

# **PSYCHOPATHIA SEXUALIS**

**REVISED and ENLARGED  
TWELFTH EDITION**

A definitive edition, complete with footnotes and  
a newly written Introduction and Supplement, of the  
book which founded modern sexual pathology.

**With an  
INTRODUCTION  
AND SUPPLEMENT  
by VICTOR ROBINSON, M. D.**

Professor of History of Medicine,  
Temple University School of Medicine

**RICHARD von KRAFFT-EBING**

# PSYCHOPATHIA SEXUALIS



RICHARD VON KRAFFT-EBING

# PSYCHOPATHIA SEXUALIS

A MEDICO-FORENSIC STUDY

BY

RICHARD VON KRAFFT-EBING, M.D.

Professor of Psychiatry and Nervous Diseases, University  
of Vienna

ONLY AUTHORIZED ENGLISH ADAPTATION OF THE  
LAST GERMAN EDITION REVISED BY KRAFFT-EBING

With Introduction and Supplement by

VICTOR ROBINSON, M.D.

Professor of History of Medicine, Temple University School  
of Medicine

LONDON

WILLIAM HEINEMANN (MEDICAL BOOKS) LTD.

1939

Copyright, 1939  
PIONEER PUBLICATIONS INC.

PRINTED IN U. S. A.

## PREFACE TO THE TWELFTH EDITION.

THIS edition is entirely rewritten and considerably enlarged. The (exceptionally) favourable criticisms which have been accorded in professional circles to former editions are a guarantee that the book exercises a beneficent influence upon legislation and jurisprudence, and will assist in removing erroneous ideas and superannuated laws.

Its commercial success is the best proof that large numbers of unfortunate people find in its pages instruction and relief in the frequently enigmatical manifestations of sexual life. The hosts of letters that have reached the author from all parts of the world substantiate this assumption. Compassion and sympathy are strongly elicited by the perusal of these letters, which are written chiefly by men of refined thought and of high social and scientific standing. They reveal sufferings of the soul in comparison to which all the other afflictions dealt out by Fate appear as trifles.

May it continue to convey solace and social elevation to its readers.

The number of technical terms has been increased, and the Latin language is more frequently made use of than in former editions.

May the same kind reception be accorded to this edition which was enjoyed by its predecessors. That it may prove of utility in the service of science, justice and humanity is the wish of the

AUTHOR.

GRAZ.

## INTRODUCTION

SIR EDWARD SHEPHERD CREASY won his spurs in historiography by writing *Fifteen Decisive Battles of the World* (1852). A book on *Fifteen Decisive Books of the World* would necessarily include *Psychopathia Sexualis*.

Richard von Krafft-Ebing, professor at Strassburg, Graz and Vienna, a prolific contributor to the literature of medical jurisprudence and nervous diseases, which he enriched with standard texts on forensic and clinical psychiatry, is now remembered as the author of *Psychopathia Sexualis* (Stuttgart, 1886), the first classic in sexual science which has had an enduring influence. After the rapid issue of several editions, the author saw that his book not only brought the solace of comradeship to bewildered victims of sexual deviations, but it brought rationalism to legislation and jurisprudence by helping to erase superannuated laws and superstitious ideas. *Psychopathia Sexualis* still molds sexual education.

Krafft-Ebing was a physician who wrote for physicians. He did not want the public to read his book, so he gave it a scientific title, employed technical terms, and inscribed the most exciting parts in Latin. Despite these handicaps, the author proved to be a magnificent reporter: the public swooped down on his book, and for a half-century have held it to their collective bosom. They regretted the technical terms not defined in any dictionary, and for the first time lamented their neglect of Latin in school. It was annoying not to understand the cryptic phrase in the lady's letter:

“While you whine like a dog under the lashes of my servants, you shall witness another *favoritus sudorem pedum mihi lambit.*” What is meant by *paedicatio mulierum*? Is *uxorum* an obscene word? They read and stumbled and read on, for after all, the bulk of the book was in the vernacular, and to thousands of readers, fascinated and horrified, there was revealed the entire realm of sex turned upside down. *Psychopathia Sexualis* became the Adolescent’s Handbook, but countless elders also tasted the forbidden apple in secret. In households to-day, behind innocent rows of Shakespeare and Dickens and Longfellow and Emerson, there is often hidden a Krafft-Ebing. Upon the whole, this enlightening book has accomplished an immense amount of good. It is an education in an inescapable subject which has not yet reached the college curriculum.

Krafft-Ebing did not possess the lyric fire of Mantegazza, or the literary grace of Havelock Ellis, but his style, masculine and muscular, suited his purpose. A diagnostician at the bedside of society, his statements were forthright and authoritative. A clinician who reported what he found, he stripped aside the twin veils of sham and shame which covered the pathology of sex. Krafft-Ebing could put much in a sentence, as witness, “The gratification of the sexual instinct seems to be the primary motive in man as well as in beast.” He originated the combination, “syphilization and civilization.” His comment on fashion was the terse remark, “The corset is the most disastrous error of woman’s dress.” His dictum, “It is questionable if the morality of mankind has improved in our times,” is equally applicable to our times.

So graphic were the case histories of Krafft-Ebing, that at one time, whenever a homosexual wrote an intense autobiographical sketch, he was accused of imitating Krafft-Ebing, though in some cases it was shown that the writer had never heard of Krafft-Ebing. Krafft-Ebing’s expression, “stepchildren of nature,” which he applied to inverts, has frequently been quoted by the inverts themselves.

