It is the strong emotion which exerts the irresistible fascination in the lover, in his partner, or in both. The pain is merely the means to that end. It is the lever which is employed to bring the emotional force to bear on the sexual impulse. The question of love and pain is mainly a question of emotional dynamics.

In attaining this view of our subject we have learned that

any impulse of true cruelty is almost outside of the field altogether. It is not cruelty that is sought; it is the joy of being plunged among the waves of that great primitive ocean of emotions which underlies the variegated world of our everyday lives, and pain—a pain which, as we have seen, is often deprived so far as possible of cruelty, though sometimes by very thin and feeble devices—is merely the channel by which that ocean is reached.

If we try to carry our inquiry beyond the point we have been content to reach, and ask ourselves why this emotional intoxication exerts so irresistible a fascination, we might find a final reply in the explanation of Nietzsche—who regarded this kind of intoxication as of great significance both in life and in art—that it gives us the consciousness of energy and the satisfaction of our craving for power.¹ To carry the inquiry to this point would be, however, to take it into a somewhat speculative and metaphysical region, and we have perhaps done well not to attempt to analyze further the joy of emotional expansion. We must be content to regard the profound satisfaction of emotion as due to a wide-spread motor excitement, the elements of which we cannot yet completely analyze.²

It is because the joy of emotional intoxication is the end really sought that we have to regard the supposed opposition

¹ See, for instance, the section "Zur Physiologie der Kunst" in Nietzsche's fragmentary work, *Der Wille zur Macht*, Werke, Bd. xv. Groos (*Spiele der Menschen*, p. 89) refers to the significance of the fact that nearly all races have special methods of procuring intoxication. Cf. Partridge's study of the psychology of alcohol (*American Journal of Psychology*, April, 1900). "It is hard to imagine," this writer remarks of intoxicants, "what the religious or social consciousness of primitive man would have been without them."

² The muscular element is the most conspicuous in emotion, though it is not possible, as a careful student of the emotions (H. R. Marshall, *Pain, Pleasure, and Aesthetics*, p. 84) well points out, "to limit the physical activities involved with the emotions, to such effects of voluntary innervation or alteration of size of blood-vessels or spasm of organic muscle, as Lange seems to think determines them; nor to increase or decrease of muscle-power, as Féré's results might suggest; nor to such changes, in relation of size of capillaries, in voluntary innervation, in respiratory and heart functioning, as Lehmann has observed. . . . Emotions seem to me to be coincidents of reactions of the whole organism tending to certain results."

between "sadism" and "masochism" as unimportant and indeed misleading. The emotional value of pain is equally great whether the pain is inflicted, suffered, witnessed, or merely exists as a mental imagination, and there is no reason why it should not co-exist in all these forms in the same person, as, in fact, we frequently find it.

The particular emotions which are invoked by pain to reinforce the sexual impulse are more especially anger and fear, and, as we have seen, these two very powerful and primitive emotions are—on the active and passive sides, respectively—the emotions most constantly brought into play in animal and early human courtship; so that they naturally constitute the emotional reservoirs from which the sexual impulse may still most easily draw. It is not difficult to show that the various forms in which "pain"—as we must here understand pain—is employed in the service of the sexual impulse are mainly manifestations or transformations of anger or fear, either in their simple or usually more complex forms, in some of which anger and fear may be mingled.

We thus accept the biological origin of the psychological association between love and pain; it is traceable to the phenomena of animal courtship. We do not on this account exclude the more direct physiological factor. It may seem surprising that manifestations that have their origin in primeval forms of courtship should in many cases coincide with actual sensations of definite anatomical base to-day, and still more surprising that these traditional manifestations and actual sensations should so often be complementary to each other in their active and passive aspects: that is to say, that the pleasure of whipping should be matched by the pleasure of being whipped, the pleasure of mock strangling by the pleasure of being so strangled, that pain inflicted is not more desirable than pain suffered. But such coincidence is of the very essence of the whole group of phenomena. The manifestations of courtship were from the first conditioned by physiological facts; it is not strange that they should always tend to run *pari passu* with physiological facts. The manifestations which failed to find

anchorage in physiological relationships might well tend to die out. Even under the most normal circumstances, in healthy persons of healthy heredity, the manifestations we have been considering are liable to make themselves felt. Under such circumstances, however, they never become of the first importance in the sexual process; they are often little more than play. It is only under neurasthenic or neuropathic conditions—that is to say, in an organism which from acquired or congenital causes, and usually perhaps both, has become enfeebled, irritable, “fatigued”—that these manifestations are liable to flourish vigorously, to come to the forefront of sexual consciousness, and even to attain such seriously urgent importance that they may in themselves constitute the entire end and aim of sexual desire. Under these pathological conditions, pain, in the broad and special sense in which we have been obliged to define it, becomes a welcome tonic and a more or less indispensable stimulant to the sexual system.

It will not have escaped the careful reader that in following out our subject we have sometimes been brought into contact with manifestations which scarcely seem to come within any definition of pain. This is undoubtedly so, and the references to these manifestations were not accidental, for they serve to indicate the real bearings of our subject. The relationships of love and pain constitute a subject at once of so much gravity and so much psychological significance that it was well to devote to them a special study. But pain, as we have here to understand it, largely constitutes a special case of what we shall later learn to know as erotic symbolism: that is to say, the psychic condition in which a part of the sexual process, a single idea or group of ideas, tends to assume unusual importance, or even to occupy the whole field of sexual consciousness, the part becoming a symbol that stands for the whole. When we come to the discussion of this great group of abnormal sexual manifestations it will frequently be necessary to refer to the results we have reached in studying the sexual significance of pain.

THE SEXUAL IMPULSE IN WOMEN.

A SPECIAL and detailed study of the normal characters of the sexual impulse in men seems unnecessary. I have elsewhere discussed various aspects of the male sexual impulse, and others remain for later discussion. But to deal with it broadly as a whole seems unnecessary, if only because it is predominantly open and aggressive. Moreover, since the constitution of society has largely been in the hands of men, the nature of the sexual impulse in men has largely been expressed in the written and unwritten codes of social law. The sexual instinct in women is much more elusive. This, indeed, is involved at the outset in the organic psychological play of male and female, manifesting itself in the phenomena of modesty and courting. The same elusiveness, the same mocking mystery, meet us throughout when we seek to investigate the manifestations of the sexual impulse in women. Nor is it easy to find any full and authentic record of a social state clearly founded in sexual matters on the demands of woman's nature.

An illustration of our ignorance and bias in these matters is furnished by the relationship of marriage, celibacy, and divorce to suicide in the two sexes. There can be no doubt that the sexual emotions of women have a profound influence in determining suicide. This is indicated, among other facts, by a comparison of the suicide-rate in the sexes according to age; while in men the frequency of suicide increases progressively throughout life, in women there is an arrest after the age of thirty; that is to say, when the period of most intense sexual emotion has been passed. This phenomenon is witnessed among peoples so unlike as the French, the Prussians, and the Italians. Now, how do marriage and divorce affect the sexual liability to suicide? We are always accustomed to say that marriage protects women, and it is even asserted that men have self-sacrificingly maintained the institution of marriage mainly for the benefit of women. Professor Durkheim, however, who has studied suicide elaborately from the sociological stand-

point, so far as possible eliminating fallacies, has in recent years thrown considerable doubt on the current assumption. He shows that if we take the tendency to suicide as a test, and eliminate the influence of children, who are an undoubted protection to women, it is not women, but men who are protected by marriage, and that the protection of women from suicide increases regularly as divorces increase. After discussing these points exhaustively, "we reach a conclusion," he states, "considerably removed from the current view of marriage and the part it plays. It is regarded as having been instituted for the sake of the wife and to protect her weakness against masculine caprices. Monogamy, especially, is very often presented as a sacrifice of man's polygamous instincts, made in order to ameliorate the condition of woman in marriage. In reality, whatever may have been the historical causes which determined this restriction, it is man who has profited most. The liberty which he has thus renounced could only have been a source of torment to him. Woman had not the same reasons for abandoning freedom, and from this point of view we may say that in submitting to the same rule it is she who has made the sacrifice." (E. Durkheim, *Le Suicide*, 1897, pp. 186-214, 289-311.)

There is possibly some significance in the varying incidence of insanity in unmarried men and unmarried women as compared with the married. At Erlangen, for example, Hagen found that among insane women the preponderance of the single over the married is not nearly so great as among insane men, marriage appearing to exert a much more marked prophylactic influence in the case of men than of women. (F. W. Hagen, *Statistische Untersuchungen über Geisteskrankheiten*, 1876, p. 153.) The phenomena are here, however, highly complex, and, as Hagen himself points out, the prophylactic influence of marriage, while very probable, is not the only or even the chief factor at work.

It is worth noting that exactly the same sexual difference may be traced in England. It appears that, in ratio to similar groups in the general population (taking the years 1876-1900, inclusive), the number of admissions to asylums is the same for both sexes among married people (*i.e.*, 8.5), but for the single it is larger among the men (4.8 to 4.5), as also it is among the widowed (17.9 to 13.9) (*Fifty-sixth Annual Report of the Commissioners in Lunacy, England and Wales*, 1902, p. 141). This would seem to indicate that when living apart from men the tendency to insanity is less in women, but is raised to the male level when the sexes live together in marriage.

Much the same seems to hold true of criminality. It was long since noted by Horsley that in England marriage decidedly increases the tendency to crime in women, though it decidedly decreases it in men. Prinzling has lately shown (*Zeitschrift für Sozialwissenschaft*, Bd. ii, 1899) that this is also the case in Germany.

It thus happens that even the elementary characters of the sexual impulse in women still arouse, even among the most competent physiological and medical authorities,—not least so when they are themselves women,—the most divergent opinions. Its very existence even may be said to be questioned. It would generally be agreed that among men the strength of the sexual impulse varies within a considerable range, but that it is very rarely altogether absent, such total absence being abnormal and probably more or less pathological. But if applied to women, this statement is by no means always accepted. By many sexual anæsthesia is considered natural in women, some even declaring that any other opinion would be degrading to women; even by those who do not hold this opinion it is believed that there is an unnatural prevalence of sexual frigidity among civilized women. On these grounds it is desirable to deal generally with this and other elementary questions of allied character.

I.

The Primitive View of Women—As a Supernatural Element in Life—As Peculiarly Embodying the Sexual Instinct—The Modern Tendency to Underestimate the Sexual Impulse in Women—This Tendency Confined to Recent Times—Sexual Anæsthesia—Its Prevalence—Difficulties in Investigating the Subject—Some Attempts to Investigate it—Sexual Anæsthesia must be Regarded as Abnormal—The Tendency to Spontaneous Manifestations of the Sexual Impulse in Young Girls at Puberty.

FROM very early times it seems possible to trace two streams of opinion regarding women: on the one hand, a tendency to regard women as a supernatural element in life, more or less superior to men, and, on the other hand, a tendency to regard women as especially embodying the sexual instinct and as peculiarly prone to exhibit its manifestations.

In the most primitive societies, indeed, the two views seem to be to some extent amalgamated; or, it should rather be said, they have not yet been differentiated; and, as in such societies it is usual to venerate the generative principle of nature and its embodiments in the human body and in human functions, such a co-ordination of ideas is entirely rational. But with the development of culture the tendency is for this homogeneous conception to be split up into two inharmonious tendencies. Even apart from Christianity and before its advent this may be noted. It was, however, to Christianity and the Christian ascetic spirit that we owe the complete differentiation and extreme development which these opposing views have reached. The condemnation of sexuality involved the glorification of the virgin; and indifference, even contempt, was felt for the woman who exercised sexual functions. It remained open to anyone, according to his own temperament, to identify the typical average woman with the one or with the other type; all the fund of latent sexual emotion which no ascetic rule can crush out of the human heart assured the picturesque idealization alike of the angelic and the diabolic

types of woman. We may trace the same influence, subtly lurking even in the most would-be scientific statements of anthropologists and physicians to-day.¹

It may not be out of place to recall at this point, once more, the fact, fairly obvious indeed, that the judgments of men concerning women are very rarely matters of cold scientific observation, but are colored both by their own sexual emotions and by their own moral attitude toward the sexual impulse. The ascetic who is unsuccessfully warring with his own carnal impulses may (like the voluptuary) see nothing in women but incarnations of sexual impulse; the ascetic who has subdued his own carnal impulses may see no elements of sex in women at all. Thus the opinions regarding this matter are not only tinged by elements of primitive culture, but by elements of individual disposition. Statements about the sexual impulses of women often tell us less about women than about the persons who make them.

The curious manner in which for men women become incarnations of the sexual impulse is shown by the tendency of both general and personal names for women to become applicable to prostitutes only. This is the case with the words "garce" and "fille" in French, "Mädchen" and "Dirne" in German, as well as with the French "catin" (Catherine) and the German "Metze" (Mathilde). (See, *e.g.*, R. Kleinpaul, *Die Räthsel der Sprache*, 1890, pp. 197-98.)

At the same time, though we have to recognize the presence of elements which color and distort in various ways the judgments of men regarding women, it must not be hastily assumed that these elements render discussion of the question altogether unprofitable. In most cases such prejudices lead chiefly to a one-sided solution of facts, against which we can guard.

While, however, these two opposing currents of opinion are of very ancient origin, it is only within quite recent times, and only in two or three countries, that they have led to any marked difference of opinion regarding the sexual aptitude of women. In ancient times men blamed women for concupiscence or praised them for chastity, but it seems to have been reserved for the nineteenth century to state that women are

¹ I have had occasion to refer to the historic evolution of male opinion regarding women in previous volumes, as, *e.g.*, *Man and Woman*, Chapter I, and the appendix on "The Influence of Menstruation on the Position of Women" in another volume of these *Studies*.

apt to be congenitally incapable of experiencing complete sexual satisfaction, and peculiarly liable to sexual anæsthesia. This idea does not appear to have been known to the eighteenth century. Diderot, for instance, who has so frankly discussed the sexual emotions, and who adopts so sympathetic an attitude toward women, never, so far as I can recall, hints that this was regarded as one of the disabilities from which women are prone to suffer. During the last century, however, and more especially in England, Germany, and Italy this opinion has been frequently set down, sometimes even as a matter of course, with a tincture of contempt or pity for any woman afflicted with sexual emotions.

About half a century ago a book entitled *Functions and Disorders of the Reproductive Organs*, by W. Acton, M.R.C.S., passed through many editions and was popularly regarded as a standard authority on the subjects with which it deals. This extraordinary book is almost solely concerned with men; the author evidently regards the function of reproduction as almost exclusively appertaining to men. Women, if "well brought up," are, and should be, he states, in England, absolutely ignorant of all matters concerning it. "I should say," this author again remarks, "that the majority of women (happily for society) are not very much troubled with sexual feeling of any kind." The supposition that women do possess sexual feelings he considers "a vile aspersion."

In the article "Generation," contained in another medical work belonging to the middle of the nineteenth century,—Rees's *Cyclopædia*,—we find the following statement: "That a mucous fluid is sometimes found in coition from the internal organs and vagina is undoubted; but this only happens in lascivious women, or such as live luxuriously."

Gall had stated decisively that the sexual desires of men are stronger and more imperious than those of women. (*Fonctions du Cerveau*, 1825, vol. iii, pp. 241-71.)

"When the question is carefully inquired into and without prejudice," said Lawson Tait, "it is found that women have their sexual appetites far less developed than men." (Lawson Tait, "Remote Effects of Removal of the Uterine Appendages," *Provincial Medical Journal*, May, 1891.) "The sexual instinct is very powerful in man and comparatively weak in women," he stated elsewhere (*Diseases of Women*, 1889, p. 60).

Lombroso and Ferrero consider that sexual sensibility, as well as all other forms of sensibility, is less pronounced in women, and they bring forward various facts and opinions which seem to them to point in the same direction. "Woman is naturally and organically frigid."

At the same time they consider that, while erethism is less, sexuality is greater than in men. (Lombroso and Ferrero, *La Donna Delinquente, la Prostituta, e la Donna Normale*, 1893, pp. 54-58.)

"It is an altogether false idea," Fehling declared, in his rectorial address at the University of Basel in 1891, "that a young woman has just as strong an impulse to the opposite sex as a young man. . . . The appearance of the sexual side in the love of a young girl is pathological." (H. Fehling, *Die Bestimmung der Frau*, 1892, p. 18.) In his *Lehrbuch der Frauenkrankheiten* the same gynæcological authority states his belief that half of all women are not sexually excitable.

Krafft-Ebing was of opinion that women require less sexual satisfaction than men, being less sensual. (Krafft-Ebing, "Ueber Neurosen und Psychosen durch sexuelle Abstinenz," *Jahrbucher für Psychiatrie*, 1888, Bd. viii, ht. 1 and 2.)

"In the normal woman, especially of the higher social classes," states Windscheid, "the sexual instinct is acquired, not inborn; when it is inborn, or awakes by itself, there is abnormality. Since women do not know this instinct before marriage, they do not miss it when they have no occasion in life to learn it." (F. Windscheid, "Die Beziehungen zwischen Gynäkologie und Neurologie," *Centralblatt für Gynäkologie*, 1896, No. 22; quoted by Moll, *Libido Sexualis*, Bd. i, p. 271.)

"The sensuality of men," Moll states, "is in my opinion very much greater than that of women." (Å. Moll, *Die Konträre Sexualempfindung*, third edition, 1899, p. 592.)

"Women are, in general, less sensual than men," remarks Näcke, "notwithstanding the alleged greater nervous supply of their sexual organs." (P. Näcke, "Kritisches zum Kapitel der Sexualität," *Archiv für Psychiatrie*, 1899, p. 341.)

Löwenfeld states that in normal young girls the specifically sexual feelings are absolutely unknown; so that desire cannot exist in them. Putting aside the not inconsiderable proportion of women in whom this absence of desire may persist and be permanent, even after sexual relationships have begun, thus constituting absolute frigidity, in a still larger number desire remains extremely moderate, constituting a state of relative frigidity. He adds that he cannot unconditionally support the view of Fürbringer, who is inclined to ascribe sexual coldness to the majority of German married women. (L. Löwenfeld, *Sexuelleben und Nervenleiden*, 1899, second edition, p. 11.)

It must not, however, be supposed that this view of the natural tendency of women to frigidity has everywhere found acceptance. It is not only an opinion of very recent growth, but is confined, on the whole, to a few countries.

"Turn to history," wrote Brierre de Boismont, "and on every page you will be able to recognize the predominance of erotic ideas in women." It is the same to-day, he adds, and he attributes it to the fact that men are more easily able to gratify their sexual impulses. (*Des Hallucinations*, 1862, p. 431.)

The laws of Manu attribute to women concupiscence and anger, the love of bed and of adornment.

In Greek antiquity the romance and sentiment of love were mainly felt toward persons of the same sex, and were divorced from the more purely sexual feelings felt for persons of opposite sex. Theognis compared marriage to cattle-breeding. In love between men and women the latter were nearly always regarded as taking the more active part. In all Greek love-stories of early date the woman falls in love with the man, and never the reverse. Æschylus makes even a father assume that his daughters will misbehave if left to themselves. Euripides emphasized the importance of women; "The Euripidean woman who 'falls in love' thinks first of all: 'How can I seduce the man I love?'" (E. F. M. Benecke, *Antimachus of Colophon and the Position of Women in Greek Poetry*, 1896, pp. 34, 54.)

In a passage quoted from a lost work of Galen by the Arabian biographer, Abu-l-Faraj, that great physician says of the Christians "that they practice celibacy, that even many of their women do so." So that in Galen's opinion it was more difficult for a woman than for a man to be continent.

The same view is widely prevalent among Arabic authors, and there is an Arabic saying that "The longing of the woman for the penis is greater than that of the man for the vulva."

In China, remarks Dr. Coltman, "when an old gentleman of my acquaintance was visiting me my little daughter, five years old, ran into the room, and, climbing upon my knee, kissed me. My visitor expressed his surprise, and remarked: 'We never kiss our daughters when they are so large; we may when they are very small, but not after they are three years old,' said he, 'because it is apt to excite in them bad emotions.'" (Coltman, *The Chinese*, 1900, p. 99.)

During the mediæval period in Europe, largely in consequence, no doubt, of the predominance of ascetic ideals set up by men who naturally regarded woman as the symbol of sex, the doctrine of the incontinence of woman became firmly fixed, and it is unnecessary and unprofitable to quote examples. It is sufficient to mention the very comprehensive statement of Jean de Meung (in the *Roman de la Rose*, 9903):—

"Toutes estes, serés, ou fûtes
De fait ou de volonté putes."

Humanism and the spread of the Renaissance movement brought

in a very different spirit, far more sympathetic to women. Soon after, especially in Italy and France, we begin to find attempts at analyzing the sexual emotions, which are not always without a certain subtlety. In the seventeenth century a book of this kind was written by Venette. In matters of love, Venette declared, "men are but children compared to women. In these matters women have a more lively imagination, and they usually have more leisure to think of love. Women are much more lascivious and amorous than men." This is the conclusion reached in a chapter devoted to the question whether men or women are the more amorous. In a subsequent chapter, dealing with the question whether men or women receive more pleasure from the sexual embrace, Venette concludes, after admitting the great difficulty of the question, that man's pleasure is greater, but woman's lasts longer. (N. Venette, *De la Génération de l'Homme ou Tableau de l'Amour Conjugal*, Amsterdam, 1688.)

At a much earlier date, however, Montaigne had discussed this matter with his usual wisdom, and, while pointing out that men have imposed their own rule of life on women and their own ideals, and have demanded from them opposite and contradictory virtues,—a statement not yet antiquated,—he argues that women are incomparably more apt and more ardent in love than men are, and that in this matter they always know far more than men can teach them, for "it is a discipline that is born in their veins." (Montaigne, *Essais*, Book III, Chapter V.)

In Scandinavia, according to Vedeler, the sexual emotions are at least as strong in women as in men (Vedeler, "De Impotentia Feminarum," *Norsk Magazin for Lægevidenskaben*, March, 1894). In Sweden, Dr. Eklund, of Stockholm, remarking that from 25 to 33 per cent. of the births are illegitimate, adds: "We hardly ever hear anyone talk of a woman having been seduced, simply because the lust is at the worst in the woman, who, as a rule, is the seducing party." (Eklund, *Transactions of the American Association of Obstetricians*, Philadelphia, 1892, p. 307.)

On the opposite side of the Baltic, in the Königsberg district, the same observation has been made. Intercourse before marriage is the rule in most villages of this agricultural district, among the working classes, with or without intention of subsequent marriage; "the girls are often the seducing parties, or at least very willing; they seek to bind their lovers to them and compel them to marriage." In the Köslin district of Pomerania, where intercourse between the girls and youths is common, the girls come to the youths' rooms even more frequently than the youths to the girls'. In some of the Dantzic districts the girls give themselves to the youths, and even seduce them, sometimes, but not always, with a view to marriage. (Wittenberg, *Die geschlechtlichen Verhalten der Landbewohner im Deutschen Reiche*, 1895, Bd. i, pp. 47, 61, 83.)

Matthews Duncan considered that "the healthy performance of the functions of child-bearing is surely connected with a well-regulated condition of desire and pleasure." "Desire and pleasure," he adds, "may be excessive, furious, overpowering, without bringing the female into the class of maniacs; they may be temporary, healthy, and moderate; they may be absent or dull." (Matthews Duncan, *Goulstonian Lectures on Sterility in Woman*, pp. 91, 121.)

Mantegazza has devoted attention to this point in several of the works he has published during the last fifty years, and is decidedly of the opinion that the sexual emotions are stronger in women than in men, and that women have much more enjoyment in sexual intercourse. In his *Fisiologia del Piacere* he supports this view, and refers to the greater complexity of the genital apparatus in women (as well as its larger surface and more protected position), to what he considers to be the keener sensibility of women generally, to the passivity of women, etc.; and he considers that sexual pleasure is rendered more seductive to women by the mystery in which it is veiled for them by modesty and our social habits. In a more recent work (*Fisiologia della Donna*, cap. VIII) Mantegazza returns to this subject, and remarks that long experience, while confirming his early opinion, has modified it to this extent that he now believes that, as compared with men, the sexual emotions of women vary within far wider limits. Among men few are quite insensitive to the physical pleasures of love, while, on the other hand, few are thrown by the violence of its emotional manifestations into a state of syncope or convulsions. Among women, while some are absolutely insensitive, others (as in cases with which he is acquainted) are so violently excited by the paradise of physical love that, after the sexual embrace, they faint or fall into a cataleptic condition for several hours.

"Physical sex is a larger factor in the life of the woman. . . . If this be true of the physical element, it is equally true of the mental element." (Dr. Elizabeth Blackwell, *The Human Element in Sex*, fifth edition, 1894, p. 47.)

"In the female sex," remarks Clouston, "reproduction is a more dominant function of the organism than in the male, and has far larger, if not more intense, relationships to feeling, judgment, and volition." (Clouston, *Neuroses of Development*, 1891.)

"It may be said," Marro states, "that in woman the visceral system reacts, if not with greater intensity, certainly in a more general manner, to all the impressions, having a sexual basis, which dominate the life of woman, if not as sexual emotions properly so called, as related emotions closely dependent on the reproductive instinct." (A Marro, *La Pubertà*, 1898, p. 233.)

The gynæcologist Kisch states his belief that "The sexual impulse

is so powerful in women that at certain periods of life its primitive force dominates her whole nature, and there can be no room left for reason to argue concerning reproduction; on the contrary, union is desired even in the presence of the fear of reproduction or when there can be no question of it." He regards absence of sexual feeling in women as pathological. (Kisch, *Sterilität des Weibes*, second edition, pp. 205-6.)

Eulenburg is of the same opinion as Kisch, and sharply criticises the loose assertion of some authorities who have expressed themselves in an opposite sense. (A. Eulenburg, *Sexuale Neuropathie*, pp. 88-90; the same author has dealt with the point in the *Zukunft*, December 2, 1893.)

