WORK-IN-PROGRESS (FEBRUARY 8, 2015) PARALLEL CHART FOR

Chapter 5 — Sexual Deviations

from the 1938 edition of The Sex Life Before and After Marriage (a.k.a. Living a Sane Sex Life) by
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This chart is a revision of the April 19, 2013 version.

Source for Chapter 5


Key

(a) Green indicates where a source author (other than Sadler) first appears, or where he/she reappears.

(b) Magenta indicates an earlier Sadler book.

(c) Yellow highlights most parallelisms.

(d) Tan highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.

(e) An underlined word or words indicates where the source and the Sadlers pointedly differ from each other.

(f) Pink indicates passages where the Sadlers specifically share their own experiences, opinions, advice, etc.

(g) Light blue indicates passages which strongly resemble something in the Urantia Book, or which allude to the Urantia phenomenon.

(h) Red indicates either an obvious error on the Sadlers’ part, brought about, in some cases, by miscopying or misinterpreting their source, or an obvious inconsistency brought about by the Sadlers’ use of an earlier Sadler text.
(i) **Gold** highlights key words or themes which will be discussed in the analysis of the chapter.

Matthew Block
8 February 2015
So far from there being only one pattern of sex-life, it would be nearer the truth to say that there are as many patterns as there are individuals (E 147).

In order to remain within the normal range, all variations must at some point include the procreative end for which sex exists. To exclude procreation is perfectly legitimate, and under some circumstances morally imperative. But sexual activities entirely and by preference outside the range in which procreation is possible may fairly be considered abnormal; they are deviations (E 147-48).

Accredited writers disagree regarding this matter, but practically all students of sex problems are unanimous in designating as abnormal any sexual behavior which finds expression entirely, and by choice of the individual, outside the procreative domain.

Sexual deviations were formerly called “perversions” (E 148). Until quite recently many of these peculiarities were thought to be perversions,
but in later years these minor departures from average reaction types are not considered evidence of a perverted sexual nature.

1. SEX SYMBOLISM

5:1.1 Years ago Havelock Ellis began to call these minor departures from standard sex behavior “symbolisms.”

Slight deviations from the normal sex impulses became directly connected with erotic fetishism.

By “erotic symbolism” (or more narrowly, erotic fetishism) is meant a condition in which the psychological sexual process is either abridged or deviated in such a way that

some special part of the process, or some object or action normally on its margin or even outside it altogether, becomes, often at any early age, the chief focus of attention.

The sex impulse in its individual manifestations seems to be so modified, abridged, or short-circuited in part or in whole that

its natural function as a technic for seeking satisfaction with a lover of the opposite sex is relegated to a position of secondary importance. The sex nature seems to seek satisfaction by attention to minor details.

It seizes upon ideas or objects but indirectly related to love-making and may properly be said to be the symbol of the whole sexual process (E 148-49).

and exalts these to a position of primary importance.

In this way such fetishes become the symbol for the expression and gratification of the sex nature.
Looked at broadly, all the sexual deviations are examples of erotic symbolism, for in every case it will be found that some object or act that for the normal human being has little or no erotic value has assumed such value; that is to say, it has become a symbol of normal love (E 149).

The exaltation of trivial aspects of love-making to a position where they represent a focalization of the entire sex impulse causes such symbols to become in reality sexual fetishes.

In such cases an article of clothing may assume the same relation to the love life that the flag sustains to patriotism.

A fundamental significance of the symbol [as illustrated by a patriot’s attachment to his country’s flag] is that it gives concrete shape to a more abstract feeling-idea. When a lover concentrates his attention on some special feature of his mistress or her belongings—her hair or her hand or her shoes—he is not overcoming an inhibition; he is bringing to a more manageable concrete focus the diffused emotions which he feels for the beloved’s whole personality (E 150).

The extent of erotic symbolism is seen when we attempt to group and classify the phenomena which may be brought under this head.

Such phenomena may be conveniently arranged in three great classes, on the basis of the objects which arouse them (E 150).

The field of erotic symbolism is widespread but in general tends to manifest itself in three general directions:
1. **PARTS OF THE BODY**—

(A). **Normal**: Hand, foot, breasts, nates, hair, secretions and excretions, odor (ophresiolagnia) (E 150).

The hands, feet, breasts, hair, and even body odor may be utilized as sexual symbols.

In rare cases even body excretions and secretions and other abnormalities receive fetishistic regard.

2. **INANIMATE OBJECTS**—

(A). **Garments**: Gloves, shoes and stockings and garters, aprons, handkerchiefs, underlinen (E 151).