Krafft-Ebing devised the terms *paranoia*, *sadism*, *masochism*, *psychical hermaphrodite*, *sexual bondage*, and several others, described early cases of *kleptomania*, published the first complete case of *transvestism*, realized the rarity of *erotic fetishism* in the female but its frequency in the male, knew the tendency of female inverts to adopt the male method in urination, pointed out that the *clitoris* is the dominant *erotogenic zone* in the virgin, and that the *vagina* becomes eroticized only by *coitus*. When leading neurologists, such as *Maudsley* in England and *Spitzka* in America, were emphasizing "masturbatory insanity," Krafft-Ebing scratched his pen through such nonsense. When the sexual impulse in the unmarried was unrecognized, he explained that prolonged ungratified desire is responsible for psychopathic and nervous conditions in man and woman. At a time when prudery was confused with purity, he declared that genius, art and poetry rest upon a sexual foundation. At a time when theology was sacrosanct, he was the first to show the relationship between religious ecstasy and sexual emotion, and did not hesitate to trace the identity of spiritual and sexual scatologic symbolism: the medieval ascetic, sucking the festering sores of the sick and the poor, and licking up human excrement, finding his counterpart in the urolagnic and coprolagnic rapture of the masochist.

In describing the numerous individuals whose sexual impulse was uncontrollable, but for whom normal coitus was impossible, Krafft-Ebing founded modern sexual pathology. Although he had no patience with metaphysical speculations, and preferred to report what he actually saw before him, he paid attention to the dreams of his patients and attempted to elicit any childhood experiences that might account for their psychopathic condition. With few of the faults and all the merits of the pioneer, his interpretive case-histories are of permanent value. Through his hands, in consulting-room, clinic and law-court, passed a succession of the undersexed and the hypersexed, rapists, stranglers, rippers, stabbers, blood-sucking vampires and necrophiliacs, sadists who hurt their partners, masochists

who thrilled at the sight of the whip, males in female clothes and females in male clothes, stuff-fetishists dominated by a shoe or handkerchief, lovers of fur and velvet, slaves of scatology, defilers of statues, despoilers of children and animals, frotteurs and voyeurs, renifleurs and stercoires, pageists and exhibitionists, paedophiliacs and gerontophiliacs, satyriasis and nymphomaniacs, and again and again male-craving males and female-craving females, and the endless army of men who lusted after Woman in perverse ways, but had no desire for her vagina. The ability to enjoy and perform the sexual act, in the normal manner, appeared to be the most difficult of the arts.

“Sexual bondage should certainly constitute a cause for leniency in crimes committed through its agency,” was the central theme of Krafft-Ebing’s teaching. Letters carrying the most astounding confessions reached his desk, a correspondence to which he refers in one of the prefaces to his book: “. . . large numbers of unfortunate people find in its pages instruction and relief in the frequently enigmatical manifestations of sexual life. The hosts of letters that have reached the author from all parts of the world substantiate this assumption. Compassion and sympathy are strongly elicited by the perusal of these letters, which are written chiefly by men of refined thought and high social and scientific standing. They reveal sufferings of the soul in comparison to which all the other afflictions dealt out by Fate appears as trifles.” As edition after edition of *Psychopathia Sexualis* appeared, in the original and in translation, Krafft-Ebing found himself the father-confessor of the inverts and perverts of the world.

With few historical exceptions, it is the sad fate of the pioneer of one generation to become the reactionary of the next. Having advanced beyond his contemporaries, usually by overcoming tremendous obstacles, the old pioneer grows weary in his search for Truth, and rests in the shade of his achievements, looking with bitter eyes at the younger men who march beyond him with new viewpoints. Krafft-Ebing earned a reputation by his writings on homosexu-

ality which he regarded as disease or degeneration. Since this was the prevailing belief, sanctioned by leading theologians, jurists and physicians, Krafft-Ebing was not called upon to change his convictions. But Krafft-Ebing's clinical experience and insight grew with the years, and after the age of sixty he possessed the mental resilience and the moral integrity to admit his error and to risk his reputation by declaring inversion a biological anomaly. In the first year of the new century, in his *New Studies in the Domain of Homosexuality*, in the *Annual for Sexual Intermediate Stages* (Leipzig, 1901), edited by Magnus Hirschfeld, the old master published his new views:

“In view of the experience that contrary sexuality is a congenital anomaly, that it represents a disturbance in the evolution of sexual life, and of physical and mental development, in normal relationship to the kind of reproductive glands which the individual possesses, it has become impossible to maintain in this connection the idea of disease. Not infrequently in the case of those with contrary sexuality do we find neuropathic and psychopathic predispositions, which may lead to the most severe aberrations of the sexual impulse. And yet we can always prove that, relatively speaking, the heterosexual are apt to be much more depraved than the homosexual. That contrary sexual sensation cannot thus be necessarily regarded as psychical degeneration, or even as a manifestation of disease, is shown by various considerations, one of the principal of which is that these variations of the sexual life may actually be associated with mental superiority. The proof of this is the existence of men of all nations whose contrary sexuality is an established fact, and who, none the less, are the pride of their nation as authors, poets, artists, leaders of armies, and statesmen. A further proof of the fact that contrary sexual sensation is not necessarily disease, nor necessarily a vicious self-surrender to the immoral, is to be found in the fact that all the noble activities of the heart which can be associated with heterosexual love can be equally associated with homosexual love and also the passions and all

the defects of love." Krafft-Ebing was a pioneer who remained a pioneer.

The foremost figures in the Sexual Science of the Twentieth Century are Iwan Bloch (1872-1922), Magnus Hirschfeld (1868-1935), Havelock Ellis (1859-1939), Sigmund Freud (1856- ), each of whom has placed a laurel-leaf on the bier of the pathfinder. The critical Bloch testified: "Krafft-Ebing is, and remains, the true founder of modern sexual pathology." Hirschfeld inscribed his monumental work: "I dedicate this book to the spirit of Krafft-Ebing. If my *Sexual Pathology* does for our time what *Psychopathia Sexualis* did for his, then the goal at which I aimed has been reached." Ellis refers to Krafft-Ebing as "the first great clinician of sexual inversion." The first name cited in Freud's treatise, *Three Contributions to the Theory of Sex*, is Krafft-Ebing.