We thus find two opinions widely current: one, of world-wide existence and almost universally accepted in those ages and centers in which life is lived most nakedly, according to which the sexual impulse is stronger in women than in men; another, now widely prevalent in many countries, according to which the sexual instinct is distinctly weaker in women, if, indeed, it may not be regarded as normally absent altogether. A third view is possible: it may be held that there is no difference at all. This view does not appear to be very widely held, and its most distinguished advocate is probably the French physiologist, Beaunis.

In dealing with the characteristics of the sexual impulse in women we have not only to consider psychological differences in sensation and emotion, we have also to consider the prevalence of frigidity, or sexual anæsthesia. These two questions are quite distinct; the first is a question of natural difference, the second is a question of the degree of frequency of an abnormal, if not pathological, condition. It is possible to hold (with Mantegazza) that naturally the sexual impulse is stronger in women than in men, but that women are especially liable to be affected by sexual anæsthesia. This condition, except in a very mild degree, is extremely rare in men; there is no doubt, however, among competent observers, that in civilized countries at all events, and at the present day, it is very frequently noted among women.

All writers who touch on the subject are agreed that sexual anæsthesia, or erotic blindness (as it is termed by Nardelli, *Atti dell' XI*

Congresso Medico, 1894, vol. iv, p. 128), is commoner in women than in men. Effertz (quoted by Löwenfeld, *Sexualleben und Nervenleiden*, p. 11, apparently with approval) regards 10 per cent. among women generally as sexually anæsthetic. Moll (*Konträre Sexualempfindung*, third edition, 1890, p. 510) emphasizes the statement that "sexual anæsthesia in women is much more frequent than is generally supposed." He explains that he is referring to the physical element of pleasure and satisfaction in intercourse, and of desire for intercourse. He adds that the psychic side of love is often more conspicuous in women than in men. He cannot agree with Sollier that this kind of sexual frigidity is a symptom of hysteria. Féré (*L'Instinct Sexuel*, p. 104), in referring to the greater frequency of sexual anæsthesia in women, remarks that it is often associated with neurasthenia, as well as with anomalies of the genital organs. Some authors attribute great importance to amenorrhœa in this connection; one investigator has found that in 4 out of 14 cases of absolute amenorrhœa sexual feeling was absent. Löwenfeld, again (*Sexualleben und Nervenleiden*), referring to the common misconception that nervous disorder is associated with increased sexual desire, points out that nervously degenerate women far more often display frigidity than increased sexual desire. Campbell Clark, also, showed some years ago that, in young women with a tendency to chlorosis and a predisposition to insanity, defects of pelvic and mammary development are very prevalent (*Journal of Mental Science*, October, 1888).

"In dealing with the alleged absence of the sexual impulse," a well-informed medical correspondent writes from America, "much caution has to be used in accepting statements as to its absence, from the fact that most women fear by the admission to place themselves in an impure category. I am also satisfied that influx of women into universities, etc., is often due to the sexual impulse causing restlessness, and that this factor finds expression in the prurient prudishness so often presenting itself in such women, which interferes with co-education. This is becoming especially noticeable at the University of Chicago, where prudishness interferes with classical, biological, sociological, and physiological discussion in the class-room. There have been complaints by such women that a given professor has not left out embryological facts not in themselves in any way implying indelicacy. I have even been informed that the opinion is often expressed in college dormitories that embryological facts and discussions should be left out of a course intended for both sexes." Such prudishness, it is scarcely necessary to remark, whether found in women or men, indicates a mind that has become morbidly sensitive to sexual impressions. For the healthy mind embryological and allied facts have no emotionally sexual significance, and there is, therefore, no need to shun them.

As bearing on the causes which have led to the disguise and mis-

interpretation of the sexual impulse in women I may quote the following communication from a lady:—

"I do think the coldness of women has been greatly exaggerated. Men's theoretically ideal woman (though they don't care so much about it in practice) is passionless, and women are afraid to admit that they have any desire for sexual pleasure. Rousseau, who was not very straight-laced, excuses the conduct of Madame de Warens on the ground that it was not the result of passion: an aggravation rather than a palliation of the offense, if society viewed it from the point of view of any other fault. Even in the modern novels written by the 'new woman' the longing for maternity, always an honorable sentiment, is dragged in to veil the so-called 'lower' desire. That some women, at any rate, have very strong passions and that great suffering is entailed by their repression is not, I am sure, sufficiently recognized, even by women themselves.

"Besides the 'passionless ideal' which checks their sincerity, there are many causes which serve to disguise a woman's feelings to herself and make her seem to herself colder than she really is. Briefly these are:—

"1. Unrecognized disease of the reproductive organs, especially after the birth of children. A friend of mine lamented to me her inability to feel pleasure, though she had done so before the birth of her child, then three years old. With considerable difficulty I persuaded her to see a doctor, who told her all the reproductive organs were seriously congested; so that for three years she had lived in ignorance and regret for her husband's sake and her own.

"2. The dread of recommencing, once having suffered them, all the pains and discomforts of child-bearing.

"3. Even when precautions are taken, much bother and anxiety is involved, which has a very dampening effect on excitement.

"4. The fact that men will never take any trouble to find out what specially excites a woman. A woman, as a rule, is at some pains to find out the little things which particularly affect the man she loves,—it may be a trick of speech, a rose in her hair, or what not,—and she makes use of her knowledge. But do you know one man who will take the same trouble? (It is difficult to specify, as what pleases one person may not another. I find that the things that affect me personally are the following: [a] Admiration for a man's mental capacity will translate itself sometimes into direct physical excitement. [b] Scents of white flowers, like tuberose or syringa. [c] The sight of fireflies. [d] The idea or the reality of suspension. [e] Occasionally absolute passivity.)

"5. The fact that many women satisfy their husbands when themselves disinclined. This is like eating jam when one does not fancy it,

and has a similar effect. It is a great mistake, in my opinion, to do so, except very rarely. A man, though perhaps cross at the time, prefers, I believe, to gratify himself a few times, when the woman also enjoys it, to many times when she does not.

"6. The masochistic tendency of women, or their desire for subjection to the man they love. I believe no point in the whole question is more misunderstood than this. Nearly every man imagines that to secure a woman's love and respect he must give her her own way in small things, and compel her obedience in great ones. Every man who desires success with a woman should exactly reverse that theory."

While, however, we cannot doubt that sexual anæsthesia is more frequent in women than in men, it must always be remembered that "sexual anæsthesia" is a much more complex phenomenon than blindness or absence of tactile sensibility and its presence by no means so easy to assert. In most cases we can, at most, assert that sexual desire has never been aroused and sexual pleasure never been experienced; we can very seldom assert that the aptitude for such desire and pleasure are congenitally absent.¹

When we are thus faced by these various and often conflicting statements of opinion it seems necessary to obtain, if possible, a definite basis of objective fact. It would be fairly obvious in any case, and it becomes unquestionable in view of the statements I have brought together, that the best-informed and most sagacious clinical observers, when giving an opinion on a very difficult and elusive subject which they have not studied with any attention and method, are liable to make unguarded assertions; sometimes, also, they become the victims of ethical or pseudo-ethical prejudices, so as to be most easily influenced by that class of cases which happens to fit in best with their prepossessions.² In order to reach any con-

¹ "I recall two very striking cases," a gynæcologist writes, "of very attractive young married women—one having had a child, the other a miscarriage—who were both absolutely cold to their husbands, as told me by both husband and wife. They could not understand desire or passion, and would not even believe that it existed. Yet both these women with other men developed ardent passion, all the stronger perhaps because it had been so long latent."

² "I am not entirely satisfied with the testimony as to the alleged sexual anæsthesia," a medical correspondent writes. "The same prin-

clusions on a reasonable basis it is necessary to take a series of unselected individuals and to ascertain carefully the condition of the sexual impulse in each.

At present, however, this is extremely difficult to do at all satisfactorily, and quite impossible, indeed, to do in a manner likely to yield absolutely unimpeachable results. Nevertheless, a few series of observations have been made. Thus, Dr. Harry Campbell² records the result of an investigation, carried on in his hospital practice, of 52 married women of the poorer class; they were not patients, but ordinary, healthy working-class women, and the inquiry was not made directly, but of the husbands, who were patients. Sexual instinct was said to be present in 12 cases before marriage, and absent in 40; in 13 of the 40 it never appeared at all; so that it altogether appeared in 39, or in the ratio of something over 75 per cent. Among the 12 in whom it existed before marriage it was said to have appeared in most with puberty; in 3, however, a few years before puberty; and in 2 a few years later. In 2 of those in whom it appeared before puberty, menstruation began late; in the third it rose almost to nymphomania on the day preceding the first menstruation. In nearly all the cases desire was said to be stronger in the husband than in the wife; when it was stronger in the wife, the husband was exceptionally indifferent. Of the 13 in whom desire was absent after marriage, 5 had been married for a period under two years; and Campbell remarks that it would be wrong to conclude that it would never develop in these cases, for in this group of cases the appearance of sexual instinct was sometimes a matter of days, sometimes of years, after the date of marriage. In two-thirds of the cases there was a diminution of desire, usually gradual, at the climacteric; in the remaining

ciple which makes the young harlot an old saint makes the repentant rake a believer in sexual anæsthesia. Most of the medical men who believe, or claim to believe, that sexual anæsthesia is so prevalent do so either to flatter their hysterical patients or because they have the mentality of the Hyacinthe of Zola's *Paris*."

² *Differences in the Nervous Organization of Man and Woman*, 1891; Chapter XIII, "Sexual Instinct in Men and Women Compared."

third there was either no change or exaltation of desire. The most important general result, Campbell concludes, is that "the sexual instinct is very much less intense in woman than in man"; and to this he elsewhere adds a corollary that "the sexual instinct in the civilized woman is, I believe, tending to atrophy."

An eminent gynæcologist, the late Dr. Matthews Duncan, has (in his work on *Sterility in Women*) presented a table which, although foreign to this subject, has a certain bearing on the matter. Matthews Duncan, believing that the absence of sexual desire and of sexual pleasure in coitus are powerful influences working for sterility, noted their presence or absence in a number of cases, and found that, among 191 sterile women between the ages of fifteen and forty-five, 152, or 79 per cent., acknowledged the presence of sexual desire; and among 196 sterile women (mostly the same cases), 134, or 68 per cent., acknowledged the presence of sexual pleasure in coitus. Omitting the cases over thirty-five years of age, which were comparatively few, the largest proportion of affirmative answers, both as regards sexual pleasure and sexual desire, was from between thirty to thirty-four years of age. Matthew Duncan assumes that the absence of sexual desire and sexual pleasure in women is thoroughly abnormal.

Another English writer (this time non-medical), in the course of a thoughtful discussion of sexual phenomena, revealing considerable knowledge and observation,¹ has devoted a chapter to this subject in another of its aspects. Without attempting to ascertain the normal strength of the sexual instinct in women, he shows the remarkable prevalence of a high degree of sexual anæsthesia in women, and briefly describes eleven cases (in two or three of which there appears, however, to be an element of latent homosexuality) from among the circle of his own friends. This author concludes that sexual coldness is very common among English women, and that it involves questions of great social and ethical importance.

¹ Geoffrey Mortimer, *Chapters on Human Love*, 1898, Chapter XVI.

I have not met with any series of observations made among seemingly healthy and normal women in other countries; there are, however, various series of somewhat abnormal cases in which the point was noted, and the results are not uninteresting. Thus, in Vienna at Krafft-Ebing's psychiatric clinic, Gattel (*Ueber die sexuellen Ursachen der Neurasthenie und Angstneurose*, 1898) carefully investigated the cases of 42 women, mostly at the height of sexual life,—i.e., between 20 and 35,—who were suffering from slight nervous disorders, especially neurasthenia and mild hysteria, but none of them from grave nervous or other disease. Of these 42, at least 17 had masturbated, at one time or another, either before or after marriage, in order to obtain relief of sexual feelings. In the case of 4 it is stated that they do not obtain sexual satisfaction in marriage, but in these cases only *coitus interruptus* is practiced, and the fact that the absence of sexual satisfaction was complained of seems to indicate an aptitude for experiencing it. These 4 cases can therefore scarcely be regarded as exceptions. In all the other cases sexual desire, sexual excitement, or sexual satisfaction is always clearly indicated, and in a considerable proportion of cases it is noted that the sexual impulse is very strongly developed. This series is valuable, since the facts of the sexual life are, as far as possible, recorded with much precision. The significance of the facts varies, however, according to the view taken as to the causation of neurasthenia and allied conditions of slight nervous disorder. Gattel argues that sexual irregularities are a peculiarly fruitful, if not invariable, source of such disorders; according to the more commonly accepted view this is not so. If we accept the more usual view, these women fairly correspond to average women of lower class; if, however, we accept Gattel's view, they may possess the sexual instinct in a more marked degree than average women.

In a series of 116 German women in whom the operation of removing the ovaries was performed, Pfister usually noted briefly in what way the sexual impulse was affected by the operation ("Die Wirkung der Castration auf den Weiblichen Organismus," *Archiv für Gynäkologie*, 1898, p. 583). In 13 cases (all but 3 unmarried) the presence of sexual desire at any time was denied, and two of these expressed disgust of sexual matters. In 12 cases the point is left doubtful. In all the other cases sexual desire had once been present, and in 2 or 3 cases it was acknowledged to be so strong as to approach nymphomania. In about 30 of these (not including any in which it was previously very strong) it was extinguished by castration, in a few others it was diminished, and in the rest unaffected. Thus, when we exclude the 12 cases in which the point was not apparently investigated, and the 10 unmarried women, in whom it may have been latent or unavowed, we find that,

of 94 married women, 91 women acknowledged the existence of sexual desire and only 3 denied it.

Schröter, again in Germany, has investigated the manifestations of the sexual impulse among 402 insane women in the asylum at Eichberg in Rheingau. ("Wird bei jungen Unverheiratheten zur Zeit der Menstruation stärkere sexuelle Erregtheit beobachtet?" *Allgemeine Zeitschrift für Psychiatrie*, vol. lvi, 1899, pp. 321-333.) There is no reason to suppose that the insane represent a class of the community specially liable to sexual emotion, although its manifestations may become unrestrained and conspicuous under the influence of insanity; and at the same time, while the appearance of such manifestations is evidence of the aptitude for sexual emotions, their absence may be only due to disease, seclusion, or to an intact power of self-control.

Of the 402 women, 166 were married and 236 unmarried. Schröter divided them into four groups: (1) those below 20; (2) those between 20 and 30; (3) those between 30 and 40; (4) those from 40 to the menopause. The patients included persons from the lowest class of the population, and only about a quarter of them could fairly be regarded as curable. Thus the manifestations of sexuality were diminished, for with advance of mental disease sexual manifestations cease to appear. Schröter only counted those cases in which the sexual manifestations were decided and fairly constant at the menstrual epoch; if not visibly manifested, sexual feeling was not taken into account. Sexual phenomena accompanied the entry of the menstrual epoch in 141 cases: *i.e.*, in 20 (or in the proportion of 72 per cent.) of the first group, consisting entirely of unmarried women; in 33 (or 28 per cent.) of the second group; in 55 (or 35 per cent.) of the third group; and in 33 (or 33 per cent.) of the fourth group. It was found that 181 patients showed no sexual phenomena at any time, while 80 showed sexual phenomena frequently between the menstrual epochs, but only in a slight degree, and not at all during the period. At all ages sexual manifestations were more prevalent among the unmarried than among the married, though this difference became regularly and progressively less with increase in age.

Schröter inclines to think that sexual excitement is commoner among insane women belonging to the lower social classes than in those belonging to the better classes. Among 184 women in a private asylum, only 13 (6.13 per cent.) showed very marked and constant excitement at menstrual periods. He points out, however, that this may be due to a greater ability to restrain the manifestations of feeling.

There is some interest in Schröter's results, though they cannot be put on a line with inquiries made among the sane; they only represent the prevalence of the grossest and strongest sexual manifestations when freed from the restraints of sanity.

As a slight contribution toward the question, I have selected a series of 12 cases of women of whose sexual development I possess precise information, with the following results: In 2 cases distinct sexual feeling was experienced spontaneously at the age of 7 and 8, but the complete orgasm only occurred some years after puberty; in 5 cases sexual feeling appeared spontaneously for a few months to a year after the appearance of menstruation, which began between 12 and 14 years of age, usually at 13, in another case sexual feeling first appeared shortly after menstruation began, but not spontaneously, being called out by a lover's advances; in the remaining 4 cases sexual emotion never became definite and conscious until adult life (the ages being 26, 27, 34, 35), in 2 cases through being made love to, and in 2 cases through self-manipulation out of accident or curiosity. It is noteworthy that the sexual feelings first developed in adult life were usually as strong as those arising at puberty. It may be added that, of these 12 women, 9 had at some time or another masturbated (4 shortly after puberty, 5 in adult life), but, except in 1 case, rarely and at intervals. All belong to the middle class, 2 or 3 leading leisure, though not idle, lives, while all the others are engaged in professional or other avocations often involving severe labor. They differ widely in character and mental ability; but, while 2 or 3 might be regarded as slightly abnormal, they are all fairly healthy.

I am inclined to believe that the experiences of the foregoing group are fairly typical of the social class to which they belong. I may, however, bring forward another series of 35 women, varying in age from 18 to 40 (with 2 exceptions, over 25), and in every respect comparable with the smaller group, but concerning whom my knowledge, though reliable, is usually less precise and detailed. In this group 5 state that they have never experienced sexual emotion, these being all unmarried and leading strictly chaste lives; in 18 cases the sexual impulse may be described as strong, or is so considered by the subject herself; in 9 cases it is only moderate; in 3 it is very slight when evoked, and with difficulty evoked, in 1 of these only

appearing two years after marriage, in another the exhaustion and worry of household cares being assigned for its comparative absence. It is noteworthy that all the more highly intelligent, energetic women in the series appear in the group of those with strong sexual emotions, and also that severe mental and physical labor, even when cultivated for this purpose, has usually had little or no influence in relieving sexual emotion.

It may be remarked that, while these results in English women of the middle class are in fair agreement with the German and Austrian observations I have quoted, they differ from Campbell's results among women of the working class in London. This discrepancy is, perhaps, not difficult to explain. While the conditions of upper-class life are, probably, peculiarly favorable to the development of the sexual emotions, among the working classes in London, where the stress of the struggle for existence under bad hygienic conditions is so severe, they are likely to be peculiarly unfavorable. It is thus possible that there really are a smaller number of women experiencing sexual emotion among the class dealt with by Campbell than among the class to which my series belong.

A more serious consideration is the method of investigation. A working man, who is perhaps unintelligent outside his own work, and in many cases married to a woman who is superior in refinement, may possibly be able to arouse his wife's sexual emotions, and also able to ascertain what those emotions are, and be willing to answer questions truthfully on this point, to the best of his ability, but he is by no means a witness whose evidence is final. While, however, Campbell's facts may not be quite unquestionable, I am inclined to agree with his conclusion, and Mantegazza's, that there is a very great range of variation in this matter, and that there is no age at which the sexual impulse in women may not appear. A lady who has received the confidence of very many women tells me that she has never found a woman who was without sexual feeling. I should myself be inclined to say that it is extremely difficult to find a woman who is without the aptitude for sexual emotion, although a great variety of circumstances may hinder,

temporarily or permanently, the development of this latent aptitude. At the same time I am convinced that at all events among English and American women, to whom my observations are confined, there is certainly a relatively considerable amount of sexual anæsthesia. In other words, while the latent sexual aptitude may always be present, the sexual impulse is liable to be defective, and the aptitude to remain latent, with consequent deficiency of sexual emotion, and absence of sexual satisfaction.

This is not only indicated by the considerable proportion of my cases in which there is only moderate or slight sexual feeling. I have ample evidence that in many cases the element of pain, which may almost be said to be normal in the establishment of the sexual function, is never merged, as it normally is, in pleasurable sensations on the full establishment of sexual relationships. Sometimes, no doubt, this may be due to dyspareunia. Sometimes there may be an absolute sexual anæsthesia, whether of congenital or hysterical origin. I have been told of the case of a married lady who has never been able to obtain sexual pleasure, although she has had relations with several men, partly to try if she could obtain the experience, and partly to please them; the very fact that the motives for sexual relationships arose from no stronger impulse itself indicates a congenital defect on the psychic as well as on the physical side. But, as a rule, the sexual anæsthesia involved is not absolute, but lies in a disinclination to the sexual act due to various causes, in a defect of strong sexual impulse, and an inaptitude for the sexual orgasm.

I am indebted to a lady who has written largely on the woman question, and is herself the mother of a numerous family, for several letters in regard to the prevalence among women of what may perhaps be considered congenital sexual anæsthesia, a condition which she regards as by no means to be regretted. She considers that in all her own children the sexual impulse is very slightly developed, the boys being indifferent to women, the girls cold toward men and with no desire to marry, though all are intelligent and affectionate, the girls showing a very delicate and refined kind of beauty. (A large selection of photographs accompanied this communication.) Something of the same tendency is said to mark the stocks from which this family springs, and they are said to be notable for their longevity, healthiness, and disinclination for excesses of all kinds. It is scarcely necessary to remark that a mother, however highly intelligent, is by no means an infallible judge as to the presence or absence in her children of so shy, subtle, and elusive an impulse as that of sex. At the same time I am by no means disposed to question the existence in individuals, and even in families

or stocks, of a relatively weak sexual impulse, which, while still enabling procreation to take place, is accompanied by no strong attraction to the opposite sex and no marked inclination for marriage. Such persons often possess a delicate type of beauty. Even, however, when the health is good there seems usually to be a certain lack of vitality.

It seems to me that a state of sexual anæsthesia, relative or absolute, cannot be considered as anything but abnormal. To take even the lowest ground, the satisfaction of the reproductive function ought to be at least as gratifying as the evacuation of the bowels or bladder; while, if we take, as we certainly must, higher ground than this, an act which is at once the supreme fact and symbol of love and the supreme creative act cannot under normal conditions be other than the most pleasurable of all acts, or it would stand in violent opposition to all that we find in Nature.

How natural the sexual impulse is in women, whatever difficulties may arise in regard to its complete gratification, is clearly seen when we come to consider the frequency with which in young women we witness its more or less instinctive manifestations. Such manifestations are liable to occur in a specially marked manner in the years immediately following the establishment of puberty, and are the more impressive when we remember the comparatively passive part played by the female generally in the game of courtship, and the immense social force working on women to compel them to even an unnatural extension of that passive part. The manifestations to which I allude not only occur with most frequency in young girls, but, contrary to the common belief, they seem to occur chiefly in innocent and unperverted girls. The more vicious are skillful enough to avoid the necessity for any such open manifestations. We have to bear this in mind when confronted by flagrant sexual phenomena in young girls.

Even, however, in the case of adults the active part played by women in real life in matters of love by no means corresponds to the conventional ideas on these subjects. No doubt nearly every woman receives her sexual initiation from an older and more experienced man. But, on the other hand, nearly

every man receives his first initiation through the active and designed steps taken by an older and more experienced woman. It is too often forgotten by those who write on these subjects that the man who seduces a woman has usually himself in the first place been "seduced" by a woman.¹

The histories I have recorded in Appendix B (especially Histories I and XI) very well illustrate the tendency of young girls to manifest sexual impulses when freed from the constraint which they feel in the presence of adult men and from the fear of consequences. These histories show especially how very frequently nurse-maids and servant-girls effect the sexual initiation of the young boys intrusted to them. How common this impulse is among adolescent girls of low social class is indicated by the fact that certainly the majority of middle-class men can recall instances from their own childhood. (I here leave out of account the wide-spread practice among nurses of soothing very young children in their charge by manipulating the sexual organs.)

A medical correspondent, in emphasizing this point, writes that "many boys will tell you that, if a nurse-girl is allowed to sleep in the same room with them, she will attempt sexual manipulations. Either the girl gets into bed with the boy and pulling him on to her tickles the penis and inserts it into the vulva, making the boy imitate sexual movements, or she simply masturbates the child, to get him excited and interested, often showing him the female sexual opening in herself or in his sisters, teaching him to finger it. In fact, a nurse-girl may ruin a boy, chiefly, I think, because she has been brought up to regard the sexual organs as a mystery, and is in utter ignorance about them. She thus takes the opportunity of investigating the boy's penis to find out how it works, etc., in order to satisfy her curiosity. I know of a case in which a nurse in a fashionable London Square garden used to collect all the boys and girls (gentlemen's children) in a summer-house when it grew dark, and, turning up her petticoats, invite all the boys to look at and feel her vulva, and also incite the older boys of 12 or 14 to have coitus with her. Girls are afraid of pregnancy, so do not allow an adult penis to operate. I think people should take on a far higher class of nurses than they do."

"Children ought never to be allowed, under any circumstances whatever," wrote Lawson Tait (*Diseases of Women*, 1889, p. 62), "to sleep with servants. In every instance where I have found a number

¹ Thus a well-known physician in Chicago tells me that on making inquiry of twenty-five middle-class married men in succession he found that sixteen had been first seduced by a woman.

of children affected [by masturbation] the contagion has been traced to a servant." Freud has found (*Neurologisches Centralblatt*, No. 10, 1896) that in cases of severe youthful hysteria the starting-point may frequently be traced to sexual manipulations by servants, nurse-girls, and governesses.

"When I was about 8 or 9," a friend writes, "a servant-maid of our family, who used to carry the candle out of my bedroom, often drew down the bedclothes and inspected my organs. One night she put the penis in her mouth. When I asked her why she did it her answer was that 'sucking a boy's little dangle' cured her of pains in her stomach. She said that she had done it to other little boys, and declared that she liked doing it. This girl was about 16; she had lately been 'converted.' Another maid in our family used to kiss me warmly on the naked abdomen when I was a small boy. But she never did more than that. I have heard of various instances of servant-girls tampering with boys before puberty, exciting the penis to premature erection by manipulation, suction, and contact with their own parts." Such overstimulation must necessarily in some cases have an injurious influence on the boy's immature nervous system. Thus, Hutchinson (*Archives of Surgery*, vol. iv, p. 200) describes a case of amblyopia in a boy, developing after he had been placed to sleep in a servant-girl's room.