Articles of clothing, such as gloves, shoes, stockings, garters, handkerchiefs, and lingerie, are common sexual fetishes.

5:1.5 3. **Personal conduct**.

3. **ACTS AND ATTITUDES**—

(A). **Active**: Whipping, cruelty, exhibitionism, mutilation and murder.

This type of fetishism is regarded as active when it pertains to cruelty, exhibitionism, and murder;

(B). **Passive**: Being whipped, experiencing cruelty (E 151).

and as passive when the subject desires to be punished, to experience cruelty.

At one end we find the innocent and amiable attraction which his mistress’s glove or slipper may possess for the lover—an attraction which has been felt by the finest and sanest minds—

and at the other end the random murderous outrages of a Jack the Ripper.

But we have to remember that there is at no point any definite frontier, and that by insensible gradations the systematic arrangement of sexual deviations can be seen to pass from the harmless mania to the murderous outrage (E 151).

5:1.6 Sexual symbolism extends from such innocent and trivial proclivities as adoring a lover’s glove or slipper
to those vicious and homicidal outbreaks of abnormal minds best typified by the ravages of “Jack the Ripper”;

there is no clear-cut line of demarcation between the innocent symbolisms of a sex nature and those vicious and murderous outbreaks.
Most of the extremes of symbolism are chiefly found in men (E 152).

In its normal form erotic symbolism is undoubtedly quite common in women, and, as Moll points out, even the general fascination exerted on women by the soldier’s uniform is probably due to the action of a symbolism of courage.

But it also occurs in abnormal forms. There is indeed one form of erotic fetishism—Kleptolagnia or erotic kleptomania—which in its typical form, occurs almost exclusively in women (E 152).

5:1.7 The majority of the more marked and bizarre sex symbolisms are to be found in men.

In the female this sort of thing seems to run in more indirect channels, such as the peculiar fascination women experience when they see the soldier’s uniform,

and there is a form of undoubted erotic kleptomania (kleptolagnia) which appears almost exclusively in women.

2. DEVIATIONS AMONG CHILDREN

Sexual Deviations in Childhood (Ellis 152)

5:2.1 Children engage in a vast amount of sex play and trifling sex behavior which, in a former generation, was looked upon as evidence of sex perversion
As Freud himself has more recently seen, the barriers gradually built up by development and education do not yet exist for children. There cannot therefore be any question of “perversion,” for that would be to judge them precisely in the way in which Freud himself says they should not be judged—“by the moral and legal codes of mature and fully responsible persons” (E 152).

[See 3:1.3 and 3:3.1.]

The majority of these childhood performances are but passing events in the growing child’s gratification of curiosity and adventure and are presently wholly abandoned. In many cases they are due to the unfortunate overemphasis which parents or teachers have given to such trifling sexual deviations.

It is possible that certain features of this early sex play are not without value, and that they may possibly be so transformed during later life as to become an important part of the art of adult love-making.

But the “perversions” of childhood and adolescence may remain in due subordination as part of the play-function of sex, a legitimate and even desirable part of the art of love and the technique of impregnation (E 154).

It is only, if ever, allowable to call them perversions when so magnified as to replace the desire for the central act of sex union and when they have diminished or abolished the ability to effect it (E 154).

The child’s mind does not work in quite the same way as the adult mind; what is “natural” in one phase is not necessarily so at an earlier phase of development (E 154).

5:2.2 No sex performance is to be regarded as a perversion unless it occupies such a prominent position in the experience as completely to replace the normal desire for sex contact with the opposite sex or to exert such an influence as to make such normal relations impossible.

5:2.3 The child mind must not be judged by adult standards.
Many of us, however, can recall how misunderstood we sometimes were, and how unjustly we were in consequence treated. That is liable to happen even in matters where children and adults have much in common and is, therefore, still more likely to happen in the field of sex where they have so little in common (E 154).

It is unfortunate that adults do not more vividly realize what they were themselves as children (E 154).

Yet we must not conclude that sexual anomalies do not occur in early life (E 154).

Sexual precocity, while by no means necessarily of evil omen, is less promising for future welfare than its absence (E 156).

Not only in sex matters, but in other aspects of behavior, children are subject to much unfair criticism and gross misunderstanding by those unthinking adults who have long since forgotten when they themselves were young.

However, sexual anomalies do sometimes appear early in childhood.

Certain types of neurotically predisposed and otherwise abnormal children do very early evince a tendency to indulge in definitely abnormal sex behavior, but these cases are not numerous.