These lines are being composed on the eve of the centenary of the birth of Krafft-Ebing (1840-1902), on the occasion of a new printing of *Psychopathia Sexualis*. The writer of this Introduction was born in the year in which the first edition of *Psychopathia Sexualis* was published; he has been familiar with the work since his adolescence; he considers it an honor to write his name in the famous pages which have enlarged the boundaries of human understanding. Léon-Henri Thoinot, of Paris, distinguished for his contributions to the medicolegal aspects of moral offenses, used to say to his students: "There is a name that should be put above all others, that of Krafft-Ebing, of Vienna." There is no longer Vienna, but among the monuments bequeathed to science by the Viennese teachers, the *Psychopathia Sexualis* of Krafft-Ebing will not be forgotten.

VICTOR ROBINSON

## PUBLISHERS' PREFACE

THE publishers sincerely trust that this revised translation from the Twelfth German Edition of *Psychopathia Sexualis* by Dr. R. v. Krafft-Ebing will be received with favour by those for whom the book is written, and that its readers will derive that benefit which the author had in view.

Preparing and sifting the material for the Twelfth Edition of this work was the final task of the late author. When he was attacked by the fatal illness which carried him off, the manuscript was all ready for the printer.

Dr. Gugl and Dr. Stiehl, pupils and for many years collaborators of the author, were entrusted by the family of the deceased with the revision of the proofs.

The sale of the book is rigidly restricted to the members of the medical and legal professions.

THE PUBLISHERS

# CONTENTS

PAGE

## I. FRAGMENTS OF A SYSTEM OF PSYCHOLOGY OF SEXUAL LIFE. . . . . I

Force of sexual instinct, 1—Sexual instinct the basis of ethical sentiments, 2—Love as a passion, 2—Historical development of sexual life, 3—Chastity, 3—Christianity, 3—Monogamy, 4—Position of woman in Islam, 5—Sensuality and morality, 5—Cultural demoralisation of sexual life, 5—Episodes of the moral decay of nations, 6—Development of sexual desire; puberty, 7—Sensuality and religious fanaticism, 7—Relation between religious and sexual domains, 8—Sensuality and art, 11—Idealisation of first love, 12—True love, 12—Sentimentality, 12—Platonic love, 13—Love and Friendship, 13—Difference between the love of the man and that of the woman, 14—Celibacy, 15—Adultery, 15—Matrimony, 16—Fondness of dress, 16—Facts of physiological fetichism, 17—Religious and erotic fetichism, 18—Hair, hand, foot of the female as fetiches, 21—Eye, smell, voice, psychical qualities as fetich, 22.

## II. PHYSIOLOGICAL FACTS . . . . . 25

Puberty, 25—Time limit of sexual life, 26—Sexual instinct, 26—Localisation, 27—Physiological development of sexual life, 28—Erections: Centre of erection, 28—Sphere of sexuality and olfaction, 32—Flagellation as a stimulant for sexual life, 34—Sect of flagellants, 35—"Flagellum Salutis" of Paulini, 36—"Erogenous" (hyperæsthetic) zones, 38—Control of sexual instinct, 40—Coitus, 40—Ejaculation, 41.

## III. ANTHROPOLOGICAL FACTS . . . . . 42

Primary and secondary sexual characteristics, 42—Psychical characteristics, 42—Differentiation of sexes, 42—Gynæcomasty, 43—Development of sexual type, 44—Eunuchs. 46.

IV. GENERAL PATHOLOGY (NEUROLOGICAL AND PSYCHOLOGICAL) . . . . . 48

- Frequency and importance of pathological manifestations, 48  
 —Schedule of Literature, 48—Sexual neuroses, 49—Influences stimulating the erectile tissues, 49—Paralysis of the erectile tissues, 50—Temporary impotence, 50—Neurosis of the nerve centres of ejaculation, 51—Neuroses produced by cerebral causes, 52—*Paradoxia*, i.e., sexual instinct outside the period of anatomical-physiological processes, 55—Sexual instinct in early childhood, 55—Sexual instinct reappearing in old age, 57—Sexual perversions in seniles due to impotence or dementia, 57—*Anæsthesia sexualis*, i.e., absence of sexual instinct, 61—congenital, 61—acquired, 68—*Hyperæsthesia*, i.e., pathologically exaggerated sexual instinct, 69—Conditions and manifestations of this anomaly, 70—*Paræsthesia* or perversion of the sexual instinct, 79—Perversion and perversity, 79—*Sadism*, an attempted explanation of sadism, 80—Sadistic lust murder, 88—*Anthropophagy*, 95—Mutilation of corpses, 99—Maltreatment of women by cutting or flogging, etc., 105—Defilement of female persons, 113—Symbolic sadism, i.e., brutal force employed against female persons, 118—Ideal sadism, 118—Sadism practised on any other object, 121—Flogging of boys, 121—Sadistic acts on animals, 125—Sadism in woman, 129—Kleist's "Penthesilea," 130—*Masochism*, 131—Essence and clinical manifestations of masochism, 132—Maltreatment and humiliation invited for the purpose of sexual gratification, 134—Passive flagellation and its relations to masochism, 140—Frequency and practices of masochism, 149—Symbolic masochism, 159—Ideal masochism, 161—Jean Jacques Rousseau, 166—Masochism in scientific and belletrical literature, 169—Latent masochism, 171—Shoe and foot fetichism, 171—Koprolagnia, 186—Masochism in woman, 195—An attempted explanation of masochism, 200—Sexual bondage, 202—Masochism and sadism, 213—*Fetichism*, definition of, 218—Cases in which the fetich is a part of the female body, 224—Hand fetichism, 226—Bodily defects as fetiches, 234—Hair fetichism, 239—Hair despoilers, 241—The fetich is a part of female attire, 247—Mania for (theft of) female handkerchiefs, 255—Shoe fetichism, 260—The fetich consists of some special fabric, 268—Fur, silk, velvet, gloves, roses, 274—Beast fetichism, 281—*Antipathic sexual instinct*, 282—*Acquired sexual inversion in either sex*, 286—Neurotic taint a condition of antipathic sexual instinct, 289—Grades of acquired perversion, 289—Simple inversion of sexual instinct, 289—*Eviration and defemination*, 297—Insanity among the Seythians, 302—Mujerados, 303—Transition to *metamorphosis sexualis*, 304—*Metamorphosis sexualis paranoica*, 328—Congenital antipathic sexuality, 335—Various clinical forms thereof, 336—General symptoms, 339—Attempted explanation of this anomaly, 340—*Congenital antipathic sexuality in the male*, 350—Psychical hermaphroditism, 352—Homosexuality, 364—Urnings, 364—*Effemination*, 382—

Androgyny, 389—*Congenital antipathic sexuality in the female*, 395—Complications of antipathic sexual instinct, 439—Diagnosis, prognosis and therapy of sexual inversion, 443.