Moll (*Könlrare Sexualempfindung*, third edition, 1899, p. 325) refers to the frequency with which servant-girls (between the ages of 18 and 30) carry on sexual practices with young boys (between 5 and 13) committed to their care. More than a century earlier Tissot, in his famous work on onanism, referred to the frequency with which servant-girls corrupt boys by teaching them to masturbate; and still earlier, in England, the author of *Onania* gave many such cases. We may, indeed, go back to the time of Rabelais, who (as Dr. Kiernan reminds me) represents the governesses of Gargantua, when he was a child, as taking pleasure in playing with his penis till it became wet, and joking with each other about it. (*Gargantua*, Book I, Chapter IX.)

The prevalence of such manifestations among servant-girls witnesses to their prevalence among lower-class girls generally. In judging such acts, even when they seem to be very deliberate, it is important to remember that at this age unreasoning instinct plays a very large part in the manifestations of the sexual impulse. This is clearly indicated by the phenomena observed in the insane. Thus, as we have seen (page 169), Schröter has found that, among girls of low social class under 20 years of age, spontaneous periodical sexual manifestations at menstrual epochs occurred in as large a proportion as 72 per cent. Among girls of better social position these impulses are inhibited, or at all events modified by good taste or good feeling, the influences of

tradition or education; it is only to the latter that children should be intrusted.

Hoche mentions a case in which a man was accused of repeatedly exhibiting his sexual organs to the servant-girl at a house; she enjoyed the spectacle (*Neurologisches Centralblatt*, 1896, No. 2). It may well be that in some cases of self-exhibition the offender has good reason, on the ground of previous experience, for thinking that he is giving pleasure. "When we used to go to bathe while I was at school," writes a correspondent, "girls from a poor quarter of the lower town (some quite 16) often followed us and stood to watch about a hundred yards from the river. They used to 'giggle' and 'pass remarks.' I have seen girls of this class peeping through chinks of a palisade around a bathing-place on the Thames."

Curiosity—whether in the form of the desire for knowledge or the desire for sensation—is, of course, not confined to young girls and women of lower social strata, though in them it is less often restrained by motives of self-respect and good feeling. "At the age of 8," writes a correspondent, "I was one day playing in a spare room with a girl of about 12 or 13. She gave me a penholder, and, crouching upon her hands and knees, with her posterior toward me, invited me to introduce the instrument into the vulva. This was the first time I had seen the female parts, and, as I appeared to be somewhat repelled, she coaxed me to comply with her desire. I did as she directed, and she said that it gave her pleasure. Several times after I repeated the same act at her request. A friend tells me that when he was 10 a girl of 16 asked him to lace up her boots. While he was kneeling at her feet his hand touched her ankle. She asked him to put his hand higher, and repeated 'Higher, higher,' till he touched the pudenda, and finally, at her request, put his finger into the vestibule. This girl was very handsome and amiable, and a favorite of the boy's mother. No one suspected this propensity."

Wolbarst, studying the prevalence of gonorrhœa among boys in New York (especially, it would appear, in quarters where the foreign-born elements—mainly Russian Jew and South Italian—are large), states: "In my study of this subject there have been observed three cases of gonorrhœal urethritis, in boys aged, respectively, 4, 10, and 12 years, which were acquired in the usual manner, from girls ranging between 10 and 12 years of age. In each case, according to the story told by the victim, the girl made the first advances, and in one case, that of the 4-year-old boy, the act was consummated in the form of an assault, by a girl 12 years old, in which the child was threatened with injury unless he performed his part." (A. L. Wolbarst, *Journal of the American Medical Association*, September 28, 1901.)

Gibb states, concerning assaults on children by women: "It is

undeniably true that they occur much more frequently than is generally supposed, although but few of the cases are brought to public notice, owing to the difficulty of proving the charge." (W. T. Gibb, article "Indecent Assaults upon Children," in A. McLane Hamilton's *System of Legal Medicine*, vol. i, p. 651.) Gibb's opinion carries weight, since he is medical adviser for the New York Society for the Protection of Children, and compelled to sift the evidence carefully in such cases.

It should be mentioned that, while a sexual curiosity exercised on younger children is, in girls about the age of puberty, an ill-regulated, but scarcely morbid, manifestation, in older women it may be of pathological origin. Thus, Kisch records the case of a refined and educated lady of 30 who had been married for nine years, but had never experienced sexual pleasure in coitus. For a long time past, however, she had felt a strong desire to play with the genital organs of children of either sex, a proceeding which gave her sexual pleasure. She sought to resist this impulse as much as possible, but during menstruation it was often irresistible. Examination showed an enlarged and retroflexed uterus and anæsthesia of vagina. (Kisch, *Die Sterilität des Weibes*, 1886, p. 103.) The psychological mechanism by which an anæsthetic vagina leads to a feeling of repulsion for normal coitus and normal sexual organs, and directs the sexual feelings toward more infantile forms of sexuality, is here not difficult to trace.

It is not often that the sexual attempts of girls and young women on boys—notwithstanding their undoubted frequency—become of medico-legal interest. In France in the course of ten years (1874 to 1884) only 181 women, who were mostly between 20 and 30 years of age, were actually convicted of sexual attempts on children below 15. (Paul Bernard, "Viols et attentats à la Pudeur," *Archives de l'Anthropologie Criminelle*, 1887.) In England such accusations against a young woman or girl may easily be circumvented. If she is under 16 she is protected by the Criminal Law Amendment Act and cannot be punished. In any case, when found out, she can always easily bring the sympathy to her side by declaring that she is not the aggressor, but the victim. Cases of violent sexual assault upon girls, Lawson Tait remarks, while they undoubtedly do occur, are very much rarer than the frequency with which the charge is made would lead us to suspect. At one time, by arrangement with the authority, 70 such charges at Birmingham were consecutively brought before Lawson Tait. These charges were all made under the Criminal Law Amendment Act. In only 6 of these cases was he able to advise prosecution, in all of which cases conviction was obtained. In 7 other cases in which the police decided to prosecute there was either no conviction or a very light sentence. In at least 26 cases the charge was clearly trumped up. The average age of these girls was 12. "There is not a piece of sexual argot that ever had before

reached my ears," remarks Mr. Tait, "but was used by these children in the descriptions given by them of what had been done to them; and they introduced, in addition, quite a new vocabulary on the subject. The minute and detailed descriptions of the sexual act given by chits of 10 and 11 would do credit to the pages of Mirabeau. At first sight it is a puzzle to see how children so young obtained their information." "About the use of the word 'seduced,'" the same writer remarks, "I wish to say that the class of women from amongst whom the great bulk of these cases are drawn seem to use it 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 of the Sacred Scriptures, 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."

With reference to Lawson Tait's observation that violent assaults on women, while they do occur, are very much rarer than the frequency with which such charges are made would lead us to believe, it may be remarked that many medico-legal authorities are of the same opinion. (See, e.g., G. Vivian Poore's *Treatise on Medical Jurisprudence*, 1901, p. 325. This writer also remarks: "I hold very strongly that a woman may rape a man as much as a man may rape a woman.") There can be little doubt that the plea of force is very frequently seized on by women as the easiest available weapon of defense when her connection with a man has been revealed. She has been so permeated by the current notion that no "respectable" woman can possibly have any sexual impulses of her own to gratify that, in order to screen what she feels to be regarded as an utterly shameful and wicked, as well as foolish, act, she declares it never took place by her own will at all. "Now, I ask you, gentlemen," I once heard an experienced counsel address the jury in a criminal case, "as men of the world, have you ever known or heard of a woman, a single woman, confess that she had had sexual connection and not declare that force had been used to compel her to such connection?" The statement is a little sweeping, but in this matter there is some element of truth in the "man of the world's" opinion. One may refer to the story told by Etienne de Bourbon (and quoted by Schultz, *Das Höfische Leben*, Bd. i, p. 591; it is also to be found in *Don Quixote*, Part II, Chapter XLV) concerning a magistrate who, when a girl came before him to complain of rape, ordered the accused young man either to marry her or pay her a sum of money. The fine was paid, and the magistrate then told the man to follow the girl and take the money from her by force; the man obeyed, but the girl defended herself so energetically that he could not secure the money.

Then the judge, calling the parties before him again, ordered the fine to be returned: "Had you defended your chastity as well as you have defended your money it could not have been taken away from you." In most cases of "rape," in the case of adults, there has probably been some degree of consent, though that partial assent may have been basely secured by an appeal to the lower nervous centers alone, with no participation of the intelligence and will.

Such facts and considerations as these tend to show that the sexual impulse is by no means so weak in women as many would lead us to think. It would appear that, whereas in earlier ages there was generally a tendency to credit women with an unduly large share of the sexual impulse, there is now a tendency to unduly minimize the sexual impulse in women.

II.

Special Characters of the Sexual Impulse in Women—The more Passive Part Played by Women in Courtship—This Passivity only Apparent—The Physical Mechanism of the Sexual Process in Women more Complex—The Slower Development of Orgasm in Women—The Sexual Impulse in Women more Frequently Needs to be Actively Aroused—The Climax of Sexual Energy Falls Later in Women's Lives than in Men's—Sexual Ardor in Women Increased After the Establishment of Sexual Relationships—Women bear Sexual Excesses better than Men—The Sexual Sphere Larger and more Diffused in Women—The Sexual Impulse in Women Shows a Greater Tendency to Periodicity and a Wider Range of Variation.

SO FAR I have been discussing the question of the sexual impulse in women on the ground upon which previous writers have usually placed it. The question, that is, has usually presented itself to them as one concerning the relative strength of the impulse in men and women. When so considered, not hastily and with prepossession, as is too often the case, but with a genuine desire to get at the real facts in all their aspects, there is no reason, as we have seen, to conclude that, on the whole, the sexual impulse in women is lacking in strength.

But we have to push our investigation of the matter further. In reality, the question as to whether the sexual impulse is or is not stronger in one sex than in the other is a somewhat crude one. To put the question in that form is to reveal ignorance of the real facts of the matter. And in that form, moreover, no really definite and satisfactory answer can be given.

It is necessary to put the matter on different ground. Instead of taking more or less insolvable questions as to the strength of the sexual impulse in the two sexes, it is more profitable to consider its differences. What are the special characters of the sexual impulse in women?

There is certainly one purely natural sexual difference of a fundamental character, which lies at the basis of whatever truth may be in the assertion that women are not susceptible of sexual emotion. As may be seen when considering the phe-

nomena of modesty, the part played by the female in courtship throughout Nature is usually different from that played by the male, and is, in some respects, a more difficult and complex part. Except when the male fails to play his part properly, she is usually comparatively passive; in the proper playing of her part she has to appear to shun the male, to flee from his approaches—even actually to repel them.

Courtship resembles very closely, indeed, a drama or game; and the aggressiveness of the male, the coyness of the female, are alike unconsciously assumed in order to bring about in the most effectual manner the ultimate union of the sexes.¹ The seeming reluctance of the female is not intended to inhibit sexual activity either in the male or in herself, but to increase it in both. The passivity of the female, therefore, is not a real, but only an apparent, passivity, and this holds true of our own species as much as of the lower animals. The passivity of women in love, as Marro has finely put it, is the passivity of the magnet, which in its apparent immobility is drawing the iron toward it. An intense energy lies behind such passivity, an absorbed pre-occupation in the end to be attained.

Tarde, when exercising magistrate's functions, once had to inquire into a case in which a young man was accused of murder. In questioning a girl of eighteen, a shepherdess, who appeared before him as a witness, she told him that on the morning following the crime she had seen the footmarks of the accused up to a certain point. He asked how she recognized them, and she replied, ingenuously but with assurance, that she could recognize the footprints of every young man in the neighborhood, even in a plowed field.² No better illustra-

¹ This has lately been insisted on by Marro in his suggestive work, *La Pubertà*.

² Tarde, *Archives d'Anthropologie Criminelle*, May 15, 1897. Marro, who quotes this observation (*Pubertà*, p. 467; in French edition, p. 61), remarks that his own evidence lends some support to Lombroso's conclusion that under ordinary circumstances woman's sensory acuteness is less than that of man. He is, however, inclined to impute this to defective attention; within the sexual sphere women's attention becomes concentrated, and their sensory perceptions then go far beyond those of men. There is probably considerable truth in this subtle observation.

tion could be given of the real significance of the sexual passivity of women, even at its most negative point.

It is owing to the fact that the sexual passivity of women is only an apparent, and not a real, passivity that women are apt to suffer, as men are, from prolonged sexual abstinence. This, indeed, has been denied, but can scarcely be said to admit of doubt. The only question is as to the relative amount of such suffering, necessarily a very difficult question. Maudsley considers that women "suffer more than men do from the entire deprivation of sexual intercourse" ("Relations between Body and Mind," *Lancet*, May 28, 1870). By some it has been held that this cause may produce actual disease. Thus, Tilt, an eminent gynaecologist of the middle of the nineteenth century, in discussing this question, wrote: "When we consider how much of the life-time of woman is occupied by the various phases of the generative process, and how terrible is often the conflict within her between the impulse of passion and the dictates of duty, it may be well understood how such a conflict reacts on the organs of the sexual economy in the unimpregnated female, and principally on the ovaria, causing an orgasm, which, if often repeated, may *possibly* be productive of subacute ovaritis." (Tilt, *On Uterine and Ovarian Inflammation*, 1862, pp. 309-10.) Long before Tilt, Haller, it seems, had said that women are especially liable to suffer from privation of sexual intercourse to which they have been accustomed, and referred to chlorosis, hysteria, nymphomania, and simple mania curable by intercourse. Hegar considers that in women an injurious result follows the non-satisfaction of the sexual impulse and of the "ideal feelings," and that symptoms thus arise (pallor, loss of flesh, cardialgia, malaise, sleeplessness, disturbances of menstruation) which are diagnosed as "chlorosis." (Hegar, *Zusammenhang der Geschlechtskrankheiten mit nervösen Leiden*, 1885, p. 45.) Freud, as well as Gattel, has found that states of anxiety (*Angstzustand*) are caused by sexual abstinence. Löwenfeld, on careful examination of his own cases, is able to confirm this connection in both sexes. He has specially noticed it in young women who marry elderly husbands. Löwenfeld believes, however, that, on the whole, healthy unmarried women bear sexual abstinence better than men. If, however, they are of at all neuropathic disposition, ungratified sexual emotions may easily lead to various morbid conditions, especially of a hysteroneurasthenic character. (Löwenfeld, *Sexualleben und Nervenleiden*, second edition, 1899, pp. 44, 47, 54-60.) Balls-Headley considers that unsatisfied sexual desires in women may lead to the following conditions: General atrophy, anæmia, neuralgia and hysteria, irregular menstruation, leucorrhœa, atrophy of sexual organs. He also refers to the frequency of myoma of the uterus among those who have not become pregnant or who

have long ceased to bear children. (Balls-Headley, art. "Etiology of Diseases of Female Genital Organs," Allbutt and Playfair, *System of Gynæcology*, 1896, p. 141.) It cannot, however, be said that he brings forward substantial evidence in favor of these beliefs. It may be added that in America, during recent years, leading gynæcologists have recorded a number of cases in which widows on remarriage have shown marked improvement in uterine and pelvic conditions.

The question as to whether men or women suffer most from sexual abstinence, as well as the question whether definite morbid conditions are produced by such abstinence remains, however, an obscure and debated problem. The available data do not enable us to answer it decisively. It is one of those subtle and complex questions which can only be investigated properly by a physician who is also a psychologist. Incidentally, however, we have met and shall have occasion to meet with evidence bearing on this question. It is sufficient to say here, briefly, that it is impossible to believe, even if no evidence were forthcoming, that the exercise or non-exercise of so vastly important a function can make no difference to the organism generally. So far as the evidence goes, it may be said to indicate that the results of the abeyance of the sexual functions in healthy women in whom the sexual emotions have never been definitely aroused, tend to be diffused and unconscious, as the sexual impulse itself often is, but that, in women in whom the sexual emotions have been definitely aroused and gratified, the results of sexual abstinence tend to be acute and conscious.

The true nature of the passivity of the female is revealed by the ease with which it is thrown off, more especially when the male refuses to accept his cue. Or, if we prefer to accept the analogy of a game, we may say that in the play of courtship the first move belongs to the male, but that, if he fails to play, it is then the female's turn to play.

It may be sufficient to quote an example from among birds, as recorded by so patient an observer as Mr. Edmund Selous, who, after remarking that the female eider-ducks are pleasing in appearance and the males extremely beautiful, continues: "These glorified males—there were a dozen of these, perhaps, to some six or seven females—swam closely about the latter, but more in attendance upon them than as actively pursuing them, for the females seemed themselves almost as active agents in the sport of being wooed as were their lovers, in wooing them. The male bird first dipped down his head till his beak just touched the water, then raised it again in a constrained and tense manner,—the curious rigid action so frequent in the nuptial antics of

birds,—at the same time uttering his strange haunting note. The air became filled with it; every moment one or other of the birds—sometimes several together—with upturned bill would softly laugh or exclaim, and whilst the males did this, the females, turning excitedly, and with little eager demonstrations from one to another of them, kept lowering and extending forward the head and neck in the direction of each in turn. . . . I noticed that a female would often approach a male bird with her head and neck laid flat along the water as though in a very 'coming on' disposition, and that the male bird declined her advances. This, taken in conjunction with the actions of the female when courted by the male, appears to me to raise a doubt as to the universal application of the law that throughout Nature the male, in courtship, is eager, and the female coy. Here, to all appearances, courtship was proceeding, and the birds had not yet mated. The female eider-ducks, however,—at any rate, some of them,—appeared to be anything but coy." (*Bird Watching*, pp. 144-46.)

It may be said that such an observation merely indicates that the eider-ducks are an exception to the general rule in Nature. It may, therefore, be worth while to quote the following observation concerning white rats, among whom the males are exceptionally eager. Steinach, who has made many valuable experiments on these animals (*Archiv für die Gesamte Physiologie*, Bd. lvi, 1894, p. 319), tells us that, when a female white rat is introduced into the cage of a male, he at once leaves off eating, or whatever else he may be doing, becomes indifferent to noises or any other source of distraction, and devotes himself entirely to her. If, however, he is introduced into her cage the new environment renders him nervous and suspicious, and then it is she who takes the active part, trying to attract him in every way.

I have referred to the frequency with which, in the human species,—and very markedly in early adolescence, when the sexual impulse is in a high degree unconscious and unrestrainedly instinctive,—similar manifestations may often be noted. We have to recognize that they are not necessarily abnormal and still less pathological. They merely represent the unseasonable apparition of a tendency which in due subordination is implied in the phases of courtship throughout the animal world. Among some peoples and in some stages of culture, tending to withdraw the men from women and the thought of women, this phase of courtship and this attitude assume a prominence which is absolutely normal. The literature of the middle ages presents a state of society in which men were devoted to war and to warlike sports, while the women took the more active part in love-making. The mediæval poets represent women as actively encouraging backward lovers, and as delighting to offer to great heroes the chastity they had preserved, sometimes entering their bed-chambers at night. Schultz (*Das Höfische*

Leben, Bd. i, pp. 594-98; cf. Krabbes, *Die Frau im Altfranzösischen Karls-Epos*, 1884, pp. 20 *et seq.*) considers that these representations are not exaggerated.

Among savages and barbarous races in various parts of the world it is the recognized custom, reversing the more usual method, for the girl to take the initiative in courtship. This is especially so in New Guinea. Here the girls almost invariably take the initiative, and in consequence hold a very independent position. Women are always regarded as the seducers: "Women steal men." A youth who proposed to a girl would be making himself ridiculous, would be called a woman, and be laughed at by the girls. The usual method by which a girl proposes is to send a present to the youth by a third party, following this up by repeated gifts of food; the young man sometimes waits a month or two, receiving presents all the time, in order to assure himself of the girl's constancy before decisively accepting her advances. (A. C. Haddon, "Western Tribes of Torres Straits," *Journal of the Anthropological Institute*, vol. xix, February, 1890, pp. 314, 356, 394, 395, 411, 413; also *Head-hunters*, pp. 158-64; R. E. Guise, "Tribes of the Wanigela River," *Journal of the Anthropological Institute*, new series, vol. i, February-May, 1899, p. 209.) Westermarck gives instances of races among whom the women take the initiative in courtship. (*History of Marriage*, p. 158; so also Finck, *Primitive Love and Love-stories*, 1899, pp. 109 *et seq.*)

The women of so-called Celtic race,—a warlike people living in a primitive stage of barbarism,—as in Ireland, Wales, etc., enjoyed great freedom and consideration, both before and after marriage; Cymric law, for instance, placed them in a much better position than either the Church or English common law; "Every woman is to go the way she willeth freely." (Rhys and Brynmor Jones, *The Welsh People*, pp. 212 *et seq.*) "The legends of heroic Erin" (remark the same authors, pp. 55-56) "picture the ladies sitting with their husbands at their banquets, and treated by them as their equals; and sometimes courtship is represented in Irish story as initiated by the woman." These authors associate this tendency with Pictish matriarchy.

There is another characteristic of great significance by which the sexual impulse in women differs from that in men: the widely unlike character of the physical mechanism involved in the process of coitus. Considering how obvious this difference is, it is strange that its fundamental importance should so often be underrated. In man the process of tumescence and detumescence is simple. In women it is complex. In man we have the more or less spontaneously erectile penis, which needs

but very simple conditions to secure the ejaculation which brings relief. In women we have in the clitoris a corresponding apparatus on a small scale, but behind this has developed a much more extensive mechanism, which also demands satisfaction, and requires for that satisfaction the presence of various conditions that are almost antagonistic. Naturally the more complex mechanism is the more easily disturbed. It is the difference, roughly speaking, between a lock and a key. This analogy is far from indicating all the difficulties involved. We have to imagine a lock that not only requires a key to fit it, but should only be entered at the right moment, and, under the best conditions, can only become adjusted to the key by considerable use. The fact that the man takes the more active part in coitus has increased these difficulties; the woman is too often taught to believe that the whole function is low and impure, only to be submitted to at her husband's will and for his sake, and the man has no proper knowledge of the mechanism involved and the best way of dealing with it. The grossest brutality thus may be, and not infrequently is, exercised in all innocence by an ignorant husband who simply believes that he is performing his "marital duties." For a woman to exercise this physical brutality on a man is with difficulty possible; a man's pleasurable excitement is usually the necessary condition of the woman's sexual gratification. But the reverse is not the case, and if the man is sufficiently ignorant or sufficiently coarse-grained to be satisfied with the woman's submission, he may easily become to her, in all innocence, a cause of torture.

To the man coitus must be in some slight degree pleasurable or it cannot take place at all. To the woman the same act which, under some circumstances, in the desire it arouses and the satisfaction it imparts, will cause the whole universe to shrivel into nothingness, under other circumstances will be a source of anguish, physical and mental. This is so to some extent even in the presence of the right and fit man. There can be no doubt whatever that the mucus which is so profusely poured out over the external sexual organs in woman during

the excitement of sexual desire has for its end the lubrication of the parts and the facilitation of the passage of the intro-mittent organ. The most casual inspection of the cold, contracted, dry vulva in its usual aspect and the same when distended, hot, and moist, suffices to show which condition is and which is not that ready for intercourse, and until the proper condition is reached it is certain that coitus should not be attempted.

The varying sensitiveness of the female parts again offers difficulties. Sexual relations in women are, at the onset, almost inevitably painful; and to some extent the same experience may be repeated at every act of coitus. Ordinary tactile sensibility in the female genito-urinary region is notably obtuse, but at the beginning of the sexual act there is normally a hyperæsthesia which may be painful or pleasurable, as excitement culminates passing into a seeming anæsthesia, which even craves for rough contact; so that in sexual excitement a woman normally displays in quick succession that same quality of sensibility to superficial pressure and insensibility to deep pressure which the hysterical woman exhibits simultaneously.

Thus we see that a highly important practical result follows from the greater complexity of the sexual apparatus in women and the greater difficulty with which it is aroused. In coitus the orgasm tends to occur more slowly in women than in men. It may easily happen that the whole process of detumescence is completed in the man before it has begun in his partner, who is left either cold or unsatisfied.

In the Hippocratic treatise, *Of Generation*, it is stated that, while woman has less pleasure in coitus than man, her pleasure lasts longer. (*Œuvres d'Hippocrate*, edition Littré, vol. vii, p. 477.)

Beaunis considers that the slower development of the orgasm in women is the only essential difference in the sexual process in men and women. (Beaunis, *Les Sensations Internes*, 1889, p. 151.) This characteristic of the sexual impulse in women, though recognized for so long a period, is still far too often ignored or unknown. There is even a superstition that injurious results may follow if the male orgasm is not effected as rapidly as possible. That this is not so is shown by the experiences of the Oneida community in America, who in their

system of sexual relationship carried prolonged intercourse without ejaculation to an extreme degree. There can be no doubt whatever that very prolonged intercourse gives the maximum amount of pleasure and relief to the woman. Not only is this the very decided opinion of women who have experienced it, but it is also indicated by the well-recognized fact that a woman who repeats the sexual act several times in succession often experiences more intense orgasm and pleasure with each repetition.

This point is much better understood in the East than in the West. The prolongation of the man's excitement, in order to give the woman time for orgasm, is, remarks Sir Richard Burton (*Arabian Nights*, vol. v, p. 76), much studied by Moslems, as also by Hindoos, who, on this account, during the orgasm seek to avoid overtension of muscles and to pre-occupy the brain. During coitus they will drink sherbet, chew betel-nut, and even smoke. Europeans devote no care to this matter, and Hindoo women, who require about twenty minutes to complete the act, contemptuously call them "village cocks." I have received confirmation of Burton's statements on this point from medical correspondents in India.

While the European desires to perform as many acts of coitus in one night as possible, Breitenstein remarks, the Malay, as still more the Javanese, wishes, not to repeat the act many times, but to prolong it. His aim is to remain in the vagina for about a quarter of an hour. Unlike the European, also, he boasts of the pleasure he has given his partner far more than of his own pleasure. (Breitenstein, *21 Jahre in India*, Theil i, "Borneo," p. 228.)