Other children are definitely sexually precocious,

but that should not unnecessarily alarm parents and teachers, though, of course, such children require special attention if they are to escape the later evil consequences of such early development of erotic proclivities.

5:2.4 As the decades of the twentieth century pass,

Today the new mother ... is alert and informed, but at the same time not over eager to interfere even with those manifestations concerning the nature and tendency of which she may not feel fully assured (E 158).

mothers are becoming more intelligent in sex matters, and they are not so alarmed by the sex play of their children.
The usual policy in schools has been, as we know, to cultivate blindness, and when, by chance, a culprit is discovered to “make an example of him” (E 159).

It is increasingly becoming the practice among teachers to ignore the masturbatory activities of children. In the old days, it was the custom to view such practices with alarm, and sometimes, unfortunately, an effort was made when they came to light to make a “horrible example” of the guilty child.

3. EXCRETORY SEX SYMBOLISM

Urolagnia and Coprolagnia (Ellis 162)

[contd] The most usual erotic symbolisms in childhood are those of the scatologic group, the significance of which has often been emphasized by Freud and others.

5:3.1 While Freud may have fallen into the error of overemphasizing the association of urination and defecation with the sex impulse, there is some connection between these functions, not only in the proximity of their nerve centers in the spinal cord, but because they are, especially urination, anatomically closely related to the sex organs.

The channels of urination and defecation are so close to the sexual centers that the intimate connection, physical and psychic, between the two groups is easily understood (E 162).
This connection is further suggested by the fact that in certain types of women who have become sexually excited

in connection with, or immediately following, detumescence, there may occur a spasmodic and involuntary passage of urine.

Freud believes that retention of the contents of the bowels for the sake of pleasurable sexual sensations may occur in childhood; and it is certain that even in later life the contents of the bladder are sometimes retained for the same reason (E 162).

Undoubtedly in rare cases, as claimed by the Freudians, some persons retain both bowel and bladder contents abnormally long in order to accentuate the sex pleasure which they experience upon the emptying of these organs.

It is unfortunate that the proximity of the sexual organs to the bladder and bowels is unnecessarily overemphasized in the child’s mind by the secrecy, shame, and disgust which so early come to accompany the common and natural processes of urination and defecation.

All orifices of the body are definitely erotic zones (2:4.11).]

5:3.2 Some writers believe there is a connection between nocturnal enuresis and the sexual impulse.

5:3.3 All body orifices are more or less eroticogenic.

The urethra and anus share this sexual sensitivity in some degree with the mouth and lips.
4. SEXUAL SENILITY

Sexual Senility (Ellis 210)

[contd] There is a frequent well marked tendency in women to an eruption at the menopause of sexual desire, the last flaring up of a dying fire, which may easily take on a morbid form (E 210).

[contd] Similarly in men, when the approach of age begins to be felt, the sexual impulse may become suddenly urgent.... This tendency is by no means confined to men who have been lovers of women in youth; it is sometimes most conspicuous in those men who in earlier life have been severely restrained by moral considerations and now act from a sort of subconscious impulse to make up for lost time before it is too late (E 210).

It has to be recognized that with the advance of age there is not only the liability to this eruption of sexual activity but also the development of a certain egotism and callousness which facilitates its manifestations (E 211).

This late exacerbation of sexuality becomes still more dangerous if it takes the form of an attraction to girls who are no more than children and to acts of indecent familiarity with children.

5:4.1 Many men, perhaps more women, experience a peculiar and sometimes alarming sexual flare-up during the menopause—the change of life.

Sometimes this sexual exacerbation becomes morbid; at other times it is but the manifestation of the subconscious feeling that the time is rapidly passing when such pleasures can be enjoyed to the full.

Again, this sexual flare-up is the result of the unnatural egotism sometimes associated with the climacteric.

It also represents the sophistication which attends the disillusionment of the moral nature—the lessening influence of taboos, superstition, and religious fear.

5:4.2 This climacteric sexual outbreak is serious when it causes men to become abnormally attracted to girls—sometimes to mere children.
There is normally an attraction, of a more or less sexual character, on the part of the elderly towards the young; it is a counterpart of the sexual attraction often felt by young girls towards elderly men and by boys towards adult women.

It seems to be the antithesis of that peculiar and abnormal attraction which young girls sometimes feel for elderly men, the confusion of normal sex attraction with fatherly regard.

It appears that men, when experiencing senile impotency, become possessed with the idea that physical contact with younger women, even mere girls, will serve as an adequate sex stimulation, possibly sufficient to restore their vanishing powers.