**IV. SPECIAL PATHOLOGY . . . . . 462**

The manifestations of pathological sexual life in the various forms and conditions of mental disturbance, 462—Inhibition of psychical development, 462—Acquired mental debility, 466—Dementia following psychosis or apoplexy, 466—Or injuries to the head, 466—Or *lues cerebialis*, 467—*Dementia paralytica*, 468—Epilepsy, 469—Periodical dementia, 478—*Psychopathia sexualis periodica*, 479—Mania, 481—Symptoms of sexual excitement in maniacs, 481—Satyriasis and nymphomania, 482—Chronic satyriasis and nymphomania, 486—Melancholia, 492—Hysteria, 492—Paranoia, 494.

**V. PATHOLOGICAL SEXUAL LIFE BEFORE THE CRIMINAL FORUM . . . . . 498**

Sexual crimes endanger the common weal, 498—On the increase, 499—Probable causes, 500—Clinical researches, 501—Sexual crimes not properly understood by the law profession, 502—Points for the proper judgment of sexual crimes, 502—Conditions for the cessation of responsibility, 502—Points for the psychopathological importance of sexual crimes, 503—*Sexual crimes classified*, 503—Exhibitionists, 504—*Frotteurs*, 522—Defilers of statues, 525—Rape and lust-murder, 526—Bodily injury, violation of things, cruelty to animals caused by sadism, 533—Masochism and sexual bondage, 539—Bodily injury, robbery, theft emanating from fetichism, 543—Notes on the question of responsibility in sexual offences caused by delusions, 549—Immorality with persons under the age of fourteen, 552—Non-psychopathological cases, 552—Psychopathological cases, 554—Unnatural abuse, 561—Violation of animals, sodomy, bestiality, 561—Zooerasty, 563—Unnatural sexual relations with persons of the same sex, pederasty, 571—In relation to sexual inversion, 572—Necessity to distinguish between pathological and normal conditions of pederasty, 572—Forensic opinion on congenital sexual inversion and when pathologically acquired, 573—Letter from an urning, 574—Reasons why legal proceedings against homosexual acts should be stopped, 578—Cultivated pederasty (not pathological), 585—Causes of the vice, 585—Social life of pederasts, 587—A woman-hater's ball in Berlin, 590—Various categories of male-loving men, 593—*Pædicatio mulierum*, 594—*Amor lesbicus*, 607—Necrophilia, 611—Incest, 612—Violation of wards, 614.

**VI. SUPPLEMENT . . . . . 615**

Psychoanalysis—Endocrinology—Censorship.

This page intentionally left blank

## I. FRAGMENTS OF A SYSTEM OF PSYCHOLOGY OF SEXUAL LIFE.

THE propagation of the human race is not left to mere accident or the caprices of the individual, but is guaranteed by the hidden laws of nature which are enforced by a mighty, irresistible impulse. Sensual enjoyment and physical fitness are not the only conditions for the enforcement of these laws, but higher motives and aims, such as the desire to continue the species or the individuality of mental and physical qualities beyond time and space, exert a considerable influence. Man puts himself at once on a level with the beast if he seeks to gratify lust alone, but he elevates his superior position when by curbing the animal desire he combines with the sexual functions ideas of morality, of the sublime, and the beautiful.

Placed upon this lofty pedestal he stands far above nature and draws from inexhaustible sources material for nobler enjoyments, for serious work and for the realisation of ideal aims. *Maudsley* ("Deutsche Klinik," 1873, 2, 3) justly claims that sexual feeling is the basis upon which social advancement is developed.

If man were deprived of sexual distinction and the nobler enjoyments arising therefrom, all poetry and probably all moral tendency would be eliminated from his life.

Sexual life no doubt is the one mighty factor in the individual and social relations of man which disclose his powers of activity, of acquiring property, of establishing a home, of awakening altruistic sentiments towards a person of the opposite sex, and towards his own issue as well as towards the whole human race.

Sexual feeling is really the root of all ethics, and no doubt of æstheticism and religion.

The sublimest virtues, even the sacrifice of self, may spring from sexual life, which, however, on account of its sensual power, may easily degenerate into the lowest passion and basest vice.

Love unbridled is a volcano that burns down and lays waste all around it; it is an abyss that devours all—honour, substance and health.

It is of great psychological interest to follow up the gradual development of civilisation and the influence exerted by sexual life upon habits and morality.<sup>1</sup> The gratification of the sexual instinct seems to be the primary motive in man as well as in beast. Sexual intercourse is done openly, and man and woman are not ashamed of their nakedness. The savage races, *e.g.*, Australasians, Polynesians, Malays of the Philippines are still in this stage (*vide Ploss*). Woman is the common property of man, the spoil of the strongest and mightiest, who chooses the most winsome for his own, a sort of instinctive sexual selection of the fittest.

Woman is a "chattel," an article of commerce, exchange or gift, a vessel for sensual gratification, an implement for toil. The presence of shame in the manifestations and exercise of the sexual functions, and of modesty in the mutual relations between the sexes are the foundations of morality. Thence arises the desire to cover the nakedness ("and they saw that they were naked") and to perform the act in private.