Jäger (*Entdeckung der Seele*, third edition, vol. i, 1884, p. 203), as quoted by Moll, explains the preference of some women for castrated men as due, not merely to the absence of risk of impregnation, but to the prolonged erections that take place in the castrated.

It is thus a result of the complexity of the sexual mechanism in women that the whole attitude of a woman toward the sexual relationship is liable to be affected disastrously by the husband's lack of skill or consideration in initiating her into this intimate mystery. Normally the stage of apparent repulsion and passivity, often associated with great sensitiveness, physical and moral, passes into one of active participation and aid in the consummation of the sexual act. But if, from whatever cause, there is partial arrest on the woman's side of this evolution in the process of courtship, if her submission is merely a mental and deliberate act of will, and not an instinct-

ive and impulsive participation, there is a necessary failure of sexual relief and gratification. When we find that a woman displays a certain degree of indifference in sexual relationships, and a failure of complete gratification, we have to recognize that the fault may possibly lie, not in her, but in the defective skill of a lover who has not known how to play successfully the complex and subtle game of courtship. Sexual coldness due to the shock and suffering of the wedding-night is a phenomenon that is far too frequent.¹ Hence it is that many women may never experience sexual gratification and relief, through no defect on their part, but through the failure of the husband to understand the lover's part. We make a false analogy when we compare the courtship of animals exclusively with our own courtships before marriage. Courtship, properly understood, is the process whereby both the male and the female are brought into that state of sexual tumescence which is a more or less necessary condition for sexual intercourse. The play of courtship cannot, therefore, be considered to be definitely brought to an end by the ceremony of marriage; it may more properly be regarded as the natural preliminary to every act of coitus.

Tumescence is not merely a more or less essential condition for proper sexual intercourse. It is probably of more fundamental significance as one of the favoring conditions of impregnation. This has, indeed, been long recognized. Van Swieten, when consulted by the childless Maria Theresa, gave the opinion "Ego vero censeo, vulvam Sacratissimæ Majestatis ante coitum diutius esse titillandam," and thereafter she had many children. "I think it very nearly certain," Matthews Duncan wrote (*Goulstonian Lectures on Sterility in Woman*, 1884, p. 96), "that desire and pleasure in due or moderate degree are very important aids to, or predisposing causes of, fecundity," as bringing into action the complicated processes of fecundation. Hirst (*Text-book of Obstetrics*, 1899, p. 67) mentions the case of a childless married

¹ A well-known gynæcologist writes from America: "Abhorrence due to suffering on first nights I have repeatedly seen. One very marked case is that of a fine womanly young woman with splendid figure; she is a very good woman, and admires her husband, but, though she tries to develop desire and passion, she cannot succeed. I fear the man will some day appear who will be able to develop the latent feelings."

woman who for six years had had no orgasm during intercourse; then it occurred at the same time as coitus, and pregnancy resulted.

Kisch is very decidedly of the same opinion, and considers that the popular belief on this point is fully justified. It is a fact, he states, that an unfaithful wife is more likely to conceive with her lover than with her husband, and he concludes that, whatever the precise mechanism may be, "sexual excitement on the woman's part is a necessary link in the chain of conditions producing impregnation." (E. H. Kisch, *Die Sterilität des Weibes*, 1886, p. 99.) Kisch believes (p. 103) that in the majority of women sexual pleasure only appears gradually, after the first cohabitation, and then develops progressively, and that the first conception usually coincides with its complete awakening. In 556 cases of his own the most frequent epoch of first impregnation was found to be between ten and fifteen months after marriage.

Not only, therefore, is the apparatus of sexual excitement in women more complex than in men, but—in part, possibly as a result of this greater complexity—it much more frequently requires to be actively aroused. In men it is the general rule for sexual excitement to occur spontaneously, or under the simple influence of accumulated semen. In women, also, especially in those who live a natural and healthy life, sexual excitement also tends to occur spontaneously, but by no means so frequently as in men. The comparative rarity of sexual dreams in women who have not had sexual relationships alone serves to indicate this sexual difference. In a very large number of women the sexual impulse remains latent until aroused by a lover's caresses. The youth spontaneously becomes a man; but the maiden—as it has been said—"must be kissed into a woman."

One result of this characteristic is that, more especially when love is unduly delayed beyond the first youth, this complex apparatus has difficulty in responding to the unfamiliar demands of sexual excitement. Moreover, delayed normal sexual relations, when the sexual impulse is not absolutely latent, tend to induce all degrees of perverted or abnormal sexual gratification, and the physical mechanism when trained to respond in other ways often fails to respond normally when, at last, the normal conditions of response are presented. In

all these ways passivity and even aversion may be produced in the conjugal relationship.¹

The fact that it is almost normally the function of the male to arouse the female, and that the greater complexity of the sexual mechanism in women leads to more frequent disturbance of that mechanism, produces a simulation of organic sexual coldness which has deceived many.

As a result of the fact that in women the sexual emotions tend not to develop great intensity until submitted to powerful stimulation, we find that the maximum climax of sexual emotion tends to fall somewhat later in a woman's life than in a man's. Among animals generally there appears to be frequently traceable a tendency for the sexual activities of the male to develop at a somewhat earlier age than those of the female. In the human species we may certainly trace the same tendency. A youth of twenty may often display a passionate ardor in love which is very seldom indeed found in women who are under twenty-five. It is rare for a woman, even though her sexual emotions may awaken at puberty or earlier, to experience the great passion of her life until after the age of twenty-five has been passed. In confirmation of this statement, which is supported by daily observation, it may be pointed out that nearly all the most passionate love-letters of women, as well as their most passionate devotions, have come from women who had passed, sometimes long passed, their first youth. When Heloise wrote to Abelard the first of the letters which have come down to us she was at least thirty-two. Mademoiselle de Lespinasse was forty-three when she began to write her letters to M. de Guibert. In some cases the sexual impulse may not even appear until after the period of the menopause has been passed.²

¹ An instructive study of such cases has been presented by Smith Baker, "The Neuro-psychical Element in Conjugal Aversion," *Journal of Nervous and Mental Disease*, vol. xvii, September, 1892.

² It is curious that, while the sexual impulse in women tends to develop at a late age more frequently than in men, it would also appear to develop more frequently at a very early age than in the other sex. The majority of cases of precocious sexual development seems to

The late appearance of the great climax of sexual emotion in women is indicated by a tendency to nervous and psychic disturbances between the ages of 25 and about 33, which has been independently noted by various alienists. Thus, Krafft-Ebing states that adult unmarried women between the ages of 25 and 30 often show nervous symptoms and peculiarities. (Krafft-Ebing, "Ueber Neurosen und Psychosen durch Sexuelle Abstinenz," *Jahrbücher für Psychiatrie*, Bd. viii, ht. 1-4, 1888.) Leith Napier remarks that from 28 to 30 is often an important age in women who have retained their virginity, eroticism then appearing with the full maturity of the nervous system. (Leith Napier, *Menopause*, p. 94.) Yellowlees, again, states that at about the age of 33 some women experience great sexual irritability, often resulting in masturbation. (Yellowlees, art. "Masturbation," *Dictionary of Psychological Medicine*.) Audiffrent (*Archives d'Anthropologie Criminelle*, January 15, 1902, p. 3) considers that it is toward the age of 30 that a woman reaches her full moral and physical development, and that at this period her emotional and idealizing impulses reach a degree of intensity which is sometimes irresistible. It has already been mentioned (*ante*, page 167) that Matthews Duncan's careful inquiries showed that it is between the ages of 30 and 34 that the largest proportion of women experience sexual desire and sexual pleasure. It may be remarked that, while the typical English novelists, who have always sought to avoid touching the deeper and more complex aspects of passion, generally choose very youthful heroines, French novelists, who have frequently had a predilection for the problems of passion, often choose heroines who are approaching the age of 30.

A case recorded by Sérieux is not uninteresting as regards the development of the sexual impulse, although it comes within the sphere of mental disorder. A woman of 32 with bad heredity had in childhood had weak health and become shy, silent, and fond of solitude, teased by her companions and finding consolation in hard work. Though very emotional, she never, even in the vaguest form, experienced any of these feelings and aspirations which reveal the presence of the sexual impulse. She had no love of dancing and was indifferent to any embraces she might chance to receive from young men. She never masturbated or showed inverted feelings. At the age of 23 she married. She still, however, experienced no sexual feelings; twice only she felt a faint sensation of pleasure. A child was born, but her home was

be in female children. W. Roger Williams ("Precocious Sexual Development," *British Gynecological Journal*, May, 1902) finds that 80 such cases have been recorded in females and only 20 in males; and, while 13 is the earliest age at which boys have proved virile, girls have been known to conceive at 8.

unhappy on account of her husband's drunken habits. He died and she worked hard for her own living and the support of her mother. Then at the age of 31 a new phase occurs in her life: she falls in love with the master of her workshop. It was at first a purely psychic affection, without any mixture of physical elements; it was enough to see him, and she trembled when she touched anything that belonged to him. She was constantly thinking about him; she loved him for his eyes, which seemed to her those of her own child, and especially for his intelligence.

Gradually, however, the lower nervous centers began to take part in these emotions; one day in passing her the master chanced to touch her shoulder; this contact was sufficient to produce sexual turgescence. She began to masturbate daily, thinking of her master, and for the first time in her life she desired coitus. She evoked the image of her master so constantly and vividly, that at last hallucinations of sight, touch, and hearing appeared, and it seemed to her that he was present. These hallucinations were only with difficulty dissipated. (P. Sérieux, *Les Anomalies de l'Instinct Sexuel*, 1888, p. 50.) This case presents in an insane form a phenomenon which is certainly by no means uncommon and is very significant. Up to the age of 31 we should certainly have been forced to conclude that this woman was sexually anæsthetic to an almost absolute degree. In reality, we see this was by no means the case. Weak health, hard work, and a brutal husband had prolonged the latency of the sexual emotions; but they were there, ready to explode with even insane intensity (this being due to the unsound heredity) in the presence of a man who appealed to these emotions.

In connection with the late evolution of the sexual emotions in women reference may be made to what is usually termed "old maid's insanity," a condition not met with in men. In these cases, which are not, indeed, common, single women who have led severely strict and virtuous lives, devoting themselves to religious or intellectual work, and carefully repressing the animal side of their natures, at last, just before the climacteric, experience an awakening of the erotic impulse; they fall in love with some unfortunate man, often a clergyman, persecute him with their attentions, and frequently suffer from the delusion that he reciprocates their affections.

When once duly aroused, there cannot usually be any doubt concerning the strength of the sexual impulse in normal and healthy women. There would, however, appear to be a distinct difference between the sexes at this point also. Before sexual union the male tends to be more ardent; after sexual

union it is the female who tends to be more ardent.¹ The sexual energy of women, under these circumstances, would seem to be the greater on account of the long period during which it has been dormant.

Even among animals this tendency seems to be manifested. Edmund Selous (*Bird Watching*, p. 112) remarks, concerning sea-gulls: "Always, or almost always, one of the birds—and this I take to be the female—is more eager, has a more soliciting manner, and tender begging look than the other. It is she who, as a rule, draws the male bird on. She looks fondly up at him, and, raising her bill to his, as though beseeching a kiss, just touches with it, in raising, the feathers of the throat—an action light, but full of endearment. And in every way she shows herself the most desirous, and, in fact, so worries and pesters the poor male gull that often, to avoid her importunities, he flies away. This may seem odd, but I have seen other instances of it. No doubt, in actual courting, before the sexes are paired, the male bird is usually the most eager, but after marriage the female often becomes the wooer. Of this I have seen some marked instances." Selous mentions especially the plover, kestrel hawk, and rook.

In association with the fact that women tend to show an increase of sexual ardor after sexual relationships have been set up may be noted the doubtless related fact that sexual intercourse is undoubtedly less injurious to women than to men. Other things being equal, that is to say, the threshold of excess is passed very much sooner by the man than by the woman. This was long ago pointed out by Montaigne. The ancient saying, "*Omne animal post coitum triste*," is of limited application at the best, but certainly has little reference to women. Alacrity, rather than languor, as Robin has truly remarked,² marks a woman after coitus, or, as a medical friend of my own has said, a woman then goes about the house singing. It is, indeed, only after intercourse with a woman for whom, in reality, he feels contempt, that a man experiences that revulsion of feeling described by Shakespeare (sonnet cxxix). Such

¹ Burdach considered that women only acquire the full enjoyment of their general strength after marriage and pregnancy, while it is before marriage that men have most vigor.

² Art. "Fécondation," *Dictionnaire encyclopédique des sciences médicales*.

a passage should not be quoted, as it sometimes has been quoted, as the representation of a normal phenomenon. But, with equal gratification on both sides, it remains true that, while after a single coitus the man may experience a not unpleasant lassitude and readiness for sleep, this is rarely the case with his partner, for whom a single coitus is often but a pleasant stimulus, the climax of satisfaction not being reached until a second or subsequent act of intercourse. "Excess in venery," which, rightly or wrongly, is set down as the cause of so many evils in men, seldom, indeed, appears in connection with women, although in every act of venery the woman has taken part.¹

That women bear sexual excesses better than men was noted by Cabanis and other early writers. Alienists frequently refer to the fact that women are less liable to be affected by insanity following such excesses. (See, *e.g.*, Maudsley, "Relations between Body and Mind," *Lancet*, May 28, 1870; and G. Savage, art. "Marriage and Insanity" in *Dictionary of Psychological Medicine*.) Trousseau remarked on the fact that women are not exhausted by repeated acts of coitus within a short period, notwithstanding that the nervous excitement in their case is as great, if not greater, and he considered that this showed that the loss of semen is a cause of exhaustion in men. Löwenfeld (*Sexualleben und Nervenleiden*, pp. 74, 153) states that there cannot be question that the nervous system in women is less influenced by the after-effects of coitus than in men. Not only, he remarks, are prostitutes very little liable to suffer from nervous overstimulation, and neurasthenia and hysteria when occurring in them be easily traceable to other causes, but "healthy women who are not given to prostitution, when they indulge in very frequent sexual intercourse, provided it is practiced normally, do not experience the slightest injurious effect. I have seen many young married couples where the husband had been reduced to a pitiable condition of nervous prostration and general discomfort by the zeal with which he had exercised his marital duties, while the wife had been benefited and was in the uninterrupted enjoyment of the best health." This experience is by no means uncommon.

¹ It is scarcely necessary to add that prostitutes can furnish little evidence one way or the other. Not only may prostitutes refuse to participate in the sexual orgasm, but the evils of a prostitute's life are obviously connected with causes quite other than mere excess of sexual gratification.

Hutchinson, under the name of post-marital amblyopia (*Archives of Surgery*, vol. iv, p. 200), has described a condition occurring in men in good health who soon after marriage become nearly blind, but recovers as soon as the cause is removed. He mentions no cases in women due to coitus, but finds that in women some failure of sight may occur after parturition.

Näcke states that, in his experience, while masturbation is, apparently, commoner in insane men than in insane women, masturbation repeated several times a day is much commoner in the women. (P. Näcke, "Die Sexuellen Perversitäten in der Irrenanstalt," *Psychiatrische Bladen*, 1899, No. 2.)

Great excesses in masturbation seem also to be commoner among women who may be said to be sane than among men. Thus, Bloch (*New Orleans Medical Journal*, 1896) records the case of a young married woman of 25, of bad heredity, who had suffered from almost life-long sexual hyperæsthesia, and would masturbate fourteen times daily during the menstrual periods.

With regard to excesses in coitus the case may be mentioned of a country girl of 17, living in a rural district in North Carolina where prostitution was unknown, who would cohabit with men almost openly. On one Sunday she went to a secluded school-house and let three or four men wear themselves out cohabiting with her. On another occasion, at night, in a field, she allowed anyone who would to perform the sexual act, and 25 men and boys then had intercourse with her. When seen she was much prostrated and with a tendency to spasm, but quite rational. Subsequently she married and attacks of this nature became rare.

Mr. Lawson made an "attested statement" of what he had observed among the Marquesan women. "He mentions one case in which he heard a parcel of boys next morning count over and *name* 103 men who during the night had intercourse with *one* woman." (*Medico-Chirurgical Review*, 1871, vol. ii, p. 360, apparently quoting Chevers.) This statement seems open to question, but, if reliable, would furnish a case which must be unique.

There is a further important difference, though intimately related to some of these differences already mentioned, between the sexual impulse in women and in men. In women it is at once larger and more diffused. In men the sexual impulse is, as it were, focused to a single point. This is necessarily so, for the whole of the essentially necessary part of the male in the process of human procreation is confined to the ejaculation

of semen into the vagina. But in women, mainly owing to the fact that women are the child-bearers, in place of one primary sexual center and one primary erogenous region, there are at least three such sexual centers and erogenous regions: the clitoris (corresponding to the penis), the vaginal passage up to the womb, and the nipple. In both sexes there are other secondary and reflex centers, but there is good reason for believing that these are more numerous and more wide-spread in women than in men. How numerous the secondary sexual centers in women may be is indicated by the case of a woman mentioned by Moraglia, who boasted that she knew fourteen different ways of masturbating herself.

This great diffusion of the sexual impulse and emotions in women is as visible on the psychic as on the physical side. A woman can find sexual satisfaction in a great number of ways that do not include the sexual act proper, and in a great number of ways that apparently are not physical at all, simply because their physical basis is diffused or is to be found in one of the outlying sexual zones.

It is, moreover, owing to the diffused character of the sexual emotions in women that it so often happens that emotion really having a sexual origin is not recognized as such even by the woman herself. It is possible that the great prevalence in women of the religious emotional state of "storm and stress," noted by Professor Starbuck,¹ is largely due to unemployed sexual impulse. In this and similar ways it happens that the magnitude of the sexual sphere in woman is unrealized by the careless observer.

A number of converging facts tend to indicate that the sexual sphere is larger, and more potent in its influence on the organism,

¹"Adolescence is for women primarily a period of storm and stress, while for men it is in the highest sense a period of doubt." (Starbuck, *Psychology of Religion*, p. 241.) It is interesting to note that in the religious sphere, also, the emotions of women are more diffused than those of men; Starbuck confirms the conclusion of Professor Coe that, while women have at least as much religious emotion as men, in them it is more all-pervasive, and they experience fewer struggles and acute crises. (*Ibid.*, p. 80.)

in women than in men. It would appear that among the males and females of lower animals the same difference may be found. It is stated that in birds there is a greater flow of blood to the ovaries than to the testes.

In women the system generally is more affected by disturbances in the sexual sphere than in men. This appears to be the case as regards the eye. "The influence of the sexual system upon the eye in man," Power states, "is far less potent, and the connection, in consequence, far less easy to trace than in woman." (H. Power, "Relation of Ophthalmic Disease to the Sexual Organs," *Lancet*, November 26, 1887.)

The greater predominance of the sexual system in women on the psychic side is clearly brought out in insane conditions. It is well known that, while satyriasis is rare, nymphomania is comparatively common. These conditions are probably often forms of mania; and in mania, while sexual symptoms are common in men, they are often stated to be the rule in women (see, e.g., Krafft-Ebing, *Psychopathia Sexualis*, tenth edition, English translation, p. 465). Bouchereau, in noting this difference in the prevalence of sexual manifestations during insanity, remarks that it is partly due to the naturally greater dependence of women on the organs of generation, and partly to the more active, independent, and laborious lives of men; in his opinion, satyriasis is specially apt to develop in men who lead lives resembling those of women. (Bouchereau, art. "Satyriasis," *Dictionnaire encyclopédique des sciences médicales*.) Again, post-connubial insanity is very much commoner in women than in men, a fact which may indicate the more predominant part played by the sexual sphere in women. (Savage, art. "Marriage and Insanity," *Dictionary of Psychological Medicine*.)

Insanity tends to remove the artificial inhibitory influences that rule in ordinary life, and there is therefore significance in such a fact as that the sexual appetite is increased in general paralysis and to a notable extent in women. (Pactet and Colin, *Les Aliénés devant la Justice*, 1902, p. 122.)

Näcke, from his experiences among the insane, makes an interesting and probably sound distinction regarding the character of the sexual manifestations in the two sexes. Among men he finds these manifestations to be more of a reflex and purely spinal nature and chiefly manifested in masturbation; in women he finds them to be of a more cerebral character, and chiefly manifested in erotic gestures, lascivious conversation, etc. The sexual impulse would thus tend to involve to a greater extent the higher psychic region in women than in men. (I may also refer to Claye Shaw's interesting observations in the same sense: "The Sexes in Lunacy," *St. Bartholomew's Hospital Reports*, vol. xxiv, 1888; also quoted in Havelock Ellis, *Man and Woman*,

pp. 307 *et seq.*) That it is also at the same time more fundamental is indicated again by Nücke's observation that among idiots sexual manifestations are commoner in females than in males. Of 16 idiot girls, of the age of sixteen and under, 15 certainly masturbated, sometimes as often as fourteen times a day), while the remaining girl probably masturbated; but of 25 youthful male idiots only 1 played with his penis. (P. Nücke, "Die Sexuellen Perversitäten in der Irrenanstalt," *Psychiatrische Bladen*, 1899, No. 2, pp. 9, 12.)

The fact that the first coitus has a much more profound moral and psychic influence on a woman than on a man would also seem to indicate how much more fundamental the sexual region is in women. The fact may be considered as undoubted. (It is referred to by Marro, *La Pubertà*, p. 460.) The mere physical fact that, while in men coitus remains a merely exterior contact, in women it involves penetration into the sensitive and virginal interior of the body would alone indicate this difference.

We are told that in the East there was once a woman named Moârbeda who was a philosopher and considered to be the wisest woman of her time. When Moârbeda was once asked: "In what part of a woman's body does her mind reside?" she replied: "Between her thighs." To many women,—perhaps, indeed, we might even say to most women,—to a certain extent may be applied—and in no offensive sense—the dictum of the wise woman of the East; in a certain sense their brains are in their wombs. Their mental activity may sometimes seem to be limited; they may appear to be passing through life always in a rather inert or dreamy state; but, when their sexual emotions are touched, then at once they spring into life; they become alert, resourceful, courageous, indefatigable. "But when I am not in love I am nothing!" exclaimed a woman when reproached by a French magistrate for living with a thief. There are many women who could truly make the same statement, not many men. That emotion, which, one is tempted to say, often unmans the man, makes the woman for the first time truly herself.

"One is surprised to see in the south," remarks Bonstetten, in his suggestive book, *L'Homme du Midi et l'Homme du Nord* (1824),—and the remark by no means applies only to the south,—"how love imparts

intelligence even to those who are most deficient in ideas. An Italian woman in love is inexhaustible in the variety of her feelings, all subordinated to the supreme emotion which dominates her. Her ideas follow one another with prodigious rapidity, and produce a lambent play which is fed by her heart alone. If she ceases to love, her mind becomes merely the scoria of the lava which yesterday had been so bright."

Cabanis had already made some observations to much the same effect. Referring to the years of nubility following puberty, he remarks: "I have very often seen the greatest fecundity of ideas, the most brilliant imagination, a singular aptitude for the arts, suddenly develop in girls of this age, only to give place soon afterward to the most absolute mental mediocrity." (Cabanis, "De l'Influence des Sexes," etc., *Rapports du Physique et du Morale de l'Homme*.)

This phenomenon seems to be one of the indications of the immense organic significance of the sexual relations. Woman's part in the world is less obtrusively active than man's, but there is a moment when Nature cannot dispense with energy and mental vigor in women, and that is during the reproductive period. The languidest woman must needs be alive when her sexual emotions are profoundly stirred. People often marvel at the infatuation which men display for women who, in the eyes of all the world, seem commonplace and dull. This is not, as we usually suppose, always entirely due to the proverbial blindness of love. For the man whom she loves, such a woman is often alive and transformed. He sees a woman who is hidden from all the world. He experiences something of that surprise and awe which Dostoieffsky felt when the seemingly dull and brutish criminals of Siberia suddenly exhibited gleams of exquisite sensibility.

In women, it must further be said, the sexual impulse shows a much more marked tendency to periodicity than in men; not only is it less apt to appear spontaneously, but its spontaneous manifestations are in a very pronounced manner correlated with menstruation. A woman who may experience almost overmastering sexual desire just before, during, or after the monthly period may remain perfectly calm and self-possessed during the rest of the month. In men such irregularities of the sexual impulse are far less marked. Thus it is that a

woman may often appear capricious, unaccountable, or cold, merely because her moments of strong emotion have been physiologically confined within a limited period. She may be one day capable of audacities of which on another the very memory might seem to have left her.

Not only is the intensity of the sexual impulse in women, as compared to men, more liable to vary from day to day, or from week to week, but the same greater variability is marked when we compare the whole cycle of life in women to that of men. The stress of early womanhood, when the reproductive functions are in fullest activity, and of late womanhood, when they are ceasing, produce a profound organic fermentation, psychic as much as physical, which is not paralleled in the lives of men. This greater variability in the cycle of a woman's life as compared with a man's is indicated very delicately and precisely by the varying incidence of insanity, and is made clearly visible in a diagram prepared by Marro showing the relative liability to mental diseases in the two sexes according to age.¹ At the age of 20 the incidence of insanity in both sexes is equal; from that age onward the curve in men proceeds in a gradual and equable manner, with only the slightest oscillation, on to old age. But in women the curve is extremely irregular; it remains high during all the years from 20 to 30, instead of falling like the masculine curve; then it falls rapidly to considerably below the masculine curve, rising again considerably above the masculine level during the climacteric years from 40 to 50, after which age the two sexes remain fairly close together to the end of life. Thus, as measured by the test of insanity, the curve of woman's life, in the sudden rise and sudden fall of its sexual crisis, differs from the curve of man's life and closely resembles the minor curve of her menstrual cycle.