But in old men the attractiveness of the young may take on an abnormal and mischievous form owing to the senile decline of potency which renders mere sexual contacts an adequate gratification (E 211).

It was formerly thought (as by Krafft-Ebing and Leppmann) that offenses against children occur in old men mentally sound as a simple result of “satiety” in normal sexual relationships, but this is doubtful. Hirschfeld in his wide experience has never seen a child violator who was mentally sound (E 212).

but it is our experience that most of the men who become “child violators” are to some degree mentally diseased.
5. THE ATTITUDE OF SOCIETY

The Social Attitude Towards Sexual Deviations
(Ellis 212)

5:5.1 Society’s attitude is gradually changing toward many minor sex deviations and even toward homosexuality. A better understanding of sexual psychology has taught us that many practices formerly regarded as sex perversions are but normal variations appearing in the lives of individuals as a result of personality differences caused by temperamental variations and ductless-gland deviations.

We are not going to regard as a perversion the impetuous exclamation of the woman lover who says to her sweetheart, “I could just eat you up,” because it is admitted that such an innocent impulse is connected by links, each in itself small, is connected by a long series of accentuated gradations with the definitely abnormal practices of full-blown sexual perversity, even with the unnatural impulses of “Jack the Ripper” to kill and destroy.

Normal and abnormal, taken in the mass, can all be plotted as variations of different degree on the same curve. The loving woman who exclaims: “I could eat you!” is connected by links, each in itself small, is connected by a long series of accentuated gradations with Jack the Ripper (E 213).

The conclusion we are today slowly reaching is that the abnormal gratification of the sexual impulse, however unusual or even repugnant it may seem, calls for no condemnation or interference, except in two classes of cases, 5:5.2 The attitude of the best students of sexual psychopathology at the present time is that there are but two manifestations of abnormal sexual gratification which require serious consideration or social castigation.
the one affecting medicine, and the other the law.

That is to say, in the first class, the subject of the abnormal activity may be injuring his health,

in which case he needs medical or psycho-therapeutic treatment.

Or, in the second case, he may be injuring the health or the rights of his partner or of a third party, in which case the law is entitled to interfere (E 214).

Such injuries are, the seduction of a minor, the injury to conjugal rights by adultery, the conveyance of a venereal disease by intercourse

the infliction of what on the objective side (even if not so intended) is cruelty to obtain sexual gratification, etc. (E 215).

The first is really a medical problem and pertains to those sex practices which may be injurious to health

or which require medical treatment.

The other is a legal problem and has to do with those abnormal sex habits which interfere with the rights of one’s sex partner or of other individuals.

Sex misbehavior falling in these categories embraces seduction of minors, adultery, spreading of venereal disease, or actual cruelty in connection with sexual indulgence.

6. EROTIC FETISHISM

Erotic Fetichism (Ellis 165)

Even an erotic symbolism such as exhibitionism may be fetichistic, and every fetich is a symbol.

5:6.1 Every fetish is a symbol,

but sexual symbolism is more particularly spoken of as being fetishism when it is exclusively focused upon a definite object.

The number of objects—not only parts of the body but inanimate things—which may acquire special erotic significance is practically infinite.

Most sexual fetishism undoubtedly grows out of physical resemblance. This is why
Thus Dr. Jelliffe’s patient, Zenia X., wrote that sex symbols became insistent at the age of thirteen and fourteen: “From this time on, though more fully in later years since the struggle has been more consciously sexual and thus more violent, I have been surrounded by symbols, particularly of the phallus: a garden hose in use or a jet of water, pears particularly or other elongated fruits, long pendant catkins, ... the thumb ...” (E 165-66).

[Compare E 166-67, re a patient’s own dream interpretations.]

The necessary conditions for a symbol to become a fetish seem to be a special predisposition, no doubt usually of neuropathic nature, though this is by no means always obvious,

garden hose, water jets, elongated fruits, such as the banana, cattails, and even the thumb, have become phallic symbols.

These common facts are much overworked by our Freudian friends in the effort to create a system of dream interpretation in which many more common objects are given a very definite sexual meaning in dream life.

5:6.2 With many individuals, especially those of neurotic constitutions,

and a strong impression by which the object is poignantly presented to consciousness at a moment of strong sexual excitement, this even often occurring before or about puberty (E 167).

any object which may become accidentally associated with a sex impulse during times of great sexual excitement may become a fetish

and, by repetition of this association, in time be so strongly built up as a sexual symbol as sometimes even to displace the real person or experience of which it was at first but a symbol.