The development of this grade of civilisation is furthered by the conditions of frigid climes which necessitate the protection of the whole body against the cold. It is an

<sup>1</sup>*Cf. Lombroso, "The Criminal"; Westermarck, "The History of Marriage"; Ploss, "Das Weib in der Natur- und Völkerkunde,"* third edition, vol. ii., p. 413-90. *Joseph Müller, "Das sexuelle Leben der Naturvölker,"* 2 Aufl. 1902; *derselbe, "Das sexuelle Leben der alten Kulturvölker,* 1902 (Leipzig, Grieben).

anthropological fact that modesty can be traced to much earlier periods among northern races.<sup>1</sup>

Another element which tends to promote the refined development of sexual life is the fact that woman ceases to be a "chattel". She becomes an individual being, and, although socially still far below man, she gradually acquires rights, independence of action, and the privilege to bestow her favours where she inclines. She is wooed by man. Traces of ethical sentiments pervade the rude sensual appetite, idealisation begins and community of woman ceases. The sexes are drawn to each other by mental and physical merits and exchange favours of preference. In this stage woman is conscious of the fact that her charms belong only to the man of her choice. She seeks to hide them from others. This forms the foundation of modesty, chastity and sexual fidelity so long as love endures.

This development is hastened wherever nomadic habits yield to the spirit of colonisation, where man establishes a household. He feels the necessity for a companion in life, a housewife in a settled home.

The *Egyptians*, the *Israelites*, and the *Greeks* reached this level at early periods, so did the *Teutonic* races. Its principal characteristics are high appreciation of virginity, chastity, modesty and sexual fidelity in strong contrast to the habits of other peoples where the host places the personal charms of the wife at the disposal of the guest.

The history of Japan furnishes a striking proof that this high grade of civilisation is often the last stage of moral development, for in that country to within twenty years ago prostitution was not considered to impair in any way the social status of the future wife.

Christianity raised the union of the sexes to a sublime position by making woman socially the equal of man and by elevating the bond of love to a moral and religious

<sup>1</sup>According to *Westermarck, op. cit.*, it was "not the feeling of shame which suggested the garment, but the garment engendered shame. The desire to make themselves more attractive originated the habit among men and women to cover their nakedness."

institution.<sup>1</sup> Thence emanates the fact that the love of man, if considered from the standpoint of advanced civilisation, can only be of a monogamic nature and must rest upon a staple basis. Even though nature should claim

<sup>2</sup>This assertion may be modified in so far that the symbolical and sacramental character of matrimony was clearly defined only by the Council of Trent, although the spirit of Christianity always tended to raise woman from the inferior position which she occupied in previous centuries and in the Old Testament.

The tradition that woman was created from the rib of the sleeping man (see Genesis) is one of the causes of delay in this direction, for after the fall she is told "thy will shall be subject to man." According to the Old Testament, woman is responsible for the fall of man, and this became the corner-stone of Christian teaching. Thus the social position of woman had to be neglected, as it were, until the spirit of Christianity had conquered tradition and scholastic tenets.

It is a remarkable fact that the gospels (barring divorce, Matt. xix. 9) contain not a word in favour of woman. The clemency shown towards the adulteress and the penitent Magdalen do not affect the position of woman in general. The epistles of St. Paul definitely insist that no change can be permitted in the position of woman (2 Cor. xi. 3-12; Eph. v. 22, "woman shall be subject to man," and 23, "woman shall fear man").

How much the fathers of the Church are prejudiced against woman on account of Eve's part in the temptation may be easily learned from *Tertullian*, "Woman, thou shouldst ever go in mourning and sackcloth, thy eyes filled with tears. Thou has brought about the ruin of mankind." *St. Jerome* has aught but good to say about woman. "Woman is the gate of the devil, the road of evil, the sting of the scorpion" ("De Cultu Feminarum," i. 1).

Canon law declares: "Man only is created to the image of God, not woman; therefore woman shall serve him and be his handmaid".

The Provincial Council of Macon (sixth century) seriously discussed the question whether woman had a soul at all.

These opinions of the Church had a sympathetic influence upon the peoples who embraced Christianity. Among the converted Germanic races the *dower value* of woman fell considerably (*J. Falke*, "Die ritterliche Gesellschaft," Berlin, 1862, p. 49. *Re* the valuation of the two sexes among the Jews, *cf.* 3 Moses, xxvii. 3-4).

Even polygamy, which is distinctly recognised in the Old Testament, (Deut. xxi. 15) is nowhere in the New Testament definitely prohibited. In fact many Christian princes (*e.g.* the Merovingian kings: Chlotar I., Charibert I., Pippin I. and other Frankish nobles) indulged in polygamy without a protest being raised by the Church at the time (*Weinhold*, "Die deutschen Frauen im Mittelalter," ii. p. 15; *cf.* *Unger*, "Marriage," etc., and *Louis Bridel*, "La Femme et le Droit," Paris, 1884).

merely the law of propagation, a community (family or state) cannot subsist without the guarantee that the offspring thrive physically, morally and intellectually. From the moment when woman was recognised the peer of man, when monogamy became a law and was consolidated by legal, religious and moral conditions, the Christian nations obtained a mental and material superiority over the polygamic races, and especially over Islam.

Mohammed strove to raise woman from the position of the slave and mere handmaid of enjoyment, to a higher social and matrimonial grade; yet she remained still far below man, who alone could obtain divorce, and that on the easiest terms.

Above all things Islamism excludes woman from public life and enterprise, and stifles her intellectual and moral advancement. The Mohammedan woman is simply a means for sensual gratification and the propagation of the species; whilst in the sunny balm of Christian doctrine, blossom forth her divine virtues and her qualities of housewife, companion and mother. What a contrast!

Compare the two religions and their standard of future happiness. The Christian expects a heaven of spiritual bliss absolutely free from carnal pleasure; the Mohammedan an eternal harem, a paradise among lovely houris. Yet, in spite of the aid which religion, law, education and the moral code offer him, the Christian (to subdue his sensual inclination) often drags pure and chaste love from its sublime pedestal and wallows in the quagmire of sensual enjoyment and lust.

Life is a never-ceasing duel between the animal instinct and morality. Only will-power and a strong character can emancipate man from the meanness of his corrupt nature, and teach him how to enjoy the pure pleasures of love and pluck the noble fruits of earthly existence.