The general tendency of this difference in sexual life and

¹ Marro, *La Pubertà*, p. 233. This table covers all those cases, nearly 3000, of patients entering the Turin asylum, from 1886 to 1895, in which the age of the first appearance of insanity was known.

impulse is to show a greater range of variation in women than in men. Fairly uniform, on the whole, in men generally and in the same man throughout mature life, sexual impulse varies widely between woman and woman, and even in the same woman at different periods.

III

Summary of Conclusions.

IN conclusion it may be worth while to sum up the main points brought out in this brief discussion of a very large question. We have seen that there are two streams of opinion regarding the relative strength of the sexual impulse in men and women: one tending to regard it as greater in men, the other as greater in women. We have concluded that, since a large body of facts may be brought forward to support either view, we may fairly hold that, roughly speaking, the distribution of the sexual impulse between the two sexes is fairly balanced.

We have, however, further seen that the phenomena are in reality too complex to be settled by the usual crude method of attempting to discover quantitative differences in the sexual impulse. We more nearly get to the bottom of the question by a more analytic method, breaking up our mass of facts into groups. In this way we find that there are certain well-marked characteristics by which the sexual impulse in women differs from the same impulse in men: 1. It shows greater apparent passivity. 2. It is more complex, less apt to appear spontaneously, and more often needing to be aroused, while the sexual orgasm develops more slowly than in men. 3. It tends to become stronger after sexual relationships are established. 4. The threshold of excess is less easily reached than in men. 5. The sexual sphere is larger and more diffused. 6. There is a more marked tendency to periodicity in the spontaneous manifestations of sexual desire. 7. Largely as a result of these characteristics, the sexual impulse shows a greater range of variation in women than in men, both as between woman and woman and in the same woman at different periods.

It may be added that a proper understanding of these

sexual differences in men and women is of great importance, both in the practical management of sexual hygiene and in the comprehension of these wider psychological characteristics by which women differ from men.

APPENDICES.

APPENDIX A.

THE SEXUAL INSTINCT IN SAVAGES.

I.

IN the eighteenth century, when savage tribes in various parts of the world first began to be visited, extravagantly romantic views widely prevailed as to the simple and idyllic lives led by primitive peoples. During the greater part of the nineteenth century the tendency of opinion was to the opposite extreme, and it became usual to insist on the degraded and licentious morals of savages.¹

In reality, however, savage life is just as little a prolonged debauch as a prolonged idyll. The inquiries of such writers as Westermarck, Frazer, and Crawley are tending to introduce a sounder conception of the actual and often highly complex conditions of primitive life in its relations to the sexual instinct.

At the same time it is not difficult to account for the belief, widely spread during the nineteenth century, in the unbridled licentiousness of savages. In the first place, the doctrine of evolution inevitably created a prejudice in favor of such a view. It was assumed that modesty, chastity, and restraint were the finest and ultimate flowers of moral development; therefore at the beginnings of civilization we must needs expect to find the opposite of these things. Apart, however, from any mere prejudice of this kind, a superficial observation of the actual facts necessarily led to much misunderstanding. Just as the nakedness of many savage peoples led to the belief

¹ Thus, Lubbock (Lord Avebury), in the *Origin of Civilization*, fifth edition, 1889, brings forward a number of references in evidence of this belief. More recently Finck, in his *Primitive Love and Love-stories*, 1899, seeks to accumulate data in favor of the unbounded licentiousness of savages. He admits, however, that a view of the matter opposed to his own is now tending to prevail.

that they were lacking in modesty, although, as a matter of fact, modesty is more highly developed in savage life than in civilization,¹ so the absence of our European rules of sexual behavior among savages led to the conclusion that they were abandoned to debauchery. The wide-spread custom of lending the wife under certain circumstances was especially regarded as indicating gross licentiousness. Moreover, even when intercourse was found to be free before marriage, scarcely any investigator sought to ascertain what amount of sexual intercourse this freedom involved. It was not clearly understood that such freedom must by no means be necessarily assumed to involve very frequent intercourse. Again, it often happened that no clear distinction was made between peoples contaminated by association with civilization, and peoples not so contaminated. For instance, when prostitution is attributed to a savage people we must almost invariably suppose either that a mistake has been made or that the people in question have been degraded by intercourse with white peoples, for among unspoilt savages no custom that can properly be called prostitution prevails. Nor, indeed, would it be in harmony with the conditions of primitive life, except as a possible rare exception.

It has been seriously maintained that the chastity of savages, so far as it exists at all, is due to European civilization. It is doubtless true that this is the case with individual persons and tribes, but there is ample evidence from various parts of the world to show that this is by no means the rule. And, indeed, it may be said—with no disregard of the energy and sincerity of missionary efforts—that it could not be so. A new system of beliefs and practices, however excellent it may be in itself, can never possess the same stringent and unquestionable force as the system in which an individual and his ancestors have always lived, and which they have never doubted the validity of. That this is so we may have occasion to observe among ourselves. Christian teachers question the

¹ See "The Evolution of Modesty" in another volume of these *Studies*.

wisdom of bringing young people under free-thinking influence, because, although they do not deny the morals of free-thinkers, they believe that to unsettle the young may have a disastrous effect, not only on belief, but also on conduct. Yet this dangerously unsettling process has been applied by missionaries on a wholesale scale to races which in some respect are often little more than children. When, therefore, we are considering the chastity of savages we must not take into account those peoples which have been brought into close contact with Europeans.

In order to understand the sexual habits of savages generally there are two points which always have to be borne in mind as of the first importance: (1) the checks restraining sexual intercourse among savages, especially as regards time and season, are so numerous, and the sanctions upholding those checks so stringent, that sexual excess cannot prevail to the same extent as in civilization; (2) even in the absence of such checks, that difficulty of obtaining sexual erethism, which has been noted as so common among savages, when not overcome by the stimulating influences prevailing at special times and seasons, and which is probably in large measure dependent on hard condition of life as well as an insensitive quality of nervous texture, still remains an important factor, tending to produce a natural chastity. There is a third consideration which, though from the present point of view subsidiary, is not without bearing on our conception of chastity among savages: the importance, even sacredness, of procreation, is much more generally recognized by savage than by civilized peoples, and also a certain symbolic significance is frequently attached to human procreation as related to natural fruitfulness generally; so that a primitive sexual orgy, instead of being a mere manifestation of licentiousness, may have a ritual significance, as a magical means of evoking the fruitfulness of fields and herds.¹

¹ The sacredness of sexual relations often applies also to individual marriage. Thus, Skeat, in his *Malay Magic*, shows that the bride and bridegroom are definitely recognized as sacred, in the same sense that the king is, and in Malay States the king is a very sacred person.

It is largely this sacred character of sexual intercourse—the fact that it is among the things that are at once “divine” and “impure,” these two conceptions not being differentiated in primitive thought—which leads to the frequency with which in savage life a taboo is put upon its exercise. Robertson Smith added an appendix to his *Religion of the Semites* on “Taboo on the Intercourse of the Sexes.”¹ Westermarck brought together evidence showing the frequency with which this and allied causes tended to the chastity of savages.² Frazer has very luminously expounded the whole primitive conception of sexual intercourse, and showed how it affected chastity.³ Warriors must often be chaste; the men who go on any hunting or other expedition require to be chaste to be successful; the women left behind must be strictly chaste; sometimes even the whole of the people left behind, and for long periods, must be chaste in order to insure the success of the expedition. Hubert and Maus touched on the same point in their elaborate essay on sacrifice, pointing out how frequently sexual relationships are prohibited on the occasion of any ceremony whatever.⁴ More recently Crawley, in elaborating the primitive conception of taboo, has dealt fully with ritual and traditional influences making for chastity among savages. He brings forward, for instance, a number of cases, from various parts of the world, in which intercourse has to be delayed for days, weeks, even months, after marriage. He considers that the sexual continence prevalent among savages is largely due to a belief in the enervating effects of coitus; so dangerous are the sexes to each other that, as he points out, even now sexual separation of the sexes commonly occurs.⁵

It might fairly be argued that the facility with which the savage places these checks on sexual intercourse itself bears witness to the weakness of the sexual impulse. Evidence of

¹ *Religion of the Semites*, second edition, 1894, pp. 454 *et seq.*

² *History of Marriage*, pp. 66-70, 150-156, etc.

³ *Golden Bough*, second edition, 1901, p. 29.

⁴ “Essai sur le Sacrifice,” *L'Année Sociologique*, 1899, pp. 50-51.

⁵ *The Mystic Rose*, 1902, pp. 187 *et seq.*, 215 *et seq.*, 342 *et seq.*

another order which seems to point to the undeveloped state of the sexual impulse among savages may be found in the comparatively undeveloped condition of their sexual organs, a condition not, indeed, by any means constant, but very frequently noted. As regards women, it has in many parts of the world been observed to be the rule, and the data which Ploss and Bartels have accumulated seem to me, on the whole, to point clearly in this direction.¹

At another point, also, it may be remarked, the repulsion between the sexes and the restraints on intercourse may be associated with weak sexual impulse. It is not improbable that a certain horror of the sexual organs may be a natural feeling which is extinguished in the intoxication of desire, yet still has a physiological basis which renders the sexual organs—disguised and minimized by convention and by artistic representation—more or less disgusting in the absence of erotic emotion. And this is probably more marked in cases in which the sexual instinct is constitutionally feeble. A lady who had no marked sexual desires, and who considered it well bred to be indifferent to such matters, on inspecting her sexual parts in a mirror for the first time in her life was shocked and disgusted at the sight. Certainly many women could record a similar experience on being first approached by a man, although artistic conventions present the male form with greater truth than the female. Moreover,—and this is the significant point,—this feeling is by no means restricted to the refined and cultured. “When working at Michelangelo,” wrote a correspondent from Italy, “my upper gondolier used to see photographs and statuettes of all that man’s works. Stopping one day before the Night and Dawn of S. Lorenzo, sprawling naked women, he exclaimed: ‘How hideous they are!’ I pressed him to explain himself. He went on: ‘The ugliest man naked is handsomer than the finest woman naked. Women have crooked legs, and their sexual organs stink. I only once saw a naked woman. It was in a brothel, when I was 18. The sight of her “natura”

¹ *Das Weib*, seventh edition, 1901, pp. 212-20.

made me go out and vomit into the canal. You know I have been twice married, but I never saw either of my wives without clothing.' Of very rank cheese he said one day: 'Puzza come la natura d'una donna.'" This man, my correspondent added, was entirely normal and robust, but seemed to regard sexual congress as a mere evacuation, the sexual instinct apparently not being strong.

It seems possible that, if the sexual impulse had no existence, all men would regard women with this *horror feminae*. As things are, however, at all events in civilization, sexual emotions begin to develop even earlier, usually, than acquaintance with the organs of the other sex begins; so that this disgust is inhibited. If, however, among savages the sexual impulse is habitually weak, and only aroused to strength under the impetus of powerful stimuli, often acting periodically, then we should expect the *horror* to be a factor of considerable importance.

The weakness of the physical sexual impulse among savages is reflected in the psychic sphere. Many writers have pointed out that love plays but a small part in their lives. They practice few endearments; they often only kiss children (Westermarck notes that sexual love is far less strong than parental love); love-poems are among some primitive peoples few, and their literature often gives little or no attention to passion.¹ Affection and devotion are, however, often strong, especially in savage women.

It is not surprising that jealousy should often, though not by any means invariably, be absent, both among men and among women. There could not be a more convincing proof of the weakness of the sexual impulse. Spencer and Gillen note the comparative absence of jealousy in men among the Central Australian tribes they studied.² Negresses, it is said by a French army surgeon in his *Untrodden Fields of Anthropology*,

¹ Lubbock, *Origin of Civilization*, fifth edition, pp. 69, 73; Westermarck, *History of Marriage*, p. 357; Grosse, *Anfänge der Kunst*, p. 236.

² Spencer and Gillen, *Native Tribes of Central Australia*, p. 99; cf. Finck, *Primitive Love and Love-stories*, pp. 89 et seq.

do not know what jealousy is, and the first wife will even borrow money to buy the second wife. Among a much higher race, the women in a Korean household, it is said, live together happily, as an almost invariable rule, though it appears that this was by no means the case among a polygamous people of European race, the Mormons.

The tendency of the sexual instinct in savages to periodicity, to seasonal manifestations, I do not discuss here, as I have dealt with it in another volume of these *Studies*.¹ It has, however, a very important bearing on this subject. Periodicity of sexual manifestations is, indeed, less absolute in primitive man than in most animals, but it is still very often quite clearly marked. It is largely the occurrence of these violent occasional outbursts of the sexual instinct—during which the organic impulse to tumescence becomes so powerful that external stimuli are no longer necessary—that has led to the belief in the peculiar strength of the impulse in savages.

¹ "The Phenomena of Sexual Periodicity." The subject has also been recently discussed by Walter Heape, "The 'Sexual Season' of Mammals," *Quarterly Journal of Microscopical Science*, vol. xlv, 1900.

II.

THE facts thus seem to indicate that among primitive peoples, while the magical, ceremonial, and traditional restraints on sexual intercourse are very numerous, very widespread, and nearly always very stringent, there is, underlying this prevalence of restraints on intercourse, a fundamental weakness of the sexual instinct, which craves less, and craves less frequently, than is the case among civilized peoples, but is liable to be powerfully manifested at special seasons. It is perfectly true that among savages, as Sutherland states, "there is no ideal which makes chastity a thing beautiful in itself"; but when the same writer goes on to state that "it is untrue that in sexual license the savage has everything to learn," we must demand greater precision of statement.¹ Travelers, and too often would-be scientific writers, have been so much impressed by the absence among savages of the civilized ideal of chastity, and by the frequent freedom of sexual intercourse, that they have not paused to inquire more carefully into the phenomena, or to put themselves at the primitive point of view, but have assumed that freedom here means all that it would mean in a European population.

In order to illustrate the actual circumstances of savage life in this respect from the scanty evidence furnished by the most careful observers, I have brought together from scattered sources a few statements concerning primitive peoples in very various parts of the world.

Among the Andamanese, Portman, who knows them well, says that sexual desire is very moderate; in males it appears at

¹ A. Sutherland, *Origin and Growth of the Moral Instinct*, vol. i, pp. 8, 187. As has been shown by, for instance, Dr. Iwan Bloch (*Beiträge zur Aetiologie der Psychopathia Sexualis*, Erster Theil, 1902), every perverse sexual practice may be found, somewhere or other, among savages or barbarians; but, as the same writer acutely points out (p. 58), these devices bear witness to the need of overcoming frigidity rather than to the strength of the sexual impulse.

the age of eighteen, but, as "their love for sport is greater than their passions, these are not gratified to any great extent till after marriage, which rarely takes place till a man is about twenty-six."¹

Although chastity is not esteemed by the Fuegians, and virginity is lost at a very early age, yet both men and women are extremely moderate in sexual indulgence.²

Among the Eskimo at the other end of the American continent, according to Dr. F. Cook, the sexual passions are suppressed during the long darkness of winter, as also is the menstrual function usually, and the majority of the children are born nine months after the appearance of the sun.³

Among the Indians of North America, it is the custom of many tribes to refrain from sexual intercourse during the whole period of lactation, as also D'Orbigny found to be the case among South American Indians, although suckling went on for over three years.⁴ Many of the Indian tribes have now been rendered licentious by contact with civilization. In the primitive condition their customs were entirely different. Dr. Holder, who knows many tribes of North American Indians well, has dealt in some detail with this point. "Several of the virtues," he states, "and among them chastity, were more faithfully practiced by the Indian race before the invasion from the East than these same virtues are practiced by the white race of the present day. . . . The race is less salacious than either the negro or white race. . . . That the women of some tribes are now more careful of their virtue than the women of any other community whose history I know, I am fully convinced."⁵

In many parts of Polynesia, although the sexual impulse seems to have often been highly developed before the arrival

¹ *Journal of the Anthropological Institute*, May, 1896, p. 369.

² Hyades and Deniker, *Mission Scientifique du Cap Horn*, vol. vii, p. 188.

³ F. Cook, *New York Journal of Gynecology and Obstetrics*, 1894.

⁴ A. D'Orbigny, *L'Homme Américain*, 1839, vol. i, p. 47.

⁵ A. B. Holder, "Gynecic Notes Among the American Indians," *American Journal of Obstetrics*, 1892, vol. xxvi, No. 1.

of Europeans, it is very doubtful whether license, in the European sense, at all generally prevailed. The Marquesans, who have sometimes been regarded as peculiarly licentious, are especially mentioned by Foley as illustrating his statement that sexual erethism is with difficulty attained by primitive peoples except during sexual seasons.¹ Herman Melville's detailed account in *Typee* of the Marquesans of sixty years ago reveals nothing that can fairly be called licentiousness. At Rotuma, J. Stanley Gardiner remarks, before the missionaries came sexual intercourse before marriage was free, but gross immorality and prostitution and adultery were unknown. Matters are much worse now.² The Maoris of New Zealand, in the old days, according to one who had lived among them, were more chaste than the English, and, though a chief might lend his wife to a friend as an honor, it would be very difficult to take her (*private communication*).³ Captain Cook also represented these people as modest and virtuous.

Among the Papuans of New Guinea and Torres Straits, although intercourse before marriage is free, it is by no means unbridled, nor is it carried to excess. There are many circumstances restraining intercourse. Thus, unmarried men must not indulge in it during October and November at Torres Straits. It is the general rule also that there should be no sexual intercourse while a child is being suckled (which goes on for three or four years), or until it can speak or walk.⁴

¹ Foley, *Bulletin de la Société d'Anthropologie*, Paris, November 6, 1879.

² J. S. Gardiner, *Journal of the Anthropological Institute*, February, 1898, p. 409.

³ As regards the modern Maoris, a medical correspondent in New Zealand writes: "It is nothing for members of both sexes to live in the same room, and for promiscuous intercourse to take place between father and daughter or brother and sister. Maori women, who will display a great deal of modesty when in the presence of male Maoris, will openly ask strange Europeans to have sexual intercourse with them, and without any desire for reward. The men, however, seem to prefer their own women, and even when staying in towns, where they can obtain prostitutes, they will remain continent until they return home again, a period of perhaps a month."

⁴ Schellong, *Zeitschrift für Ethnologie*, 1889, i, pp. 17, 19; Haddon, *Journal of the Anthropological Institute*, February, 1890, pp. 316, 397; Guise, *ib.*, February and May, 1899, p. 207.

As regards Australia, Brough Smyth wrote: "Promiscuous intercourse between the sexes is not practiced by the aborigines, and their laws on the subject, particularly those of New South Wales, are very strict. When at camp all the young unmarried men are stationed by themselves at the extreme end, while the married men, each with his family, occupy the center. No conversation is allowed between the single men and the girls or the married women. Infractions of these laws were visited by punishment; . . . five or six warriors threw from a comparatively short distance several spears at him [the offender]. The man was often severely wounded and sometimes killed."¹ This author mentions that a black woman has been known to kill a white man who attempted to have intercourse with her by force. Yet both sexes have occasional sexual intercourse from an early age. After marriage, in various parts of Australia, there are numerous restraints on intercourse, which is forbidden not merely during menstruation, but during the latter part of pregnancy and for one moon after childbirth.²

Concerning the people of the Malay Peninsula we have the evidence of an incomparably thorough and careful investigator, Hrolf Vaughan Stevens: "The sexual impulse among the Belendas," he states, "is only developed to a slight extent; they are not sensual, and the husband has intercourse with his wife not oftener than three times a month. The women also are not ardent. . . . The Orang Lâut are more sensual than the Dyaks, who are, however, more given to obscene jokes than their neighbors. . . . With the Belendas there is little or no love-play in sexual relations."³ Skeat tells us also that among Malays in war-time strict chastity must be observed in a stockade, or the bullets of the garrison will lose their power.⁴

It is a common notion that the negro and negroid races of Africa are peculiarly prone to sexual indulgence. This notion

¹ R. Brough Smyth, *The Aborigines of Victoria*, vol. ii, p. 318.

² *Journal of the Anthropological Institute*, 1894, pp. 170, 177, 187.

³ *Zeitschrift für Ethnologie*, 1896, iv, pp. 180-81.

⁴ W. W. Skeat, *Malay Magic*, p. 524.

is not supported by those who have had the most intimate knowledge of these peoples. It probably gained currency in part owing to the open and expansive temperament of the negro, and in part owing to the extremely sexual character of many African orgies and festivals, though those might quite as legitimately be taken as evidence of difficulty in attaining sexual erethism.

A French army surgeon, speaking from knowledge of the black races in various French colonies, states in his *Untrodden Fields of Anthropology* that it is a mistake to imagine that the negress is very amorous. She is rather cold, and indifferent to the refinements of love, in which respects she is very unlike the mulatto. The white man is usually powerless to excite her, partly from his small penis, partly from his rapidity of emission; the black man, on account of his blunter nervous system, takes three times as long to reach emission as the white man. Among the Mohammedan peoples of West Africa, Daniell remarks, as well as in central and northern Africa, it is usual to suckle a child for two or more years. From the time when pregnancy becomes apparent to the end of weaning no intercourse takes place. It is believed that this would greatly endanger the infant, if not destroy it. This means that for every child the woman, at all events, must remain continent for about three years.¹ Sir H. H. Johnston, writing concerning the people of central Africa, remarks that the man also must remain chaste during these periods. Thus, among the Atonga the wife leaves her husband at the sixth month of pregnancy, and does not resume relations with him until five or six months after the birth of the child. If, in the interval, he has relations with any other woman, it is believed his wife will certainly die. "The negro is very rarely vicious," Johnston says, "after he has attained to the age of puberty. He is only more or less uxorious. The children are vicious, as they are amongst most races of mankind, the boys outrageously so. As regards the little girls over nearly the whole of British Central Africa, chastity before

¹ W. F. Daniell, *Medical Topography of Gulf of Guinea*, 1849, p. 55.

puberty is an unknown condition, except perhaps among the A-nyanja. Before a girl is become a woman it is a matter of absolute indifference what she does, and scarcely any girl remains a virgin after about five years of age."¹ Among the Yoruba-speaking peoples of West Africa A. B. Ellis mentions that suckling lasts for three years, during the whole of which period the wife must not cohabit with her husband.²

Although chastity before marriage appears to be, as a rule, little regarded in Africa, this is not always so. In some parts of West Africa, a girl, at all events if of high birth, when found guilty of unchastity may be punished by the insertion into her vagina of bird pepper, a kind of capsicum, beaten into a mass; this produces intense pain and such acute inflammation that the canal may even be obliterated.³

Among the Dahomey women there is no coitus during pregnancy nor during suckling, which lasts for nearly three years. The same is true among the Jekris and other tribes on the Niger, where it is believed that the milk would suffer if intercourse took place during lactation.⁴

In another part of Africa, among the Suaheli, even after marriage only incomplete coitus is at first allowed.⁵

Farther south, among the Ba Wenda of North Transvaal, says the Rev. R. Wessmann, although the young men are permitted to "play" with the young girls before marriage, no sexual intercourse is allowed. If it is seen that a girl's labia are apart when she sits down on a stone, she is scolded, or even punished, as guilty of having had intercourse.⁶

Among the higher races in India the sexual instinct is very developed, and sexual intercourse has been cultivated as an art, perhaps more elaborately than anywhere else. Here,

¹ H. H. Johnston, *British Central Africa*, 1897, pp. 409, 414.

² A. B. Ellis, *Yoruba-Speaking Peoples*, p. 185.

³ W. F. Daniell, *op. cit.*, p. 36.

⁴ *Journal of the Anthropological Institute*, August and November, 1898, p. 106.

⁵ *Zeitschrift für Ethnologie*, 1899, ii and iii, p. 84.

⁶ *Ibid.*, 1896, p. 364.

however, we are far removed from primitive conditions and among a people closely allied to the Europeans. Farther 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. Thus, among the Turcomans, even a few days after the marriage has been celebrated the young couple are separated for an entire year.¹

Thus we have to recognize that, contrary to a belief once widely prevalent, the sexual instinct has increased rather than diminished with the growth of civilization. This fact was clear to the insight of Lucretius, though it has often been lost sight of since.² Yet even observation of animals might have suggested the real bearing of the facts. The higher breeds of cattle, it is said, require the male more often than the inferior breeds.³ Thorough-bred horses soon reach sexual maturity, and I understand that since pains have been taken to improve cart-horses the sexual instincts of the mares have become less trustworthy. There is certainly no doubt that in our domestic animals generally, which live under what may be called civilized conditions, the sexual system and the sexual needs are more developed than in the wild species most closely related to them.⁴ All observers seem to agree on this point, and it is sufficient to refer to the excellent summary of the question furnished by Heape in the study of "The 'Sexual Season' of Mammals," to which reference has already been made. He remarks, moreover, that "while the sexual activity of domestic animals and of wild animals in captivity may be more frequently exhibited,

¹ Vambéry, *Travels in Central Asia*, 1864, p. 323.

² *De Rerum Natura*, v, 1016.

³ Raciborski (*Traité de la Menstruation*, p. 43) quotes the observation of an experienced breeder of choice cattle to this effect.

⁴ "The organs which in the feral state," as Adlerz remarks (*Biologisches Centralblatt*, No. 4, 1902; quoted in *Science*, May 16, 1902), "are continually exercised in a severe 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."

it is not so violent as is shown by animals in the wild state."¹ So that in this point also the greater periodicity of the instinct in the wild state, alike in animals and in man, is associated with greater violence of the manifestations when they do appear. Certain rodents, such as the rat and the mouse, are well known to possess both great reproductive power and marked sexual proclivities. Heape suggests (p. 31) that this also is "due to the advantages derived from their intimate relations with the luxuries of civilization." Heape recognizes that, as regards reproductive power, the same development may be traced in man: "It would seem highly probable that the reproductive power of man has increased with civilization, precisely as it may be increased in the lower animals by domestication; that the effect of a regular supply of good food, together with all the other stimulating factors available and exercised in modern civilized communities, has resulted in such great activity of the generative organs, and so great an increase in the supply of the reproductive elements, that conception in the healthy human female may be said to be possible almost at any time during the reproductive period" (p. 39).