But this tendency becomes abnormal when it is exclusive or generalized,

A fetish should not be looked upon as having become abnormal until it becomes so exclusive

and it becomes a definite deviation when the fetish itself, even in the absence of the person,

and so focalizes the sexual impulse that,

in the absence of the person which it symbolizes,
becomes completely adequate not only to arouse tumescence, but to evoke detumescence,

so that there is no desire at all for sexual intercourse (E 168).

In some cases fetishism leads to various anti-social offences,

especially to the theft of the desired fetish, such as shoes, handkerchiefs, or wearing apparel (E 168).

This congenital element of erotic symbolism is worth nothing because more than any other form of sexual deviation the fetichisms are those which are least clearly conditioned by inborn states of the organism and most frequently aroused by seemingly accidental associations or shocks in early life (E 171).

it becomes adequate, not only in the complete arousal of the sex nature, but also in its ability to effect complete detumescence,

thereby destroying all desire for normal sex relations.

5:6.3 Many times the indulgence of this fetish tendency leads to antisocial conduct because its victims become so enamored of pursuing the fetish trend that they resort to

stealing shoes, handkerchiefs, and other wearing apparel connected with the opposite sex;

but we should be careful not to consider as fetishistic that ordinary regard in which any normal lover may come to hold some article of apparel belonging to his sweetheart, such as her handkerchief or slipper.

No doubt most cases of fetishism originate rather early in life and are directly associated with some peculiar emotional experience or sexual shock,
Precocity is undoubtedly a condition which favors such deviation; a child who is precociously or abnormally sensitive to persons of the opposite sex before puberty has established the normal channels of sexual desire, is peculiarly liable to become the prey of a chance symbolism (E 171).

Finally, for the individual who is thoroughly unsound the symbol becomes generalized; a person is no longer desired at all, being merely regarded as an appendage of the symbol, or being dispensed with altogether; the symbol is alone desired, and is fully adequate to impart by itself complete sexual gratification (E 172).

Stuff-Fetichisms and Erotic Zoophilia (Ellis 175)

Here we encounter a symbolism mainly founded on association by resemblance; the animal sexual act recalls the human sexual act;

the animal becomes the symbol of the human being (E 175).

There is, first, the more or less sexual pleasure sometimes experienced, especially by young persons, in the sight of copulating animals. This has been termed Mixoscopic Zoophilia; it falls within the normal variation.

5:6.4 One of the more troublesome types of fetishism has to do with

the association of the sex relation of animals with the sex contact of human beings,

so that in certain peculiar types of mind,

some animal actually becomes the sexual fetish symbolizing the human being.

This tendency is seen in some neurotic and erotic young persons who actually experience sex pleasure when they view copulating animals.
Then we have the cases in which the contact of animals, *stroking*, etc., produces sexual excitement or gratification; this is a sexual fetichism in the narrow sense, and is by Krafft-Ebing termed *Zoophilia Erotica*.

We have, further, the class of cases in which a real or simulated *sexual intercourse* with animals is desired.

Such cases do not involve *fetichism* in the narrow sense, but they come within the sphere of erotic *symbolism*, as here understood.

This class falls into two divisions: one in which the individual is fairly normal, but belongs to a low grade of culture; the other in which he may belong to a more refined social class, but a *psychopathic* condition is present.

In the first case we may properly apply the simple term *bestiality* (it is called *sodomy* in some countries, but this is incorrect as well as confusing, and to be avoided), in the second case it may perhaps be better to use the term *Zooerastia*, proposed by Krafft-Ebing (E 175-76).

[See E 176-77.]

Some individuals derive more or less of this pleasure when petting or *stroking* animals, and in rare cases it leads to attempting sexual intercourse with animals, but here we are not dealing with symbolism or fetishism.

5:6.5 We can say that as a general rule, such tendencies only appear in persons of very low-grade culture,

but now and then a psychopathologic individual belonging to refined society may indulge in these attempts at bestiality, sometimes incorrectly called sodomy.

Belonging in this category are the hair and fur fetishes.
The hair-despoiler (Coupeur des nattes or Zopfabschneider), however modern fashions may have diminished his activities, might formerly have been found in any civilized country, though the most carefully studied cases occurred in Paris (E 177).

We read every now and then of escapades of the “hair despoilers”—

individuals who go about with a pair of shears and attempt to cut locks of hair from the heads of bewitching females.