It is an open question whether the moral status of mankind has undergone an improvement in our times. No doubt society at large shows a greater veneer of

modesty and virtue, and vice is not as flagrantly practised as of yore.

The reader of *Scherr* ("Deutsche Culturgeschichte") will gain the impression that our moral code is not so gross as was that of the middle ages, even if only more refined manners have taken the place of former coarseness.

In comparing the various stages of civilisation it becomes evident that, despite periodical relapses, public morality has made steady progress, and that Christianity is the chief factor in this advance.

We are certainly far beyond sodomitic idolatry, the public life, legislation and religious exercises of ancient Greece, not to speak of the worship of Phallus and Priapus in vogue among the Athenians and Babylonians, or the Bacchanalian feasts of the Romans and the privileged position held by the courtesans of those days.

There are stagnant and fluctuating periods in this slow progress, but they are only like the ebb- and flood-tide of sexual life in the individual.

The episodes of moral decay always coincide with the progression of effeminacy, lewdness and luxuriance of the nations. These phenomena can only be ascribed to the higher and more stringent demands which circumstances make upon the nervous system. Exaggerated tension of the nervous system stimulates sensuality, leads the individual as well as the masses to excesses, and undermines the very foundations of society, and the morality and purity of family life. The material and moral ruin of the community is readily brought about by debauchery, adultery and luxury. Greece, the Roman Empire, and France under Louis XIV. and XV., are striking examples of this assertion. In such periods of civic and moral decline the most monstrous excesses of sexual life may be observed, which, however, can always be traced to psycho-pathological or neuro-pathological conditions of the nation involved.<sup>1</sup>

<sup>1</sup>*Cf. Friedländer, "Sittengeschichte Roms"; Wiedemeister, "Der Cäsarenwahnsinn"; Suetonius, Moreau, "Des aberrations du sens génésique".*

Large cities are hotbeds in which neuroses and low morality are bred, *vide* the history of Babylon, Nineveh, Rome and the mysteries of modern metropolitan life. It is a remarkable fact that among savages and half-civilised races sexual intemperance is not observed (except among the Aleutians and the Oriental and Nama-Hottentot women who practise masturbation).<sup>1</sup>

The study of sexual life in the individual naturally deals with its various phases, beginning with the stage of puberty to the extinction of sexual feeling.

*Mantegazza* ("Physiology of Love") draws a beautiful picture of the bodings and yearnings of awakening love, of the mysterious sensations, foretastes and impulses that fill the heart, long before the period of puberty has arrived. Psychologically speaking, this is, perhaps, the most momentous epoch of life, for the wealth of ideas and sentiments engendered through it, forms the standard by which psychic activity may be measured.

The advance of puberty develops the impulses of youth, hitherto vague and undefined, into conscious realisation of the sexual power. The psychological reactions of animal passion manifest themselves in the irresistible desires of intimacy, and the longing to bestow the strange affections of nature upon others.

Religion and poetry frequently become the temporary haven of rest, even after the period of storm and stress is passed. Religious enthusiasm is more commonly met with in the young than the old. The lives of the saints<sup>2</sup>

<sup>1</sup> *Friedreich* ("Hdb. der gerichtlich-ärztlich, Praxis," 1843, i. p. 271) is of a different opinion, for according to him the Red Indians of America are addicted to the practice of pederasty. Cf. also *Lombroso*, p. 42, and *Bloch*, Beiträge zur Etiologie der Psychopathia Sexualis, 2. Theil, 1903.

<sup>2</sup> Cf. *Friedreich* ("Gerichtl. Psychologie," p. 389) who quotes numerous examples. For instance, *Blankebin*, the nun, was constantly tormented by the thought of what could have become of that part of Christ which was removed in circumcision.

*Veronica Juliani*, beatified by Pope Pius II., in memory of the divine lamb, took a real lamb to bed with her, kissed it and suckled it on her breasts.

are replete with remarkable records of temptations. The religious feasts of the ancients often degenerated into orgies, or into mystic cults of a voluptuous character. Even the meetings of certain modern sects dissolve themselves simply into obscene practices.

On the contrary we find that the sexual instinct, when disappointed and unappeased, frequently seeks and finds a substitute in religion.

Even where psycho-pathological conditions are diagnosed beyond dispute, this relation between religious and sexual feelings can easily be established. The cause of religious insanity is often to be found in sexual aberration. In psychosis a motley mixture of religious and sexual delusions is observable, *viz.*, in female lunatics who imagine that they are or will be the mother of God, and especially in persons slaves to masturbation. The cruel, sensual acts of chastisement, violation, emasculation and even crucifixion perpetrated upon self by religious maniacs, bear out this assertion.<sup>1</sup>

Any attempt to explain the psychological relations between religion and love must needs meet with difficulties, for analogous instances are met with in great numbers.

Sexual inclinations and religious leanings (if considered as psychological factors), are composed of two elements.

*Schleiermacher* recognised the primary feeling of de-

*St. Catharine of Genoa* often burned with such intense inward fire that in order to cool herself she would throw herself upon the ground crying, "Love, love, I can endure it no longer". At the same time she felt a peculiar inclination to her confessor. One day lifting his hand to her nose she noticed a peculiar odour which penetrated to her heart "a heavenly perfume that would awaken the dead".

*St. Armelle* and *St. Elizabeth* were troubled with a similar longing for the Infant Jesus. The temptations of *St. Anthony, of Padua*, are known to the world. Of significance is an old Protestant prayer: "Oh! that I had found thee, bless'd Emanuel; that thou wert with me in my bed, to bring delight to body and soul. Come and be mine. My heart shall be thy resting place."

<sup>1</sup> Cf. *Friedreich*, "Diagnostik der psych. Krankheiten," p. 247 etc.; *Neumann*, *Lehrb. d. "Psychiatrie,"* p. 80.

pendence as the paramount element in religion, long before modern anthropological and ethnographic research in the domain of primitive causes, arrived at the same conclusions.