"People of sense and reflection are most apt to have violent and constant passions," wrote Mary Wollstonecraft, "and to be preyed on by them."² It is that fact which leads to the greater importance of sexual phenomena among the civilized as compared to savages. The conditions of civilization increase the sexual instinct, which consequently tends to be more intimately connected with moral questions. Morality is bound up with the development of the sexual instinct. The more casual and periodic character of the impulse in animals, since it involves greater sexual indifference, tends to favor a loose tie between the sexes, and hence is not favorable to the development of morals as we understand morals. In man the ever-present impulse of sex, idealizing each sex to the other sex, draws men and women together and holds them together. Foolish and igno-

¹ *Quarterly Journal of Microscopical Science*, vol. xliv, 1900, p. 12.

² "Love," in *Thoughts on the Education of Daughters*.

rant persons may deplore the full development which the sexual instinct has reached in civilized man; to a finer insight that development is seen to be indissolubly linked with all that is most poignant and most difficult, indeed, but also all that is best, in human life as we know it.

APPENDIX B.

THE DEVELOPMENT OF THE SEXUAL INSTINCT.

It is a very remarkable fact that, although for many years past serious attempts have been made to elucidate the psychology of sexual perversions, little or no endeavor has been made to study the development of the normal sexual emotions. Nearly every writer seems either to take for granted that he and his readers are so familiar with all the facts of normal sex psychology that any detailed statement is altogether uncalled for, or else he is content to write a few fragmentary remarks, mostly made up of miscellaneous extracts from anatomical, philosophical, and historical works.

Yet it is unreasonable to take normal phenomena for granted here as in any other region of science. A knowledge of such phenomena is as necessary here as physiology is to pathology or anatomy to surgery. So far from the facts of normal sex development, sex emotions, and sex needs being uniform and constant, as is assumed by those who consider their discussion unnecessary, the range of variation within fairly normal limits is immense, and it is impossible to meet with two individuals whose records are nearly identical.

There are two fundamental reasons why the endeavor should be made to obtain a broad basis of clear information on the subject. In the first place, the normal phenomena give the key to the abnormal phenomena, and the majority of sexual perversions, including even those that are most repulsive, are but exaggerations of instincts and emotions that are germinal in normal human beings. In the second place, we cannot even know what is normal until we are acquainted with the sexual life of a large number of healthy individuals. And until we know the limits of normal sexuality we are not in position to lay down any reasonable rules of sexual hygiene.

On these grounds I have for some time sought to obtain the sexual histories, and more especially the early histories, of men and women who, on *prima facie* grounds, may fairly be considered, or are at all events by themselves and others considered, ordinarily healthy and normal.

There are many difficulties about such a task, difficulties which are sufficiently obvious. There is, first of all, the natural reticence to reveal facts of so intimately personal a character. There is the prevailing ignorance and unintelligence which leads to the phenomena being obscure to the subject himself. When the first difficulty has been overcome, and the second is non-existent, there is still a lack of sufficiently strong motive to undertake the record, as well as a failure to realize the value of such records. I have been promised, and even offered, many histories which have never reached me. Still, I have obtained a certain number, some of them exceedingly valuable and instructive, and I hope to obtain still more. In the present paper I bring forward a few such histories, selecting them as fairly varied and typical. Two of the cases, it will be seen, begin narrowly to reach (whether temporarily or permanently cannot be said) the abnormal (Histories X and XI); they represent the transition to pathological sex phenomena.

HISTORY I.—E. T. (I reproduce this history, written in the third person, as it reached my hands.) T.'s earliest recollections of ideas of a sexual character are vaguely associated with thoughts upon whipping inflicted on companions by their parents, and sometimes upon his own person. About the age of 7 T. occasionally depicted to himself the appearance of the bare nates and genitalia of boys during flagellation. Reflection upon whipping gave rise to slight curious sensations at the base of the abdomen and in the nerves of the sexual system. The sight of a boy being whipped upon the bare nates caused erection before the age of 9. He cannot account for these excitations, as at the time he had not learned the most rudimentary facts of sex. The spectacle of the boy's nudity had no attraction for him, while the beating aroused his indignation against the person who administered it. T. knew a boy and girl of about his own age whose imaginations dwelt somewhat morbidly upon whipping. The three used to talk together about such chastisement, and the little girl liked to read "stories that had whippings in them." None of these children delighted in cruelty; the fascination

in the theme of castigation seemed to be in imagining the spectacle of the exposed nates, though actual witnessing of the whipping made them angry at the time.

Accustomed to watch a young sister being bathed, T. had no distinct curiosity concerning the differences in sex until the age of 9. About this time he asked his father where babies came from, and was told to be quiet. When he persisted in the inquiry his father threatened to box his ears. His mother told him subsequently that doctors brought babies to mothers. He credited the story so far as to carefully watch the doctor who came when his mother "was going to have a new baby," in the hope of seeing a bundle in his arm. T. was 9 when he interrogated a servant-girl of 16 about babies and their origin. She laughed and said that one day she would tell him how children came. One Sunday this servant took T. for a country walk and initiated him in sexual intercourse, telling him he was too young to be a father, but that was the way babies were made. The girl took him into a field, saying she would show him how to do something which would make him "feel as though he was in Heaven," informing him that she had often done this with young men. She then succeeded in causing erection and instructed him how to act. His feeling at the time was one of disgust; the appearance and odor of the female genitalia repelled him. Afterward, however, he wished to repeat the experience with girls of his own age. Finding the boy unresponsive, the girl took the masculine position and embraced him with great passion. T. can recall the expression of the girl's face, the perspiration on her forehead, and the whispered query whether it pleased him. The embrace lasted for about ten minutes, when the girl said it had "done her good." Later the same day they met a girl cousin of this servant about 10 or 12 years old. The three went to a lonely part of the seashore. The servant there suggested that T. should repeat the act with the little girl. T. was too shy, though the girl seemed quite willing and experienced. The elder girl told the younger to keep watch a few yards away, while she again brought about intercourse in the same way. The servant told T. not to tell anyone. Intercourse with the servant was never repeated after that day; from shame he kept the promise for many years.

After this episode T. began to speculate about sexual matters and to observe the coupling of dogs with newly acquired interest. At 10 years he often lay awake, listening to a woman of 25 singing to a piano accompaniment. The woman's voice seemed very beautiful, and so strongly impressed him that he fell in love with her and longed to embrace her sexually. This secret attachment was much more romantic than sensual, though the idea of embracing the woman seemed to T. a natural part of the romance. He was beginning to invest the sex

with angelic qualities. The thought of his adventure with the servant no longer caused repulsion, but rather pleasure. He reflected that if he could meet the girl now he could be very fond of her and understand things better. At this time he had not masturbated, nor even heard of the practice. One day, while playing with a girl of his own age, he succeeded in overcoming her shyness and induced her to expose herself, at the same time uncovering his own sexual parts. On this occasion and once afterward he succeeded in penetrating the vulva. Both he and the girl experienced imperfect enjoyment.

At boarding-school, where he was sent at 10, T. learned the vulgar phrases for sexual organs and sexual acts, and acquired the habit of moderate masturbation. Coarse talk and indecent jests about the opposite sex were common amusements of the play-room and dormitories. At first the obscene conversation was very distasteful; later he became more used to it, but thought it strange that sex intimacy should be a subject for ridicule and jest.

He began to read love-stories and think much about girls. At the same time he learned the nature of "the sin of fornication," and wondered why it should be considered so heinous. Parts of the Bible condemning intercourse between the unmarried alarmed him. Being of a serious as well as emotional and amorous nature, he became converted to evangelic belief. His mother warned him to beware of unclean companions at school. He tried to act as a Christian and think only pure thoughts about women. The talk, however, was always of girls and of being in love. His mind was often engrossed with amatory ideas of a poetic, sensuous nature, his sexual experiences having a firm hold on his imagination, while they gave him gratifying assurance of actual knowledge concerning things merely imagined by most of his companions.

His health was vigorous and he keenly enjoyed all out-door games and excelled in daring and school-boy mischief.

At 12 he fell deeply in love with a girl of corresponding age. He never felt any powerful sexual desire for his sweetheart, and never attempted anything but kissing and decorous caresses. He liked to walk and sit with the girl, to hold her hand, and stroke her soft hair. He felt real grief when separated from her. His thoughts of her were seldom sensual. A year or so afterward he had a temporary passion for a woman of 30, who used to flirt with him and allow kissing. T. thought her queen-like and very lovely, and wished to be her knight.

One day he saw, for a moment, in a friend's house, a dark, earnest-looking girl of 13, who made a very deep impression upon him, and, though he did not exchange a word with her, he often thought about her afterward. Five years later he met the dark girl again, and the pair were mutually drawn to one another. He proposed marriage and

avowed a most desperate passion. A refusal on the plea of youth caused him the deepest misery. About eight years thereafter T. married the girl, and the marriage proved a very happy one for both.

When he was 15 T. made the acquaintance of a pretty blonde of the same age. She was a high-spirited hoiden. They were soon close friends and later lovers. They wrote a number of letters to each other and exchanged locks of hair and presents. Their talk about love was unreserved. One day she told T. that she had been sexually embraced by a former lover, a boy of 16, hinting very plainly that she would like T. to embrace her. This amour lasted for about six months. The lovers had many opportunities for clandestine intercourse. They used to consummate their passion in a part of a wood they called "the bower." Now and then one or the other would experience a pricking of conscience, but they were too passionately attached to each other to sever the intimacy. At length the girl began to dread the risk of conception and the intercourse ceased. Looking back upon this episode T. avers that the attachment and its physical expression seemed quite natural, poetic, and beautiful, though at times his religious principles condemned his conduct. He now thinks that the experience is by no means to be regretted either by the girl or himself. It was a wholesome youthful passion, as innocent as the mating of birds, and the insight which it gave to both of the hidden emotions of human nature was morally advantageous in after-life.

T. believes that his amative precocity was due to the early awakening of sex feeling by the servant-girl. But he also believes that the love passion would have asserted itself early in any case, since he inherits a warm temperament, had erectile power long before puberty, and has considerable seminal capacity. Having closely watched the effects of suppressed normal emotions and desires in youth at the time of pubescence, he maintains that such suppression is disastrous, causing unhealthy thoughts and leading to the formation of a habit of masturbation which may persist throughout life. He believes that temporary sexual intimacies between boys and girls under 20 from the period of puberty would be far less harmful than separation of the sexes until marriage, with its resultants: masturbation, hysteria, repressed and disordered functions in young women, seduction, prostitution, venereal affections, and many other evils.

HISTORY II.—The following narrative was written by a married lady: "My mother (herself a very passionate and attractive woman) recognized the difficulty for English girls of getting satisfactorily married, and determined, if possible, to shield us from disappointment by turning our thoughts in a different direction. Theoretically the idea was perhaps good, but in practice it proved useless. The natural desires were there. Disappointment and disillusion followed their repression

none the less surely for having altered their natural shape. I think the love I had for my mother was almost sexual, as to be with her was a keen pleasure, and to be long away from her an almost unendurable pain. She used to talk to us a good deal on all sorts of subjects, but she never troubled about education in the ordinary sense. When 9 years old I had been taught nothing except to read and write. She never forbade us to read anything, but if by accident we got hold of a book of which she did not approve, she used to say: 'I think that is rather a silly story, don't you?' We were so eager to come up to her standard of taste that we at once imagined we thought it silly, too. In the same way she discouraged ideas about love or marriage, not by suggesting there was anything wrong or improper about them, but by implying great contempt for girls who thought about lovers, etc. Up to the age of about 20 I had a vague general impression that love was very well for ordinary women, but far beneath the dignity of a somewhat superior person like myself. To show how little it entered my thoughts I may add that, up to 17, I fancied a woman got a child by being kissed on the lips by a man. Hence all the fuss in novels about the kiss on the mouth.

"When I was 9 years old I began to feel a great craving for scientific knowledge. A *Child's Guide to Science*, which I discovered at a second-hand book-stall (and which, by the way, informed me that heat is due to a substance called caloric), became a constant companion. In order to learn about light and gravitation, I saved up my money and ordered (of all books) Newton's *Principia*, shedding bitter tears when I found I could not understand a word of it. At the same time I was horribly ashamed of this desire for knowledge. I got such books as I could surreptitiously and hid them in odd corners. Why, I cannot imagine, as no one would have objected, but, on the contrary, I should have been helped to suitable books.

"My sisters and I were all violently argumentative, but our quarrels were all on abstract subjects. We saw little of other children and made no friendships, preferring each other's society to that of outsiders. When I was about 10 a girl of the same age came to stay with us for a few days. When we went to bed the first night she asked me if I ever played with myself, whereupon I took a great dislike to her. No sexual ideas or feelings were excited. When still quite a child, however, I had feelings of excitement which I now recognize as sexual. Such feelings always came to me in bed (at least I cannot remember them at any other time) and were generally accompanied by a gradually increasing desire to make water. For a long time I would not dare to get out of bed for fear of being scolded for staying awake, and only did so at last when actually compelled. In the meantime the sexual excitement increased also, and I believe I thought the latter

was the result of the former, or, perhaps, rather, that both were the same thing. (This was when I was about 7 or 8 years old.) So far as I can recollect, the excitement did not recur when the desire to make water had been gratified. I seemed to remember wondering why thinking of certain things (I can't remember what these were) should make one want to urinate. (In later life I have found that, if the bladder is not emptied before coitus, pleasure is often more intense.) There were also feelings, which I now recognize as sexual, in connection with ideas of whipping.

"As a child and girl I had very strong religious feelings (I should have now if I could believe in the reality of religion), which were absent in my sisters. These feelings were much the same as I experienced later sexually; I felt toward God what I imagined I should like to feel to my husband if I married. This, I fancy, is what usually occurs. At 14 I went to a boarding-school where there were seventy girls between 7 and 19. I think it goes to show that there is but very little sexual precocity among English girls that during the three years I stayed there I never heard a word the strictest mother would have objected to. One or two of the older girls were occasionally a little sentimental, but on no occasion did I hear the physical side of things touched upon. I think this is partly due to the amount of exercise we took. When picturing my childhood I always see myself racing about, jumping walls, climbing trees. In France and Italy I have been struck by the greater sedateness of Continental children. Our idea of naughtiness consisted chiefly in having suppers in our bedrooms and sliding down the banisters after being sent to bed. The first gratified our natural appetite, while the second supplied the necessary thrill in the fear of being caught.

"I made no violent friendships with the other girls, but I became much attached to the French governess. She was 30, and a born teacher, very strict with all of us, and doubly so with me for fear of showing favoritism. But she was never unjust, and I was rather proud of her severity and took a certain pleasure in being punished by her, the punishment always taking the form of learning by heart, which I rather liked doing. So I had my thrill, excitement, I don't quite know what to call it, without any very great inconvenience to myself. Just before we left school the sexual instinct began to show itself in enthusiasm for art with a capital A, Ouida's novels being mainly responsible. My sister and I agreed that we would spend our lives traveling about France, Italy, and the Continent, generally *à la Tricotrín*, with a violin in one pocket and an *Atravante Dante* in the other. To do this satisfactorily to ourselves we must be artists, and I resolved to go in for music and become a second Liszt. When my father offered to take us to Italy, the artist's Mecca, for a couple of years, we were wild with

delight. We went, and disillusionment began. It may perhaps seem absurd, but we suffered acutely that first summer. Our villa was quite on the beach, the lowest of its flight of steps being washed by the Mediterranean. At the back were grounds which seemed a paradise. Long alleys covered over with vines and carpeted with long grass and poppies, grassy slopes dotted with olives and ilex, roses everywhere, and almost every flower in profusion, with, at night, the fire-flies and the heavy scents of syringa and orange blossoms. In the midst of every possible excitement to the senses there was one thing wanting, and we did not know what that was.

"We attributed our restlessness and dissatisfaction to the slow progress in our artistic education, and consoled ourselves by thinking when once we had mastered the technical difficulties we should feel all right. And of course we did derive a very real pleasure from all the beauties of art and nature with which Italy abounds.

"It seems to me, however, that the art craze is one of the modern phases of woman's sexual life. When we were in Italy the great centers of the country were simply overrun with girls studying art, most of whom had very little talent, but who had mistaken the restlessness due to the first awakening of the sexual instinct for the divine flame of genius. In our case it did not matter, as we were not dependent upon our own exertions. But it must have been terribly hard for girls who had burned their boats and chosen art as a career, to have added to the repression of their natural desires the bitterness of knowing that in their chosen walk of life they were failures. The results as far as work goes might not be so bad if the passions, as in men, were occasionally gratified. It is the constant drudgery combined with the disappointment and finding that art alone does not satisfy which is so paralyzing. Besides, sexual gratification is always followed by exaltation of the mental faculties, with, in my experience, no depressing reaction such as follows pleasure excited by mental causes alone.

"At one time when living at the villa I met a man about 45, who took rather a fancy to me. I mention this because it woke me up; no emotion was excited, but I realized for the first time (I must have been nearly 20) that I was no longer a child, and that a man could think of me in connection with love. It was only after this, and not immediately after, either, that men's society began to have an interest for me, and that I began to think a man's love would be a pleasant thing to possess, after all.

"The sexual instinct, at any rate as regards consciousness, thus developed slowly and in what I believe to be a very usual sequence: religion, admiration for an older woman, and art. I am not sure that I have made quite enough of the first, yet I do not know that there is any more to say. There were very strong physical feelings connected

with all these which were identical with those now connected with passion, but they were completely satisfied by the mental idea which excited them.

"The first time I can remember feeling keen physical pleasure was when I was between 7 and 8 years old. I can't recollect the cause, but I remember lying quite still in my little cot clasping the iron rails at the top. It may be said that this is hardly slow development, but I mean slow as regards (1) any connection of the idea with a man or (2) any physical means of excitation.

"I have laid stress on my desire for knowledge, as I think my sexual feelings were affected by it. A great part of my feeling for my mother was due to the stores of information she appeared to possess. The omniscience of God was to me his most striking attribute. My French teacher's capacity was her chief attraction. When, as a girl, I thought of marriage, I desired a man who 'could explain things to me.' One learns later to live one's mental and sexual life separately to a great extent. But at 20 I could not have done so; given the opportunity, I should have made the mistake of Dorothea in *Middlemarch*.

"I have spoken of the depressing after-effects of pleasure brought about by a purely mental cause, but I do not think this is the case in childhood and early youth. (Perhaps some women feel no such depression afterward, and this may account for their coldness in regard to men.) This may perhaps be accounted for by the fact that it occurs much more rarely, and also it is perhaps a natural process before the sexual organs fully develop, and so not harmful.

"I always find it difficult in expressing the different degrees of physical excitement even to myself, though I know exactly what I felt. As a child, from the time of the early experience already mentioned (about the age of 7 or 8), and as a young girl, the second stage (secretion of mucus) was always reached. The amount of secretion has always been excessive, but at first secretion only lasted a short time; later it began to last for several hours, or even sometimes the whole night, if the natural gratification has been withheld for a long time (say, three months). I do not remember ever feeling the third stage (complete orgasm) until I saw the first man I fancied I cared for. I do not think that mental causes alone have ever produced more than the first two stages (general diffuse excitement and secretion). I have sometimes wondered whether I could produce the third mechanically, but I have a curious unreasonable repugnance to trying the experiment; it would seem to materialize it too much. As a child and a girl I was contented to arrive at the second stage, possibly because I did not realize that there was any other, and perhaps this is why I have experienced no evil results.

"In dreams the third stage seems to come suddenly without any leading up to it, either mental or physical, of which I am conscious. I do not, however, remember having any such dreams before I was engaged. They came at a later period; even then, when great pleasure was experienced, it came, as a rule, suddenly and sharply, with no dreams leading up to it. The dreams generally take a sad form (an Evangeline and Gabriel business), where one vainly seeks the person who eludes one. I have, however, sometimes had pleasurable dreams of men who were quite indifferent to me and of whom I never thought when awake. The impression on waking is so strong one could almost fancy one's self really in love with them. I can quite understand falling in love with a person by dreaming of them in this way.

"The first time I remember experiencing the third stage in waking moments was at a picnic, when the man, to whom I have before referred as the first that I fancied I cared for, leaned against me accidentally in passing a plate or dish; but I was already in a violent state of excitement at being with him. There was no possibility of anything between us, as he was married. If he guessed my feelings, they were never admitted, as I did my best to hide them. I never experienced this, except at the touch of some one I loved. (I think the saying about the woman 'desiring the desire of the man' is just about as true as most epigrams. It is the man's personality alone which affects me. His feelings toward me are of—I was going to say indifference, but at any rate quite secondary importance, and the gratification of my own vanity counts as nothing in such relations.)

"As a rule, to reach even the second stage the exciting ideas must be associated with some particular person, except in the case of a story, where one identifies one's self with one of the characters. In childhood and early youth it was, in the case of religion, the idea of God and the presence and the personality of God which aroused my feelings and always seemed very vivid to me. In the case of my governess, my feelings were aroused in exactly the same way as later they would be by one's lover. In the art craze I am rather vague as to how it came about, but I think, as a rule, there was rather a craving for pleasure than pleasure itself. I do not remember ever thinking much about the physical feeling. It seemed as natural that a pleasant emotion should produce pleasant physical effects as that a painful one should cause tears. As a child, one takes so much for granted, and later on my mind was so much occupied with worrying about the truth of religion that I hardly thought enough about anything else to analyze it carefully.

"I may summarize my own feelings thus: First, exciting ideas alone produce, as a rule, merely the first stage of sexual excitement. Second, the same ideas connected with a particular person will produce

the second stage. Third, the same may be said of the presence of the beloved person. Fourth, actual contact appears necessary for the third stage. If the first stage only be reached, the sensation is not pleasurable in reality, or would not be but for its associations. If produced, as I have sometimes found it to be, by a sense of mental incapacity, it is distinctly disagreeable, especially if one feels that the energy which might have been used in coping with the difficulty is being thus dissipated. If it be produced, as it may be, as the result of physical or mental restraint, it is also unpleasant unless the restraint were put upon one by a person one loves. Then, however, the second stage would probably be reached, but this would depend a good deal on one's mood. If the first stage only were reached, I think it would be disagreeable; it would mean a conflict between one's will and sexual feeling. Perhaps women who feel actual repugnance to the sexual act with a man they love have never gone beyond the first stage, when their dislike to it would be quite intelligible to me.

"Some time after the life in Italy had come to an end I became engaged. There was considerable difficulty in the way of marriage, but we saw a good deal of each other. My *fiancé* often dined with us, and we met every day. The result of seeing him so frequently was that I was kept in a constant state of strong, but suppressed, sexual excitement. This was particularly the case when we met in the evening and wandered about the moonlit garden together. When this had gone on about three months I began to experience a sense of discomfort after each of his visits. The abdomen seemed to swell with a feeling of fullness and congestion; but, though these sensations were closely connected with the physical excitement, they were not sufficiently painful to cause me any alarm or make me endeavor to avoid their pleasurable cause. The symptoms got worse, however, and no longer passed off quickly as at first. The swelling increased; considerable pain and a dragged-down sensation resulted the moment I tried to walk even a short distance. I was troubled with constant indigestion, weight in the chest, pain in the head and eyes, and continual slight diarrhœa. This went on for about nine months, and then my *fiancé* was called away from the neighborhood. After his departure I got a trifle better, but the symptoms remained, though in less acute form. A few months later the engagement was broken off, and for some weeks I was severely ill with influenza and was on my back for several weeks. When I could get about a little, though very weak, all the swelling was gone, but pain returned whenever I tried to walk or stand for long. The indigestion and diarrhœa were also very troublesome. I was treated for both by a physician, but without success. Next year I became engaged to my husband and was shortly after married. The indigestion and diarrhœa disappeared soon after. The pain and drag-

ging feeling in the abdomen bothered me much in walking or any kind of exercise. One day I came across a medical work, *The Elements of Social Science*, in which I found descriptions of symptoms like those I suffered from ascribed to uterine disease. I again applied to a doctor, telling him I thought there was displacement and possibly congestion. He confirmed my opinion and told me to wear a pessary. He ascribed the displacement to the relaxing climate, and said he did not think I should ever get quite right again. After the pessary had been placed in position every trace of pain, etc., left me. A year later I thought I would try and do without the pessary, and to my great satisfaction none of the old trials came back after its removal, in spite of much trouble, anxiety, sick nursing, and fatigue. I attribute the disorder entirely to violent sexual excitement which was not permitted its natural gratification and relief.

"I have reason to believe that suppression acts very injuriously on a woman's mental capacity. When excitement is naturally relieved the mind turns of its own accord to another subject, but when suppressed it is unable to do this. Personally, in the latter event, I find the greatest difficulty in concentrating my thoughts, and mental effort becomes painful. Other women have complained to me of the same difficulty. I have tried mechanical mental work, such as solving arithmetical or algebraic problems, but it does no good; in fact, it seems only to increase the excitement. (I may remark here that my feelings are always very strong not only before and after the monthly period, but also during the time itself; very unfortunately, as, of course, they cannot then be gratified. This only applies to desire from within, as I am strongly susceptible to influences from without at any time.) There seems nothing to be done but to bow to the storm till it passes over. Anything I do during the time it lasts, even household work, is badly done. The brain seems to become addled for the time being, while after gratification of desire it seems to attain an additional quickness and cleverness. Perhaps this cause contributes to the small amount of intellectual and artistic work done by women, admitting their natural inferiority to men in artistic impulse. A woman whose passions are satisfied generally has her strength sapped by maternity, while her attention is drawn from abstract ideas to her children."

HISTORY III.—B. states that his first sexual thoughts and acts were curiously connected with whipping. At 12 he and another boy used to beat each other with a cricket bat upon the bare nates, and afterward indulge in mutual masturbation. He cannot remember the beginning of his sexual speculation as a child, nor how he learned masturbation. When he was 13 he used to discuss erotic matters with a school-fellow who was in the habit of engaging in vulvar intercourse with a girl of his own age. The intercourse was practiced on the way

home from school, and in a standing posture. B. embraced the girl in the same way. He is not interested in the psychological aspects of the sexual emotion. Although his sex passion was early kindled, he never had commerce with prostitutes. He thinks that his youthful experiences had no ill effect upon him morally, mentally, or physically. He practiced masturbation in moderation till he married at the age of 31.