Some of these erotic men become so highly sensitized that

they experience ejaculations by the very act of touching or cutting off the hair of an attractive female.

In other cases these locks of hair are used in connection with the practice of masturbation.

5:6.6 In many cases the sexual excitement is caused by sight, but still more often it is produced by the sense of touch.

Dogs and cats figure prominently in this matter, but how uncalled for it would be to attribute all love for domestic animals, particularly dogs and cats, to morbid fetishism.

The sexual excitation is nearly always produced by touching or cutting off the hair, which is subsequently, in many cases, used for masturbation (E 177-78).

5:6.6 In many cases the sexual excitement is caused by sight, but still more often it is produced by the sense of touch.

Dogs and cats figure prominently in this matter, but how uncalled for it would be to attribute all love for domestic animals, particularly dogs and cats, to morbid fetishism.
That has been one of the mistakes of some schools of psychopathology—to seize upon occasional pathologic experiences and then, by abstraction and generalization, to try to make it appear that all human beings are necessarily abnormal or pathologic.

**Bestiality** is largely the practice of those low-grade mentalities who are wholly unattractive to the opposite sex,

Three conditions have favored the extreme prevalence of bestiality: (1) primitive conceptions of life which built up no great barrier between man and the other animals; (2) the extreme familiarity which necessarily exists between the peasant and his beasts,

often combined with separation from women;

and who, because of their daily association with animals, become so familiar with them that,

in the absence of opportunity for contact with the opposite sex,

they yield to such inclinations.

Again, it must be remembered that

in some rural communities there is a folk lore which teaches that intercourse with an animal is a sure cure for any venereal disease.

The sow is one of the animals most frequently abused in this manner.

Of all the animals used in these repulsive practices, the sow is probably the most common,

though mares, cows, sheep, dogs, cats, even rabbits and poultry, have been used.

(3) various folk-lore beliefs such as the efficacy of intercourse with animals as a cure for venereal disease, etc. (E 180).

Cases in which mares, cows, and donkeys figure constantly occur, as well as goats and sheep. Dogs, cats, and rabbits are heard of from time to time.

Hens, ducks, and especially in China, geese are not uncommonly employed (E 181).
The extreme severity which was frequently exercised toward those guilty of this offense, was doubtless in large measure due to the fact that bestiality was regarded as a kind of sodomy, an offense which was viewed with a mystical horror, apart altogether from any actual social or personal injury it caused. The Jews seem to have felt this horror; it was ordered that the sinner and his victim should both be put to death (E 182).

Kleptolagnia (Ellis 183)

This is the so-called “erotic kleptomania" for which the best name is probably “kleptolagnia" (E 183).

[French psychiatrists such as Doupey] showed that the mental process involved was really the process of sexual tumescence and detumescence symbolically transformed into an obsessive impulse, an impulse accompanied by resistance and struggle,

to seize secretly some more or less worthless object—frequently a piece of silk or other stuff which could be, as the subject already knew, used to secure sexual excitement—culminating in an act of theft which corresponded to, and was sometimes actually accompanied by, sexual detumescence and emotional relief (E 183-84).

Erotic kleptomania is the association of sexual gratification with theft

The psychology of this affliction consists in the fact that tumescence and detumescence can be accomplished symbolically—

that is, by the indulgence of obsessive impulses to steal associated with a certain amount of effort at resistance

and then the yielding to the impulse to seizure an object, usually something of no value to the individual.
The subject, though often or always neurotic, is not necessarily highly psychopathic.

Kleptomaniacs are always neurotic, though they may be of very sound mind as concerns the ordinary affairs of life.

We are not in the presence of insanity, and kleptolagnia is not to be put with the now almost extinct “kleptomania,” but under sexual psychology; it may be regarded as a morbid form of erotic fetishism (E 184).

Certainly this should be regarded as a morbid form of erotic fetishism.

Another distinct combination of theft with sexual emotion has been described and clearly demonstrated by Healy. These cases occur in youths as well as girls who are led into sexual temptations which appear so abhorrent and wicked to them that they yield to what seems the less abhorrent temptation to steal.

The mental process here is the reverse of that found in kleptolagnia, for the theft is not a real or symbolic gratification of sexual desire, but an escape from it (E 185).  

5:6.9 Healy suggests that this type of kleptomania is used by certain young persons as a substitute for sexual indulgence, and that the theft, instead of being a symbolic gratification of the sex urge, is in reality a technic of escaping from it, it having been found that boys, when attempting to give up masturbation, sometimes start stealing but cease their thefts as soon as they return to the practice.