The secondary and truly ethical element, *i.e.*, the love of God, enters the religious sentiment only when a higher stage of culture is attained. At first, the double-faced, now benevolent, now angry, chimeras of complicated mythologies, take the place of the evil spirits, until they in turn are dislodged by the benign form of the deity, the giver of perpetual happiness, whether it be in the shape of Jehovah as the author of all earthly blessings, or Allah who bestows physical delight in Paradise, or Christ who is gone before to prepare mansions of eternal light and bliss, or Nirvana who reigns in the heaven of the Buddhist.

The primary element of *sexual preference* is love, *i.e.*, the expectation of unsurpassed pleasure. The secondary element is the feeling of dependence, although it is in reality the root from which spring alike, as the former may be entirely absent. It certainly exists in a stronger measure in woman, on account of her social position, and the passive part which she takes in the act of procreation; but at times it is also found in men who are of a feminine type.

Religion as well as sexual love is mystical and transcendental. In sexual love the real object of the instinct, *i.e.*, propagation of the species, is not always present to the mind during the act, and the impulse is much stronger than could be justified by the gratification that can possibly be derived from it. Religious love strives for the possession of an object that is absolutely ideal, and cannot be defined by experimental knowledge. Both are metaphysical processes which give unlimited scope to imagination.

They converge, however, in a similar *indefinite* focus; for the gratification of the sensual appetite promises a boon which far surpasses all other conceivable pleasures, and faith has in store a bliss that endures for ever.

In either condition the mind is conscious of the enormous importance of the object to be obtained; thus impulses often become irresistible and overcome all opposing motives. But because neither of them can at times grasp the real object of their existence they easily degenerate into fanaticism, in which intensity of emotion overbalances clearness and stability of reason. Expectation of unfathomed bliss is now coupled with reckless resignation and unconditional submission.

Owing to this conformity it happens that under high tension one dislodges the other, or that both make their appearance together; for every violent upheaval in the soul must necessarily sweep along its surroundings. Nature, always the same, draws alike upon these two spheres of conception, now forcing one then the other into stronger activity, which degenerates even into acts of cruelty either actively exercised, or passively endured.

In religious life this may assume the shape of self-sacrifice or self-destruction, prompted by the idea that the victim is necessary for the material sustenance of the deity. The sacrifice is brought as a sign of reverence or submission, as a tribute, as an atonement for sins committed, or as a price wherewith to purchase happiness.

If, however, the offering consists in self-punishment—and that occurs in all religions!—it serves not only as a symbol of submission, or an equivalent in the exchange of present pain for future bliss, but everything that is thought to come from the deity, all that is done in obedience to divine mandates or to the honour of the Godhead, is felt directly as pleasure. Thus religious exuberance leads to ecstasy, a condition in which consciousness is so preoccupied with feelings of mental pleasure, that distress is stripped of its painful quality.

Exaggerated religious enthusiasm also finds pleasure in the sacrifice of another person, when rapture combines with sympathy.

Similar manifestations may be observed in sexual life,

as will be shown later on under the headings of Sadism and Masochism.

Thus the relations existing between religion, lust, and cruelty,<sup>1</sup> may be condensed into the formula: Religious and sexual hyperæsthesia at the acme of development show the same volume of intensity and the same quality of excitement, and may therefore under given circumstances interchange. Both will in certain pathological states degenerate into cruelty.

Sexual influence is just as potent in the awakening of æsthetic sentiments. What other foundation is there for the plastic art or poetry? From (sensual) love arises that warmth of fancy which alone can inspire the creative mind, and the fire of sensual feeling kindles and preserves the glow and fervour of art.

This explains the sensual natures of great poets and artists.

The world of fancy keeps pace with the development of sexual power. Whoever during that period cannot be animated by the ideals of all that is great, noble and beautiful remains a "Philistine" all his life. Even the dolt tries his hand at poetry when in love.

On the borders of physiological reaction may be observed those mysterious processes of maturing puberty, which give origin to obscure yearnings and moods of despondency and *Weltschmerz*, rendering life tedious, and coupled with the impulse to inflict pain and sorrow upon others (weak analogies of a psychological connection between lust and cruelty).

First love for ever trends in a romantic idealising direction. It wraps the beloved object in the halo of perfection. In its incipient stages it is of a platonic character, and turns rather to forms of poetry and history.

<sup>1</sup>This may be observed in the actual life as well as in the fiction and the plastic arts of degenerate eras. For instance, *Bernini's* carving, which represents St. Teresa "sinking in an hysterical faint upon a marble cloud, whilst an amorous angel plunges the arrow (of divine love) into her heart."—*Lübke*.

With the approach of puberty it runs the risk of transferring the idealising powers upon persons of the opposite sex, even though mentally, physically and socially they be of an inferior station. To this may easily be traced many cases of misalliance, abduction, elopement and errors of early youth, and those sad tragedies of passionate love that are in conflict with the principles of morality or social standing, and often terminate in murder, self-destruction, and double suicide.

Purely sensual love is never true and lasting, for which reason first love is, as a rule, but a passing infatuation, a fleeting passion.

True love is rooted in the recognition of the moral and mental qualities of the beloved person, and is equally ready to share pleasures and sorrows and even to make sacrifices. True love shrinks from no dangers or obstacles in the struggle for the undisputed possession of the beloved.

Deeds of daring and heroism lie in its wake. But unless the moral foundation be solid it will lead to crime, and jealousy often mars its beauty.

The love of the feeble-minded is based upon sentimentality, and when unrequited results in suicide.

Sentimental love is likely to degenerate into a burlesque, especially when the sensual element lacks force (*e.g.* the Knight of Joggenburg, Don Quixote, and many of the minstrels and troubadours of the middle ages).

This kind of love is nauseating and has a repulsive or ludicrous effect on others, whilst true love and its manifestations command sympathy, respect, and even fear.

Love when weak is frequently turned away from its real object into different channels, such as voluptuous poetry, bizarre æsthetics, or religion. In the latter case it readily falls a prey to mysticism, fanaticism, sectarianism or religious mania. A smattering of all this can always be found in the immature love of early puberty. The poetical effusions of that period of life are only then worthy of perusal when emanating from the pen of the truly endowed genius.