HISTORY IV.—“I can remember” (writes the subject) “trotting away as a youngster about 5 with another boy to ‘see a girl’s legs’; the idea emanated from the other boy, but I was vaguely interested. How or where we were going to see the object in question I do not remember nor anything further than the intention. When 6 or 7 I remember being put to bed with the nurse-girl and feeling her bare arm with undoubted sexual excitement; I remember, too, gradually feeling along the arm very cautiously, fearing the girl would wake and being bitterly disappointed to find it was merely the arm. I am almost certain I had then no idea of sex, but the disappointment was actual.

“These are the only early experiences of the sort I can remember. When about 9 I had others. On the coast of the north of England, which had then very few visitors and seemed to me very remote, I lived in a farm-house and used to assist the girls of the farm in looking after young cattle. These girls certainly instilled sexual ideas, though I did not realize them with precision. They used to talk about things a good many of which, I can now see, I did not then understand as they did. I liked to see these girls wading with their dresses tucked up. About this time I fell passionately in love with a girl cousin, but do not remember having any sensual ideas in regard to her. I cannot say that these early experiences had any influence on my later sexual development so far as I am consciously aware. I have always remembered them vaguely, never with sexual excitement.

“Sexual dreams took place first at about the age of 13; there was then emission and sensation in sleep. These were, however, not much associated with distinctly sexual dreams. All that I recall after them was the sensation, which, however, I did not even then absolutely localize. Masturbation was undoubtedly the direct result of these dreams. It was tried at first tentatively, out of curiosity to determine if the sensation of the dream could be so reproduced. Sexual dreams, such as I have described, occurred frequently, although I cannot say at what interval. I have never experienced the slightest attraction for the same sex.”

HISTORY V.—“My maternal grandfather” (writes the subject of this history) “was a small farmer who kept a few beagles and greyhounds for hare-hunting. He had three daughters, one of whom became my mother. One of his sporting companions, a doctor of profligate habits and a drunkard, seduced my mother at the age of 20.

When her condition was discovered she had to flee from the violence of her father, and I was born some distance from her home. After my grandfather's death I was reared by my grandmother, and saw nothing of my mother until I was nearly 16; she had left the country in shame and disgrace.

"I believe that in my heredity the transmission comes chiefly from my mother, who is now 58 years old. Although her life has been blameless in every particular since her youthful indiscretion, she has never got over it. I feel in my character a reflection of her overstrung condition during pregnancy.

"I can distinctly remember from the age of 9 years, and am sure that I had no sexual feelings before the age of 13, though always in the company of girls. I had many boyish passions for girls, always older than myself, but these were never accompanied by sexual desires. I deified all my sweethearts, and was satisfied if I got a flower, a handkerchief, or even a shred of clothing of my inamorata for the time being. These things gave me a strange idealistic emotion, but caused no sexual desire or erection.

"At 13 a 26-year-old sister of a boy companion once sat down on a sheaf of corn so as to expose the *mons veneris* and enticed me to copulate. There was slight erection, and after the act had been continued some time a pleasurable sensation of ejaculation, but without true emission. I had frequent relations with this woman after that.

"About this time the farm servant of a neighbor taught me masturbation. The mistress of the farm, a thin, willowy, dark woman, the mother of several children, treated me with such familiarity as once to urinate in my presence, so that I saw her very *hirsute mons veneris*. From that moment I conceived a great passion for her, and used to tremble as soon as I saw her. I had become well developed and virile, but, though I think she was a lustful woman, I never ventured to touch her. I found an extreme ecstasy in masturbating while gazing upon some article of her clothing. This gave me much greater sexual pleasure than actual connection with the ever-willing sister of my school-fellow. I think I loved the married woman best because the *mons veneris* was more covered with hair.

"This has always had a peculiar attraction for me. Later, when accosted by prostitutes, I never would go with them unless I was assured the *mons veneris* was very *hirsute*. Never much addicted to masturbation, I derived no great enjoyment therefrom unless I had hair or part of the clothing of the woman with whom I was indulging in *psychic coitus*.

"At 16 I left school and went to a large city to learn a business. At this time the sexual appetite was very strong. I frequently had intercourse with three women in one evening.

"I have had but few lascivious dreams. In these the phantom partner was almost invariably a dead woman. (When about 8 I had seen the dead body of an aunt who died at 24.)

"When 20 I went to London and took all the pleasure which came my way. I cared only for normal coitus. Offers of another type created disgust. I once allowed a woman to exhaust me sexually orally, but felt degraded thereby. Women with whom I had become very intimate often urged me to *cunnilingus*, but I could not do it. I have practiced intermammary coitus a very few times.

"At 26 I married a pure, gentle woman, after having for ten months before marriage led a life of celibacy. My wife died when I was 30, and for about eight months I lived a celibate life. Lascivious dreams sometimes occurred, but I invariably awoke before ejaculation. Eventually I gave way to the cravings of my strong sexual nature, but never wished for anything out of the usual except intercourse from behind. A woman with marked development of the nates has great attraction for me. Solitary masturbation has for some time ceased, but a nude woman in the act of masturbation with her back to me gives me great pleasure. I am as strong sexually at 38 as I was at 20, only I never want women unless I am brought into actual contact with them and they are hairy and have large pelvic development. I am in excellent health. Genitals are well developed, and I am clothed with hair from the chin to the genitals. My skull is dolicocephalic. I am violent and tenacious in temper, high strung, and rapid in thought and action. My digestion is good, but I have a tendency to constipation. Occasionally I have a twinge of pain below the occipital region.

"My early views of women have changed; I no longer deify them, though I study them. I have known very sensual women living at home in respectable middle class society. One, in particular, a girl of 18, after coitus used to excite me lingually. I have had a sweetheart who remained *virgo intacto*. Had I seduced her, as I could have done, I should have lost all interest in her. I could never bear the presence of naked men, and would never go to a public swimming bath for that reason. I regard myself as a man of abnormally strong, but, on the whole, healthy and wholesome, sexual feelings. As a rule, I have coitus twice or oftener in one week and I practice withdrawal. I am a total abstainer, and never could embrace a woman who smelled of drink."

HISTORY VI.—The writer of the following is a man of letters, married. "Quite early I remember a strange and romantic interest in the feminine. Certainly before I was 9 I had a strong affection for a little girl playmate; our family lost sight of hers, and I saw and heard nothing of her for sixteen years; then, hearing she was coming to town, I experienced quite a flutter of heart, so strong had been the impression caused at even the early age of our acquaintance. Not

that I mean to say I never wavered in between! Through the whole of my boyhood I remember persistent romantic interests in girls and women, whose smooth, fair faces and sweet voices exercised ever a subtle attraction over me. Before I was 12 I had picked out my 'future wife' a dozen times at least! (A different one each time of course!) Curiosity as to the physical detail of sex and birth was singularly absent. Possibly this was partly due to the fact that the only younger member of our family was born when I was but 4 years old. Grave, shy, and reserved, I was never taken into the counsels of prurient schoolmates. I was unaware that there was such discussion between them—though it is, I suppose, not probable that our school was exempt. I was a great reader, and when about 12 or 13 I came across a reference to an illegitimate child which puzzled me. Ere long, however, in my random and extensive reading I hit on a book that touched on phallicism, and I learned that there were male and female organs of generation. I had neither shame nor curiosity; I jumped to the conclusion that during close caresses somehow a subtle aroma arose from the man to fertilize the woman; I left the subject at this, satisfied, and had no inkling of the real intimacy of the embrace.

"About 14, much interested in Bradlaugh, I bought both the Knowlton pamphlet and Mrs. Besant's population book. I found the physical details in scientific language so dull that I could not peruse them. By reading the argumentative passages I learned that *somehow* (I knew not how) children could be produced or not produced as desired; and in this stage of the matter it seemed to me so admirable that it should be so that I wondered why there should be cavil.

"About this age my elder brother believed it to be his duty to tell me the secrets of sex; I remember his talking to me, while I, bored and uninterested, thought of something else. When he finished I had heard nothing. Remember, I felt no shame on the matter—none at all. I was simply bored. This I attribute to two things: first, my preponderating interest in the romantic side of things; secondly (and this bears with it a strong moral), *the feeling that the knowledge lay always within my grasp kept me from that curiosity which so oft consumes those who think it is hidden away from them.*

"The changes of puberty came naturally and without startling me. Even the fact of emissions—which took place during sleep at intervals, unaccompanied by dreams or by any physical prostration afterward—has left on my memory no recollection of surprise; I knew it to be somehow connected with generation, but I had no physical trouble, and I am quite sure I did not bother further about it. The best possible proof of this lies in the fact that my memory is a blank on the matter. At the age of 21 (I take this from a diary, so I know it is correct) I was still ignorant as to intrinsic fact. Then I pulled myself

together and felt it was really time I learned the actual details of the matter. I went to a clever friend of mine and asked him to tell me all about it. He expressed himself astounded at my not knowing; and he had very great shyness about telling me. In fact, I had to drag facts out of him by a real cross-examination, during which he persistently marveled at my ignorance. Though he had a great deal of false shame about the matter, I had none at all. His revelations considerably surprised me, because I had no idea that there was actual intromission. When I came to reflect on what I had learned the fact of this close physical intimacy appealed to me as being quite poetic and beautiful between two lovers; and I have had no reason since to change my opinion.

Summary.—1. Romantic interest in girls and women commencing early and remaining persistently.

“2. Knowledge before puberty of the fact that this interest was based on the all-important process of reproduction.

“3. Absence of further physical curiosity even at puberty itself.

“4. Knowledge ultimately acquired without shock.

“The physical in sex has never been any bother to me, neither have I bothered about it. I have recognized it, frankly, and don't see why I shouldn't, but my unashamed recognition has probably been because the merely physical is less absorbing to me than to most. Mental and emotional interest in passion has absorbed me greatly, but the merely physical has sunk into what I call its natural place of subordination. Nature is kind. It is our ‘conspiracy of silence’ which tends to emphasize physical detail.”

HISTORY VII.—G. D., who is a doctor and man of science, writes: “There is a strong history of gout on the paternal side. No history of alcohol, tubercle, brain trouble, or of the arthropathies. There is some reason to believe that two of my maternal aunts were sexually frigid, and perhaps this was true to a less extent of my mother, who had a contracted pelvis, necessitating the induction of labor at the eighth month of pregnancy.

“About the age of 7 a German nursery governess, B., took charge of me, and I soon became devoted to her. I was then a delicate child, and used to suffer frequently from nightmare, waking up screaming and covered with sweat. When this happened, B. would sometimes take me into her bed and soothe me with kisses, etc. These I returned, and can remember that I was particularly fond of kissing her breasts.

“About this time a girl cousin, A., about a year older than myself, was one of my most frequent playmates. I endeavored to monopolize her company and attention, and on this account often came to blows with C., a cousin rather younger than myself, who has since told me that he was then ‘in love’ with A. and ‘jealous’ of me. I believe I

was really jealous and in love at the time, but cannot remember that anything in the nature of caresses took place between A. and myself.

"Some time later, probably when I was about 9, something led up to B. saying that she was not built like I was, that she had no penis, etc. (I cannot remember my nursery term for penis.) I was incredulous, and demanded to be allowed to see if it was true; this was refused, and I made many plans to gratify my curiosity, such as slipping into her room when she was dressing, tipping up the chair she was sitting in, and trying to suddenly thrust my hand up under her skirts. I did not succeed in finding out, but have since thought that, although she did not allow me to attain the object of my efforts, the later game caused her pleasurable sensations. I regard these efforts as being prompted purely by curiosity; I had no feelings of warmth or irritations of the genitals, and I certainly never manipulated them, nor was I, as far as I can judge, an unusually prurient small boy. B. left when I was about 10, when I went to a preparatory school.

"At 12½, I was sent to a public school, and was then told by my father the chief facts of sex and warned to avoid masturbation. My first wet dream took place when I was 14. Rather before this I had begun to suffer with severe intermittent testicular neuralgia which practically defied all treatment and continued on and off for four or five years, the attacks gradually becoming fewer and less severe.

"When 15, circumstances compelled me to leave school and to live for two years at the sea-side with no companions of my own age. I had, however, the run of a well-stocked library, and fished and collected insects energetically.

"At 16 I made love to the trained nurse attending my mother, but, owing more, I think, to my timidity than to the austerity of her virtue, got no further than kissing. About this time wet dreams became inconveniently frequent; they would occur three or four times weekly, and resisted the stock remedies. At 17 I was advised to try connection. This I did, and found but little pleasure in the act, there being a strong æsthetic objection to the 'love that keeps awake for lure.'

"About this time I found in the United States Pharmacopœia a remedy for my emissions, which have, however, always remained rather more frequent than those of the average individual, judging from the experience of my friends. Emissions are generally accompanied by lascivious dreams, but at times take place when I dream that I am hurrying to catch a train, or to micturate against time.

"I have of late years (not noticed till after 20) observed that the dream accompanying emission is shorter; so that, whereas up to, say, 21, I generally performed the whole physiological act with my dream-charmer, I now almost invariably emit and awake before intromission

has taken place. There has been no alteration comparable to this in the performance of the act while I am awake.

"As regards my physique I should mention that all my reflexes are very brisk, though I am only slightly ticklish in the ordinary sense of the term. I sweat easily and am very shy, not only with women, but with any strangers. I have, however, trained myself not to show this. About averagely passionate, I should say, and extremely critical where women are concerned, the latter quality often keeping me chaste for months at a time."

HISTORY VIII.—"When I was about 8 years old" (states the lady who is the subject of the present observation) "I remember that, with several other children, we used to play in an old garden at being father and mother, unfastening our drawers and bringing the sexual parts together, as we imagined married people to do, but no sexual feelings were aroused, nor did the boys have erections." When about 10 years old she became conscious of a pleasurable sensation associated with the smell of leather, which has ever since persisted. At that age she was sometimes left to wait in the office of a wholesale business house full of leather-bound ledgers. She did not then notice the sensation particularly, and was certainly not conscious of any connection with sexual emotion. Menstruation was established at 13½ years. Distinct sexual feelings were first observed a few months later. "The first feelings of love which I ever felt were at the age of 14 for a nice, manly boy of my own age, who often came to our house. He liked me, but was not in love with me. It was very seldom that he would sit by me and hold my hand, as I wished him. This went on till I was about 17, when he went to the university. After his first term he came back and was then attracted to me; but, though I loved him very much, I was too proud to show it. When he tried to kiss me, I resisted, though I longed for it. Thinking I was greatly offended, he apologized, which only made me angry. All these years I was worshiping at his shrine and mixed him up with all my ideas of life." Whenever she was near him she experienced physical sensations, with moistening of the vulva. This continued till she was about 20, but the object of these emotions never again attempted any advances.

At 19 she became engaged to some one else. At the beginning she was physically indifferent to her lover, but when he first kissed her she became greatly excited. The engagement, however, was soon broken off from absence of strong affection on either side and chiefly, it would seem, from the cooling of the lover's ardor. She thinks he would have been more strongly attached to her if she had been colder to him, or pretended to be, instead of responding with simplicity and frankness.

During the next few years little occurred. She was working hard, and her amusements would mostly, she says, be regarded as rather

childish. She was extremely fond of dancing, and she was always pleased when anyone paid her attention. She was frequently conscious of sexual feelings, sometimes tormented by them, and she regarded this as something to be ashamed of. The constant longing for love was affected little or not at all by hard work. "At about this time I was very fond of abandoning myself to day-dreams. I was very glad if I could get everyone out of the house and lie on an easy chair or the bed. I liked especially to read poetry, all the more if I did not quite understand it. This would lead me on to all sorts of dreams of love, which, however, never went beyond the preliminaries of actual love—as that was all I then knew of love." The only climax to her dream of love was founded on a piece of information volunteered by a married woman many years earlier, when she was about 12. This lady—evidently agreeing with Rousseau (who in *Emile* commended the mother's reply to the child's query whence babies come, "Les femmes les pissent, mon enfant, avec des grands douleurs") that the unknown should first be explained to the young in terms of the known—told her that the husband micturated into the wife. She therefore used to imagine a lover who would bear her away into a forest and do this on her as she lay at the foot of a tree. (At a later date she accidentally discovered that a full bladder tended to enhance sexual feelings, and occasionally resorted to this physical measure of heightening excitement.) All the physical sensations of sexual desire were called out by these day-dreams, with abundant secretion, but never the orgasm. Her reveries never led to masturbation or to allied manifestations, which have never taken place. Such a method of relief has, indeed, never offered any temptation to her and she doubts even its possibility in her case; the only gratification she desired was that of love, and the charms of the day-dreams lay in the images of love they evoked. At the same time she remarks that, while no orgasm (of which, indeed, she was then ignorant) ever occurred, the sexual excitement produced by the day-dreams was sufficiently great to cause a feeling of relief afterward. These day-dreams were the only way in which the sexual erethism was discharged. She cannot recall having erotic dreams or any sexual manifestations during sleep.

Spontaneous sexual excitement was present a few days before menstruation, and fairly marked during and immediately after the period. It also tended to recur in the middle of the intermenstrual period.

The pleasurable sensation connected with the smell of leather became more marked as she approached adult age. It was especially pronounced about the age of 24, and the sexual emotion it produced (with moisture of the vulva) was then clearly conscious. No other odor produced this effect in such a marked degree. It was often asso-

ciated with leather bags, but not with boots, though on rubbing the leather of shoes she found that this odor was given out. She cannot account for its origin, and does not connect any association with it. It never affected her conduct or led to fetichistic habits.

Some other odors affect her in the same way, though not to the same degree as leather. This is more especially the case with some flowers, especially white flowers with heavy odors, like gardenias. Many flowers, on the other hand, like primroses, seem rather opposed to sex effect, too fresh, though stimulating to the mind. Some artificial scents tend to produce sexual effects also. Personal odors have no influence of this kind. (At a later period the sexual influence of personal odors was occasionally experienced, but the present history deals only with the period before marriage.)

She believes that most beautiful things, however unconnected with sex, have a tendency to produce distinctively sexual feelings in a faint degree, although sometimes more marked, with secretion. She has, however, never experienced homosexual feeling, and, on first consideration, was inclined to believe that the sight of a beautiful woman had no sexual effect on her, though she could quite understand such an effect. Subsequently, on recalling as well as observing her experiences more carefully, she found that a lovely woman's face and figure (especially on one occasion the very graceful figure of a beautiful fairy in a ballet) produced distinct sexual sensations (with mucous emission). Music, however, has strongly emotional effects upon her, and she cannot recall that she ever felt any equally powerful influence of this kind in the absence of music.

Looking back on the development of her feelings she finds that, though in some respects they may have been slow, they were simple, natural, spontaneous, and correspond to "the dawning and progress which go on in the development of every girl. While it is going on in actual fact, the girl does not know or bother herself about trying to understand it. Afterward it seems quite clear and simple. Full occupation of the brain, and hands too, while it does not do away with desire, is a great help and safeguard to a growing girl, when combined with proper information about herself and her relation to man the animal, so that she may realize where she is and how to choose the right man—though under the best conditions failure may occur."

HISTORY IX.—The subject belongs to a large family having some neurotic members; she spent her early life on a large farm. She is vigorous and energetic, has intellectual tastes, and is accustomed to think for herself, from unconventional standpoints, on many subjects. Her parents were very religious, and not, she thinks, of sensual temperament. Her own early life was free from associations of a sexual character, and she can recall little that now seems to be significant in

this respect. She remembers that in childhood and for some time later she believed that children were born through the navel. Her activities went chiefly into humanitarian and utopian directions, and she cherished ideas of a large, healthy, free life, untrammelled by civilization. She regards herself as very passionate, but her sexual emotions appear to have developed very slowly and have been somewhat intellectualized. After reaching adult life she has formed several successive relationships with men to whom she has been attracted by affinity in temperament, in intellectual views, and in tastes. These relationships have usually been followed by some degree of disillusion, and so have been dissolved. She does not believe in legal marriage, though under fitting circumstances she would much like to have a child.

She never masturbated until the age of 27. At that time a married friend told her that such a thing could be done. She found it gave her decided pleasure, indeed, more than coitus had ever given her except with one man. She has never practiced it to excess, only at rare intervals, and is of the opinion that it is decidedly beneficial when thus moderately indulged in. She has sometimes found, for instance, that after the mental excitement produced by delivering a lecture, sleep would be impossible if masturbation were not resorted to as a sedative to relieve the tension.

Spontaneous sexual excitement is strongest just before the monthly period.

Definite sexual dreams and sexual excitement during sleep have not occurred except possibly on one or two occasions.

She has from girlhood experienced erotic day-dreams, imagining love-stories of which she herself was the heroine; the climax of these stories has developed with her own developing knowledge of sexual matters.

She is not inverted, and has never been in love with a woman. She finds, however, that a beautiful woman is distinctly a sexual excitation, calling out definite physical manifestations of sexual emotion. She explains this by saying that she thinks she instinctively puts herself in the place of a man and feels as it seems to her a man would feel.

She finds that music excites the sexual emotions, as well as many scents, whether of flowers, the personal odor of the beloved person, or artificial perfumes.

HISTORY X.—The subject is of German extraction on both sides. The father is of marked intellectual tastes, as also is she herself. There is no unhealthy strain in the family so far as she is aware, though they all have very strong passions. She is well developed, healthy, vigorous, and athletic, any troubles to which she is subject being mainly due to overwork.

Looking back on her childhood, she can now see various sexual manifestations occurring at a period when she was quite ignorant of sex matters. "The very first," she writes, "was at the age of 6. I remember once sitting astride a banister while my parents were waiting for me outside. I distinctly remember a pleasurable sensation—probably in part due to a physical feeling—in the thought of staying there when I knew I ought to have run out to them. From that year till the age of 10 I simply reveled in the idea of being tortured. I went gladly to bed every night to imagine myself a slave, chained, beaten, made to carry loads and do ignominious work. One of my imaginings, I remember, was that I was chained to a moldering skeleton." As she grew older these fancies were discontinued. At the same time there was a trace of sadistic tendency: "I used to frighten and tease a young child, driven to it by an irresistible impulse, and experiencing a certain pleasurable feeling in so doing. But this, I am glad to say, was rare, as I hate all cruelty."

One of her favorite imaginings as a child was that she was a boy, and especially that she was a knight rescuing damsels in distress. She was not fond of girls' occupations, and has always had a sort of chivalrous feeling toward women.

"When I first heard of the sexual act," she writes, "it appeared to me so absurd that I took little notice. About the age of 10 I discussed it a good deal with other girls, and we used to play childish indecent games—out of pure mischief and not from any definite physical feeling."

About a year after menstruation was established she accidentally discovered the act of masturbation by leaning over a table. "I discovered it naturally; no one taught me; and the very naturalness of the impulse that led me to it often made me in later years question the harmfulness." Both her sisters masturbated from a very early age, but not, to her knowledge, her brother. The practice of masturbation was continued. "For many years, imbued with the old ideas of morality, I struggled against it in vain. The sight of animals copulating, the perusal of various books (Shakespeare, Rabelais, Gautier's *Made-moiselle de Maupin*, etc.), the sight of the nude in some Bacchanalian pictures (such as Rubens's), all aroused passion. Co-existent with this—perhaps (though I doubt it) due to it—arose a disgust for normal intercourse. I fell in love and enjoyed kisses, etc., but the mere thought of anything beyond disgusted me. Had my lover suggested such a thing I would have lost all love for him. But all this time I went on masturbating, though as seldom as possible and without thought of my lover. Love was to me a thing ideal and quite apart from lust, and I still think that it is false to try to connect the two. I fear that even now, if I fell in love, sexual intercourse would break the charm. At

the age of 18 I came across Tolstoy's *Kreutzer Sonata* and was overjoyed to find all I had thought written down there. Gradually, through seeing a friend happily married, I have grown to a more normal view of things. I am very critical of men and have never met one liberal-minded and just enough to please me. Perhaps if I did I might take a perfectly healthy view of things."

In course of time various devices had been adopted to heighten sexual excitement when indulging in masturbation. Thus, for instance, she found that the effects of sexual excitement are increased by keeping the bladder full. But the chief method which she had devised for heightening and prolonging the preliminary excitement consisted in wearing tight stays (as a rule, she wears loose stays) and in painting her face. She cannot herself explain this. It seems to be an objectivation of the subject's own person, associated with homosexual feelings.¹ Self-excitement is completed by friction, or sometimes by the introduction of a piece of wood into the vagina. She finds that, the more frequently she masturbates, the more easily she is excited. Spontaneous sexual feeling is strongest before and after the menstrual period; not so much so during the periods.

There are various faint traces of homosexuality, it may be gathered, in the history of this subject's sexual development. Recently these have come to a climax in the formation of a homosexual relationship with a girl friend. This relationship has given her great pleasure and satisfaction. She does not, however, regard herself as being a really inverted person.

There have been vivid sexual dreams from about 17 (apparently about the period of the relationship with the lover). These dreams have not, however, had special reference to persons of either sex.

Apart from the influence of books and pictures already mentioned, she remarks that she is sexually affected by the personal odor of a beloved person, but is not consciously affected by any other odors.

HISTORY XI.—Widower, aged 40 years. Surgeon. "My experience of sexual matters began early. When I was about 10 years of age a boy friend who was staying with us told me that his sister made him

¹ J. G. Kiernan remarks, however, that "healthy women (sexually speaking) who have never worn corsets, find that, on first putting them on, sexual feelings are so intensified that their abandonment often becomes necessary. In a male case (*Medical Record*, vol. xix) of perversion passing from heterosexuality to homosexuality the homosexual (masochistic) feelings were intensified by tight lacing. In this case a subjectivistic element existed early. Tight lacing has been recognized by many gynecologists as a factor of sexual excitement and a method of masturbation." Reference may be made to the influence of restrained respiration on sexual excitement, mentioned in the study of "Love and Pain" (page 119).

uncover his person, with which she played and encouraged him to do the same for her. He said it was great fun, and suggested that we should take two of my sisters into an old barn and repeat his experience on them. This we did, and tried all we could to have connection with them; they were nothing loath and did all they could to help us, but nothing was effected and I experienced no pleasure in it.