Ethical surroundings are necessary in order to elevate love to its true and pure form, but, notwithstanding, sensuality will ever remain its principal basis.

Platonic love is a platitude, a misnomer for "kindred spirits".

Since love implies the presence of sexual desire it can only exist between persons of different sex capable of sexual intercourse. When these conditions are wanting or destroyed it is replaced by friendship.

The sexual functions of man exercise a very marked influence upon the development and preservation of character. Manliness and self-reliance are not the qualities which adorn the impotent onanist.

*Gyurkovechky* ("Männl. Impotenz," Wien, 1889) is correct in his observation that virility establishes the ratio of difference between old men and young, and that impotence impairs health, mental freshness, activity, self-confidence and imagination. The damage stands in proportion to the age of the subject and the extent of his debauchery.

The sudden loss of the virile powers often produces melancholia, or is the cause of suicide when life without love is a mere blank.

In cases where the reaction is less pronounced, the victim is morose, peevish, egotistical, jealous, narrow-minded, cowardly, devoid of energy, self-respect and honour.

The Skopzes for instance after castration rapidly degenerate.

This matter will be further elucidated under the heading of "Effeminatio" (*v. i.*).

In the sedate matron this condition is of minor psychological importance, though it is noticeable. The biological change affects her but little if her sexual career has been successful, and loving children gladden the maternal heart. The situation is different, however, where

sterility has denied that happiness, or where enforced celibacy prevented the performance of the natural functions.

These facts characterise strongly the differences that prevail in the psychology of sexual life in man and woman, and the dissimilarity of sexual feeling and desire in both.

Man has beyond doubt the stronger sexual appetite of the two. From the period of pubescence he is instinctively drawn towards woman. His love is sensual, and his choice is strongly prejudiced in favour of physical attractions. A mighty impulse of nature makes him aggressive and impetuous in his courtship. Yet the law of nature does not wholly fill his psychic being. Having won the prize, his love is temporarily eclipsed by other vital and social interests.

Woman, however, if physically and mentally normal, and properly educated, has but little sensual desire. If it were otherwise, marriage and family life would be empty words. As yet the man who avoids women, and the woman who seeks men are sheer anomalies.

Woman is wooed for her favour. She remains passive. Her sexual organisation demands it, and the dictates of good breeding come to her aid.

Nevertheless, sexual consciousness is stronger in woman than in man. Her need of love is greater, it is continual not periodical, but her love is more spiritual than sensual. Man primarily loves woman as his wife, and then as the mother of his children; the first place in woman's heart belongs to the father of her child, the second to him as husband. Woman is influenced in her choice more by mental than by physical qualities. As mother she divides her love between offspring and husband. Sensuality is merged in the mother's love. Thereafter the wife accepts marital intercourse not so much as a sensual gratification than as a proof of her husband's affection.

Woman loves with her whole soul. To woman love

is life, to man it is the joy of life. Misfortune in love bruises the heart of man; but it ruins the life of woman and wrecks her happiness. It is really a psychological question worthy of consideration whether woman can truly love twice in her life. Woman's mind certainly inclines more to monogamy than that of man.

In the sexual demands of man's nature will be found the motives of his weakness towards woman. He is enslaved by her, and becomes more and more dependent upon her as he grows weaker, and the more he yields to sensuality. This accounts for the fact that in the periods of decline and luxury sensuousness was the predominant factor. Whence arises the social danger when courtesans and their dependants rule the State and finally encompass its ruin.

History shows that great (states)men have often been the slaves of women in consequence of the neuropathic conditions of their constitution.

It shows a masterly psychological knowledge of human nature that the Roman Catholic Church enjoins celibacy upon its priests in order to emancipate them from sensuality, and to concentrate their entire activity in the pursuit of their calling. Nevertheless it is a pity that the celibate state deprives the priest of the ennobling influence exercised by love and marital life upon the character.

From the fact that by nature man plays the aggressive rôle in sexual life, he is exposed to the danger of overstepping the limits set by law and morality.

The unfaithfulness of the wife, as compared with that of the husband, is morally of much wider bearing, and should always meet with severer punishment at the hands of the law. The unfaithful wife not only dishonours herself, but also her husband and her family, not to speak of the possible uncertainty of paternity.

Natural instincts and social position are frequent causes of disloyalty in man (the husband), whilst the wife is surrounded by many protecting influences.

**Sexual intercourse is of different import to the spinster**

and to the bachelor. Society claims of the latter modesty, but exacts of the former chastity as well. Modern civilisation concedes only to the wife that exalted position, in which woman sexually furthers the moral interests of society.

The ultimate aim, the ideal, of woman, even when she is dragged in the mire of vice, ever is and will be marriage. Woman, as *Mantegazza* properly observes, seeks not only gratification of sensual desires, but also protection and support for herself and her offspring. No matter how sensual man may be, unless also thoroughly depraved, he seeks for a consort only that woman whose chastity he cannot doubt.

The emblem and ornament of woman aspiring to this state, truly worthy of herself, is modesty, so beautifully defined by *Mantegazza* as "one of the forms of physical self-esteem."

To discuss here the evolution of this, the most graceful of virtues in woman, is out of place, but most likely it is an outgrowth of the gradual rise of civilisation.

A remarkable contrast may be found in the occasional exposure of physical charms, conventionally sanctioned by the world of fashion, in which even the most discreet maiden will indulge when robed for the ball-room, theatre, or similar social function. Although the reasons for such a display are obvious, the modest woman is fortunately no more conscious of them, than of the motives which underlie periodical fashions that bring certain forms of the body into undue prominence, to say nothing of corsets, etc.

In all times, and among all races, the women are fond of toilet and finery. In the animal kingdom nature has distinguished the male with the greater beauty. Men designate women as the beautiful sex, a gallantry which clearly arises from their sensual requirements. So long as woman seeks only self-gratification in personal adornment, and so long as she remains unconscious of the psychological reasons for thus making herself attractive, no