"When I went back to school I attracted the attention of one of the big boys who slept in the same room with me; he came into my bed and began to play with my member, saying that it was the usual thing to do and would give me pleasure. I did not feel any pleasure, but I liked the attention, and rather enjoyed playing with his member, which was of large size, and surrounded by thick pubic hair. After I had played with him for some time I was surprised at his having an emission of sticky matter. Afterward he rubbed me again, saying that if I let him do it long enough he would produce the same substance from me. This he failed to do, however, though he rubbed me long and frequently, on that and many other occasions. I was very disappointed at not being able to have an emission, and on every occasion that offered I endeavored to excite myself to the extent of compassing this. I used to ask to go out of school two or three times a day, and retired to the closet, where I practiced on myself most diligently, but to no purpose, at that time, though I began to have pleasurable emotions in the act.

"When I went home for the holidays I took a great interest in one of my father's maids, whose legs I felt as she ran upstairs one day. I was in great fear that she would complain of what I had done, but I was delighted to find that she did nothing of the sort; on the contrary, she took to kissing and fondling me, calling me her sweetheart and saying that I was a forward boy. This encouraged me greatly, and I was not long in getting to more intimate relations with her. She called me into her room one day when we were alone in the house, she being in a half-dressed condition, and put me on the bed and laid herself on me, kissing me passionately on the mouth. She next unbuttoned my trousers and fondled and kissed my member, and directed my hand to her privates. I became very much excited and trembled violently, but was able to do for her what she wanted in the way of masturbation until she became wet. After this we had many meetings in which we embraced and she let me introduce my member until she had satisfied herself, though I was too young to have an emission.

"On return to school I practiced mutual masturbation with several of my school-fellows, and finally, at the age of 14 years, had my first real emission. I was greatly pleased thereat, and with this and the growth of hair which began to show on my pubis, began to feel myself quite a man. I loved lying in the arms of another boy, pressing against

his body, and fondling his person and being fondled by him in return. We always finished up with mutual masturbation. We never indulged in any unnatural connections.

"After leaving school I had no opportunity of indulging in relations with my own sex, and, indeed, did not wish for such, as I became a slave to the charms of the other sex, and passed most of my time in either enjoying, or planning to enjoy, love passages with them.

"The sight of a woman's limbs or bust, especially if partly hidden by pretty underclothing, and the more so if seen by stealth, was sufficient to give a lustful feeling and a violent erection, accompanied by palpitation of the heart and throbbing in the head.

"I had frequent coitus at the age of 17, as well as masturbating regularly. I liked to perform masturbation on a girl, even more than I liked having connection with her; and this was especially so in the case of girls who had never had masturbation practiced on them before; I loved to see the look of surprised pleasure appear on their faces as they felt the delightful and novel sensation.

"To gratify this desire I persuaded dozens of girls to allow me to take liberties with them, and it would surprise you to learn what a number of girls, many of them in good social position, permitted me the liberty I desired, though the supply was never equal to my demand.

"With a view to enlarging my opportunities I took up the study of medicine as a profession, and reveled in the chances it gave of being on intimate sexual terms with many who would have been, otherwise, out of my reach.

"At the age of 25 I married the daughter of an officer, a beautiful girl with a fully developed figure and an amorous disposition. While engaged, we used to pass hours wrapped in each other's arms, practicing mutual masturbation, or I would kiss her passionately on the mouth, introducing my tongue into her mouth at intervals, with the invariable result that I had an emission and she went off into sighs and shivers. After marriage we practiced all sorts of fancy coitus, *coitus reservatus*, etc., and rarely passed twenty-four hours without two conjunctions, until she got far on in the family way, and our play had to cease for awhile.

"During this interval I went to stay at the house of an old school-fellow, who had been one of my lovers of days gone by. It happened that on account of the number of guests staying in the house the bed accommodation was somewhat scanty, and I agreed to share my friend's bedroom. The sight of his naked body as he undressed gave rise to lustful feelings in me; and when he had turned out the light I stole across to his bed and got in beside him. He made no objection, and we passed the night in mutual masturbation and embraces, *coitus inter femora*, etc. I was surprised to find how much I preferred this state

of affairs to coitus with my wife, and determined to enjoy the occasion to the full. We passed a fortnight together in the above fashion, and, though I afterward went back and did my duty by my wife, I never took the same pleasure in her again, and when she died, five years later, I felt no inclination to contract another marriage, but devoted myself heart and soul to my old school-friend, with whom I continued tender relations until his death by accident last year. Since then I have lost all interest in life."

"The patient," writes the well-known alienist to whom I am indebted for the above history, "consulted me lately. I found him a fairly healthy man to look at, suffering from some neurasthenia and a tendency to melancholia. Generative organs large, one testicle shows some wasting, pubic hair abundant, form of body distinctly masculine; temperament neurotic. He improved under treatment, and, after seeing me three times and writing out the above history, came no more."

HISTORY XII.—The following history is made up of passages I am permitted to publish from a lengthy autobiography which has reached me from Australia. It is a remarkable document, narrating the whole life of the writer, and not merely his sexual experiences, with a rare sincerity, due to the author's conviction that it is his life's mission to show others the sound way of living.

"As a young child I had bad moods. I have learned since that I was very often ill. But when apparently well and running about I had the moods I refer to as bad. I remember one day sitting on the doormat in the passage and playing with my penis, already feeling those strong tendencies which have played such a terrible part in my life. Mother called out from the head of the stairs: 'What are you doing? You are very quiet.' And I, instinctively ashamed of what I was doing, said: 'I am playing school.'

"My brother and I were sent to a large school near the house, where I formed a strong affection for one of the older boys, spending all my pennies to buy him taffy-balls, which he religiously ate. But these loves of mine usually came to an end suddenly. I would fall in love passionately with a face, and life would seem fuller, diviner, richer. I would do all in my power to win the affection of the owner of this face; but some day the beauty that had ravished me would seem to have fled, and I would become cold, indifferent, and wonder what had been the charm. But while these loves lasted I was very happy. They, too, were true, divine visions.

"Later I and my third sister were sent to a girls' school as boarders. I was in a state of mild dread while at this school, only happy when at other boys' picnics and parties. There was a little girl about my own age staying at this school who encouraged me in those bad moods I have referred to. She would ask me to sit back in a chair and

then take out my penis and play with it—tie string and ribbons round it. I liked her to do this, and would sink into a precocious reverie. She never played with herself nor had I any curiosity about her; but the thing between my own legs that changed shape and size was an object of curiosity to both of us. One day when these precocious feelings were very strong on me and we were alone, I felt I *must* do something, so I suggested to her that I should cut the object of our curiosity, and went into the kitchen for a knife. She said 'No' at first, and covered her eyes with her little hands, but curiosity overcame her scruples, and she said 'Yes, do!'—partially uncovering her face at the same time—and I gave my organ a gash the scar of which I carried for many years.

"I had been a pretty child with long, fair curls, but later was too fat in the face for beauty; my hair was dark and my curls gone. My face became very red on exercise and my eyes were deep in my head. But my love of beauty in others was excessive, and the picture of this time of my life would be imperfect unless I attempt to describe the vision of girlish loveliness that passed across the background of orchards and gardens at K. She was about 17 when I saw her first, in her straw hat and white summer dress, with her hazel eyes, her 'airy brows,' her smile and divine *presence*—to me. I was 8 or 9 at the most, but to smile would be to miss the point—the passionate, intoxicating, Greek influence of beauty on me at this time. My friend Walter used to speak to her quite 'chirpy,' but I never spoke to her at all, and ceased to breathe if she glanced my way. She had a brother, a boy about a year older than Walter, whose face was very much like his sister's, and I loved him only second to her. I did all I could to win her affection, but failed. I only made myself ridiculous. She liked Walter better than me, and said so, and neither her brother nor Walter could understand my passion—in which, I must confess, there was something morbid and nervous. But my passion for the sister, although it may seem ridiculous to some, was pure gold without alloy, and the memory of her is to me a vision of the spring, youth, and love of the golden age. She died a few months after her marriage, which took place about this time.

"The tricks Walter and I practiced were known only to ourselves, as we took care that we were not likely to be molested. But at other times, down in the creek, a lot of us, boys and girls, would all expose ourselves, but more in fun than earnest. We examined the girls, but had a very vague and mostly wrong idea of what coition was like. But the word used for the act among the vulgar we knew—that ugly word like the escape of gas from a punctured corpse or like a cow taking its heel from muck.

"I remember Walter's younger brother (who, it was known, played with himself, as his mother had his night-gown sewn at the bottom)

sitting in the summer house with his penis erect to an enormous extent, considering his age, and his laughing at the astonishment of his sisters. I can see his laughing, satyr-face now, with tears in the eyes that were too close together.

"I went to stay with a widow lady who had grown-up daughters. These people were gentle and refined, and I was on my best behavior when there. But it was while staying there that another of those moods of precocious or incipient lust came over me, which made me feel quite ill, sick, degraded, and morose this time. I was 10 years old. I remember wandering alone, as if mad, in the Carlton Gardens. I sat down under a tree, feeling I *must* do something—without knowing what. I was in the open air, it was broad daylight, and people were passing now and again along the paths. I was too weak and sick with it this time—strange salty water rising to my mouth—to move away to a more lonely place. In about half an hour or more the fit or crisis, or whatever it was, passed away from me. I got better. The sky and trees, which had seemed black and forbidding, took on their natural colors.

"As I lay there I heard a soft Hebrew voice call my name. On turning my head I saw two young Jews I knew, with their pretty sisters. I joined them and talked to their sisters for the first time and took pleasure in it and in their repose and their softly modulated voices. They made me feel more gentle myself, and I seemed to change in that half-hour from a mad, degraded outcast to a boy capable of loving and being loved. Life became sweet and full of golden promise. I met the boys at school, but never saw the sisters again.

"I remember, also, a little later, at a party during a magic lantern entertainment, sitting at the feet of a lovely young woman who leaned over me and kissed me, and how happy I was; she kept her head down near mine and looked over my shoulder at the screen. I was in heaven, and sorry when the room was lighted up.

"At this time I was in perfect health. On the hottest days I would run four or five miles with the other boys. The scent of the hot earth, the resinous odor of the trees, the sense of the strong sun, and the blue sky above, all filled us with excellent health and victory.

"But the crown, the perfect flower, of these healthy, happy days, was my first love, my first pure, genuine boyish love for a girl about my own age. I was taken by a lady to see a friend of hers who had a little boy and girl. They made us very welcome. We went down to the sea-shore, and the sea seemed bluer, the sands more golden, the sky brighter, than ever before. When tired of the beach we went and played in a large garden these people had, and my unusual happiness followed me there, and stayed with me till night came, when it increased till it reached its elucidation in the little girl's throwing herself into my arms in the most unmistakable way—for this was a mutual passion—before

them all. I blushed,—which made the elders laugh,—but was very happy and loath to go home, as was my little sweetheart to part with me. But the lady who brought me promised to send me again soon with a commission. I felt less shy next day, and when questioned candidly confessed that I loved. I counted the hours till the promised day arrived. It was another perfect day (how perfect, how divine, as of another life, seem those days to me now!) and I went to Williamstown alone with a parcel. On opening a large gate leading into the court I saw the object of my thoughts sitting in a wheelbarrow with her cousin playing boats. On seeing me she sat for half a minute and then she came slowly out of the barrow and up to me and kissed me, nor did she leave me all that happy day. It was a long dream of happiness and sunlight. We were so lost in each other that we forgot the cousin, who got jealous; I remember the hate in his eyes. Yet it was characteristic of me that by the time I reached home I was thinking of other things entirely, my curiosity on the alert to notice the people and life around me.

“One day in class I felt the mood come over me of precocious lust and held up my hand to go out. I walked down the yard like one hypnotized, and into the closet. I *must* do something—something—I took my penis out—something desperate—but what? but what? The closet-seat had a wooden flap on hinges. I knelt down, put my penis on the seat, and brought the flap down with all my force. Then in pain and fear I buttoned up and returned to the class. My penis gave me great pain for a long time and went quite black, but I said nothing. I would have died, I think, rather than that any of my playmates should have guessed the truth, as there was something sinister and secret in those moods when they came. Similar feelings other boys had, as the word ‘randy’ in my time was recognized among boys for this feeling; but it could not have been so strong with them, as they laughed and joked over it; it was too serious, too omnipotent, with me for that.

“I went to boarding school by the sea, and if I had been well before, here the sea-air and ozone rendered my life at times an ecstasy. There have been early mornings when the sea was so level, lovely, and infinite that my joy amounted almost to dread, it was so intense. And these precocious moods had, apparently, left me forever. I never thought of them even.

“In the baths the boys would compare the size of their penises, and we even commenced to know pretty accurately what coition must be like, some of the older boys having lost their maidenheads (or they said they had); but it was all comparatively harmless chaff, too open, candid, and boyish to do me much mischief. One night we all went down into the yard and looked through the servant’s window with bated breath. She was brushing her hair with only her arms and bosom bare, but she took such a long time over this brushing that we tired of

waiting for further revelations. And even of that incident it is the beauty of the night and the leaves waving in the moonlight that I remember most.

"A new assistant master, called L., came to the school, a small, effeminate young man, who sometimes wrote for the papers and was very vain. His fondness for books, some of which he lent me, and his air of good-fellowship attracted me to him. He was fond of talking and anyone did for a listener. As time went on he began to talk of things it was not well to have spoken of to a boy, but which I listened to with all my ears. He told me about girls he had seduced; one day, when we were in the bedroom (I was sleeping in the same room) he pretended he was a girl being seduced, and his little sighs, false screams, pretended refusals, and then the abandonment—all excited my curiosity. He used to go out at night to meet girls, walking with them on the beach or in the park, and I would keep awake till he came home, to hear his adventures, real or fictitious. One night, when he came home thus, and the candle was out, one of those strong moods of precociousness came over me. With fevered curiosity I asked him what a woman's privates were like, what it felt like entering? He must have noticed that I was unusually excited, and I saw an expression of shame cross his face in the moonlight. But my fever was contagious. I rubbed myself against him. I would not be put off. When he got into bed I followed him. I must do something. I put my hand under his night-gown and took hold of his penis; it was erect and hot and seemed enormous to me. I asked him if a woman could take that. My astonishment only increased my lust; I was mad for something, I knew not what. He then put his effeminate hand under my gown and inclosed my penis, which had been erect all the time. At first I felt nothing, but presently strange sensations filled my being. I lay as still as death, still holding his penis, and I seemed lifted into the clouds at one moment and buried miles deep at another, carried along by an entirely novel excitement. This, then, was the meaning—the something I must do—of those inherited longings which had come on me at intervals almost as far back as I could remember. But the excitement, which from my age (12) was necessarily faint and unripe, soon came to an end, and I left his bed with such a reaction of shame, injury, and misery on me as I have never surpassed even in a life full of misery and shame. In the morning when I woke up the events of the night overwhelmed me again with shame and misery.

"If I had been asked then to what I attributed the terribly wretched state I was in I should have said shame and shame only, but now I know a good deal of my misery that morning is to be attributed to the injury, the shock, of those unnatural sensations had done to my virginal brain. L. dressed without looking at me, and I

felt that I could not look him in the face again. I went down to breakfast in abject misery, loitered about the yard, joined in no games, till school went in, and still he had not met my fallen eyes. At last in class he had to come to me, and he looked at me with hate, and boxed my ears in embarrassment. It was the first time he had struck me, and my degradation was complete. He lost no opportunity after that to cuff and treat me with the greatest severity.

"After the abject misery and suffering had abated, which it did in a few days, I vowed never to let my thoughts dwell on such subjects again, and it was then that I first asked God in my prayers to help me keep my vow. It so happened also that I came across a pamphlet, issued by a well-known medical man in Melbourne, painting a terrible picture of the future of the onanist. It filled me with fear, and I resolved never to do to myself what he had taught me. But about a month or six weeks after that night's experience I was sitting in the schoolroom at night doing my lessons, when, as if a tap had been turned on in my brain, the old longing came over me that formerly only came at intervals of years. I knew what to do now, though. My former shame and misery, my vows, my prayers to God, my fear on reading the medical pamphlet, were absolutely forgotten; they did not occur to me or make me hesitate a minute. As if hypnotized, I went out of the room, down the veranda, past the kitchen, and out to the closet—and did to myself what he had done.

"The next day my anguish was not so keen as on the first occasion, my brain was more callous; I suffered most now from conscience and from the recollection of that pamphlet. How could I forget my vows and my fears and my prayers? How could I? How could I? What could I do but vow once more and pray God more earnestly than ever to help me? Oh! I must not do it again—or I would become what the pamphlet described.

"But my vows, prayers, and fears were always forgotten when that mood came over me, and I always fell, which did not prevent me (for some time) from praying to God to help me keep this vow not to become an onanist: 'O God! O God! not that—not that!'

"Whether or not a change was going on in my character, true it is that about this time I commenced to domineer and bully the younger boys, and if they offered the slightest resistance I thrashed them. But the worst thing I have to confess is inducing a younger boarder to come into my bed and teaching him what L. taught me, finding it gave me more pleasure to have someone else to do it to me than to do it to myself. I took L.'s place and had the same shame and embarrassment next morning as he, and tried to get out of it the same way, by treating the lad harshly—as if his unhappy face were not enough to haunt me for life! We did it to each other more than once, and it injured

him in some way, so that he always had a partial erection, which was noticed at the baths, increasing his misery and my rage.

"I fell in love again with a lovely little girl who lived near the beach. I caught fire at her heavenly eyes and once more the sea and sky were enchanted. I left flowers on her door-step and sent her messages. I think it is suggestive that I had not the courage to take them myself. The first time she threw me a kiss I felt my heart stop. But I threw her up most brutally—even ridiculing her—for a more attractive pair of eyes still, Daisy. Perhaps my love even for these girls was too intense for my age, too precocious, but I do not think so. A picture of the golden lights in Daisy's eyes as she fixed them on mine in girlish love, with a spring sea as a frame to her bonnie head, lives in my memory as one luminous vision at least of Paradise. But she liked bold lovers and I had become strangely timid and self-conscious. She gave me a sweet kiss under an upturned boat once—only once. Another sunny day when she openly went and sat in an old boat and waited for me I walked right past the boat with ridiculous hesitating step. I had walked away from love and hope. I soon experienced the bitter sensation of being 'cut out.'

"About this time a new boarder came to the school. M. was related to the wealthiest squatter in the colony, and was made much of on that account. He was a rather effeminate boy, always scented like a civet, had a clean silk handkerchief every day, and thought less of a pound than I did of a shilling. He was two or three years older than I was. He was fond of reading such books as Reynolds's *Mysteries of Paris*, and would relate to me passages in which lovely girls, naked as the moon, danced in perfumed and luxurious apartments before the young, handsome, and rich youths of that or other gay cities. The pictures he painted affected me with a strange mixture of the sense of true, divine beauty and youth—the naked girls, with long hair waving in the moonlit chambers—and the sense of something equivocal, something akin to the sensations I now knew, if only feebly and pervertedly. The same boy lent me a copy of Smollett's *Roderick Random* and I soon learned to know where to find the licentious passages to excite me before or while abusing myself. They were not very licentious—that was not necessary; I gloated over trifles, and even looked at a dictionary, hoping to find some reference to women's pudenda. The latter became to me a mysterious and unattainable prize, feverishly and libidiously lusted for. M. did not suspect my habit; he used to come into my bed and tell me lewd stories, but was too healthy and normal, too full of boyish fun, to imagine the harm they did me.

"M. came—an awful swell with gloves—one Christmas holiday, and took me to the pantomime. (I had longed, but never been allowed, to go to a pantomime.) I seemed in a dream as we went up carpeted

stairs and rubbed shoulders with girls, lovely as flowers, who spoke with soft, well-bred voices, and, still in a dream, we made our way on scarlet cloth to a 'voluptuous' seat (M.'s favorite word) with gilded back. But I was too self-conscious,—wondered if my clothes looked all right. Of all the joys of the Arabian Nights I saw, I only retain a memory of a flight of ballet-girls, like a picture of Degas. Perhaps no one forgets his first ballet.

"I expected the terrible results described by the pamphlet to follow suddenly and disastrously soon after the act, and as time went on and I saw these results (shattered nerves, impotency, madness, etc.) did not happen, I commenced to think the pamphlet had exaggerated. And, although I still continued to pray to God to help me to break this habit, I no longer did so with the passionate intensity I had the first two or three times of falling; the prayer having become stereotyped, I repeated it every night for six or seven years, but in a perfunctory, half-asleep fashion.

"The sea no longer gave me the exhilarating, divine joy it had in earlier times. I took more pleasure now in reading books about the sea than in the sea itself, in reading books about knights, besieged castles, Jewish maidens, pirates, ocean love-chases, and fighting musketeers. I read until I grew nervous and ill. I spent most of my time at the Public Library, in those days an ideal reading-room. I lived more in Scott's novels than my own life, and a morbid melancholy would seize me on reading certain passages.

"I was always on tenter-hooks, restless, unable to sit still for more than a minute, always craving for excitement, my rage at trifles excessive, but not the courage to back it up always. Living people not giving me the true natural joy, I buried myself in novels and romances, my vanity, which was enormous, always picturing myself in the place of the hero, rescuing beautiful women. My conception of love, strangely enough, was pure and exalted as chivalry itself, but it was all confined to book-land. I was so utterly selfish that the greatest suffering in real life left me untouched, but I would weep over fictitious sorrows. I was pale, pimply, neurotic, and lanky.

"One day, at 14 years of age, I was abusing myself in a urinal when the semen came for the first time. I knew so little that I thought I had injured myself in some way. It gave me what might have been a salutary fright had not the habit so strong a hold on me.

"I began to take more interest in my clothes. But, of the beauty of the human form, the hand alone gave me pleasure. A beautiful hand affected me very strongly indeed, either in flesh and blood or in pictures. In fact, I became a hand-maniac. I would dream at night of a beautiful hand floating on a dark cloud. It increased my misery to find my own hand uglier every year.

"I was articled to an architect, but for four years, when I was supposed to be learning a good profession, I was reading novels, drawing caricatures and portraits, and abusing myself. The companions that influenced me most were a pack of French cards, photos taken from wash-drawings done with a certain amount of skill, and representing naked or (worse) partially naked women and men in all sorts of lewd attitudes. They always showed the female pudenda surrounded with hair, and this it was which had such an effect on me, making me tremble all over sometimes. There is no part of a woman, perhaps, when rightly viewed, more beautiful than this, with its limpid loveliness, softly shaded with hair and the tense lines of the thighs. But at this time these pictures affected me like a madness. And the more unnatural the pictures were, the more I gloated over them. One day, one gloomy afternoon, when left alone in the office, the idea occurred to me that perhaps I could abuse myself with the help of my mouth. I tried and tried again, and at last succeeded. It now became my mode of abusing myself.

"I now lived entirely for appearance. What people might think of me occupied my thoughts entirely. I was always looking in the glass or watching girls' faces to see what impression I made on them. If they looked admiringly, I felt a gleam of mad joy; if not, I sank into the depths of gloom. Out of sheer vanity and foolishness I proposed to two girls, older than myself, and was accepted by both. And then I lived in dread of their comparing notes, for they were friends. At last the explosion came. I don't know if a young man could feel or look a bigger fool than I did. One was good-natured, laughed, and forgave me, but the other was very angry and bitter.

"I was now 17 or 18. At this time a young Jewess, whom I had known earlier, to my surprise commenced to encourage me. I spent a Sunday with her in her house when her mother was out, and she allowed me to kiss her. But she was only doing it, I discovered, to pique another young man whom I knew, and we both decided that she was fooling us.

"The servant at this girl's house made overtures to me there was no mistaking, appearing at a window in a state of seminudity and with talking eyes; but I did not fancy her after her mistress, or, like most onanists, when the real thing came in my way was indifferent to it.

"But, a girl at a hotel we frequented making eyes at me, I determined to find out things for myself. I made an appointment with her and took her for a walk in the Fitzroy Gardens. At first she was very indignant, but ultimately consented, and I was in a great state of excitement—when a man hiding behind a bush came up, making some remark I could not catch. I got up somehow, tackled him, and succeeded in knocking him down. I thought a lot of myself after this

encounter, but the girl was too frightened for any more attempts that night. Another night she met me and I managed to effect my purpose, but was so excited and rough that I hurt the girl. I imagined I was a man now. There was not a spark of tenderness or liking in my attachment, although the girl was nice enough and really fond of me. And I was so ungrateful and degraded that when I had a few glasses of beer one night I told my adventures, even mentioning her name. Girls, as a rule, did not like me; either there was something about me that, when they came to know me, repulsed them, or they missed some delicate aroma or aura of young manhood.

"With a friend I made a little later, Bob H., I used to go to brothels and talk to the harlots. One night Bob paid for me to retire with a woman, 'for a short time.' The woman was old enough to be my mother and not at all handsome. She lay on the dirty bed in the dirty room and simply lifted her clothes, exposing ill-shaped legs not improved by her stockings and boots. She leisurely snuffed the candle on a chair by her side. I wanted to dally, but she hurried me up; she would not even let me look at 'it'—which had always been a feverish dream of mine; she even mistook my meaning, and said: 'It's quite good enough for you, young shaver.' I hurt her, and she made horrid faces and groaned. When I joined Bob, who had gone through a similar performance, I felt as if I had something in my blood and nerves I could not get rid of, and the night seemed closer and darker. But I pretended she had been a fine woman—and so did Bob.

"After my articles were out my life lay more in the country, and the fine, larger air came home to me sometimes, though faintly, but now and then carrying me out of myself. These glimpses of something better came at rare intervals, when I was partially convalescent, I suppose. A man like me has to go through a certain course of bad passions, restlessness, misery, gloom, anxiety, till, if he is young, Nature gradually heals him."

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