

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
William S. Sadler, M.D. and Lena K. Sadler, M.D.

© 2011, 2013, 2015, 2019 Matthew Block

Source for Chapter 5

- (1) Havelock **Ellis**, *Psychology of Sex: A Manual for Students* (New York: Emerson Books, Inc., 1933, 1938)

Key

- (a) **Green** indicates where a source author (or a previous Sadler book) first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the Sadlers pointedly differ from each other.
- (e) **Pink** indicates passages where the Sadlers specifically share their own experiences, opinions, advice, etc.
- (f) **Light blue** indicates passages which strongly resemble something in the Urantia Book, or which allude to the Urantia phenomenon.
- (g) **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.

Work-in-progress Version 9 nov. 2011
 © 2011, 2013, 2015 Matthew Block
 Revised 19 July 2013, 8 Feb. 2015 and 9 Oct.
 2019

IV: SEXUAL DEVIATION AND THE EROTIC SYMBOLISMS (Ellis 147)

Sexual Deviations (Ellis 147)

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).

[contd] Sexual deviations were formerly called “perversions” (E 148).

V — SEXUAL DEVIATIONS

5:0.1 The sex nature is so largely individual, there are in reality so many different patterns of sex reaction,

that it becomes very difficult to determine just what is normal and what is abnormal.

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.

There are many deviations from the accepted standards of sex conduct which can hardly be regarded as abnormal.

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

For a long time past I have used the term “symbolism” for many, or most, sexual deviations.

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

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.

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.

It seizes upon ideas or *objects* but indirectly related to love-making

What is to the normal lover of secondary importance, or even indifferent, thus becomes of *primary importance*,

and exalts these to a position of *primary importance*.

and may properly be said to be the *symbol* of the whole sexual process (E 148-49).

In this way such fetishes become the *symbol* for the expression and gratification of the sex nature.

SOURCE

[contd] 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).

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).

5: LIVING A SANE SEX LIFE

5:1.2 It might be permissible to regard all sexual deviations as in reality types of erotic symbolism.

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.

The field of erotic symbolism is widespread

but in general tends to manifest itself in three general directions:

SOURCE

5: LIVING A SANE SEX LIFE

[contd] 1. PARTS OF THE BODY—

5:1.3 1. *Body fetishes.*

(A). *Normal:* Hand, foot, breasts, nates, hair, secretions and excretions, odor (ophresiologia) (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—

5:1.4 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—

Behavior and characteristic attitudes may become symbols of sex impulses.

(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—

5:1.6 Sexual symbolism extends from such innocent and trivial proclivities as adoring a lover's glove or slipper

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

to those vicious and homicidal outbreaks of abnormal minds best typified by the ravages of "Jack the Ripper";

But we have to remember that there is at no point any definite frontier,

there is no clear-cut line of demarcation

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).

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 fetichism—**Kleptolagnia** or **erotic kleptomania**—which in its typical form, occurs **almost exclusively in women** (E 152).

of the more highly abnormal type of mind which certainly could be regarded as definitely belonging to the category of perversions.

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**

[A]s 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.]

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).

but is not so regarded at the present time.

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.

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).

[Compare E 154-55.]

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

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).

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,

mothers are becoming more intelligent in sex matters, and they are not so alarmed by the sex play of their children.

[See E 158.]

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).

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.

[Compare E 164.]

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).

They do not become so harmfully overanxious as to perpetuate much of this behavior by expressions of fear and alarm which so indelibly impress these trivial sex matters upon the minds of the children as to perpetuate them in adolescence and even adult life.

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

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 excretory] functions also appear to absorb something of the nervous energy which later goes into the sexual channel; in young girls, and occasionally in women, when tumescence has occurred,

detumescence may take the form of a spasmodic and involuntary emission of urine.

There is probably a connection between nocturnal enuresis and sexual activity, sometimes masturbation.

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).

[See 3:3.3.]

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

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.

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

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.

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

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**.

SOURCE

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.

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).

5: LIVING A SANE SEX LIFE

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 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

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!"

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,

with Jack the Ripper (E 213).

even with the unnatural impulses of "Jack the Ripper" to kill and destroy.

SOURCE

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,

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).

5: LIVING A SANE SEX LIFE

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 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 Fetishism (Ellis 165)

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

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

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.]

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.

Most sexual fetishism undoubtedly grows out of physical resemblance. This is why

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.

SOURCE

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

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).

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

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

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 fetichism **leads to various anti-social offences**,

5: LIVING A SANE SEX LIFE

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

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.

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

and so focalizes the sexual impulse that,

in the absence of the person which it symbolizes,

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

SOURCE

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

This congenital element of erotic symbolism is worth noting 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).

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).

5: LIVING A SANE SEX LIFE

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,

and they tend to occur in those children who are either sexually precocious, or who are abnormally sexually sensitive.

It is in this type that the sexual symbol may become so all-powerful that eventually it takes the place of sexual gratification with the loved person.

SOURCE

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.

Then we have the cases in which the contact of animals, **stroking**, etc., produces sexual excitement or gratification; this is a sexual fetishism 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**;

5: LIVING A SANE SEX LIFE

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**.

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**,

SOURCE

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 *Zoerastia*, proposed by Krafft-Ebing (E 175-76).

[See E 176-77.]

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).

Sexual excitement and ejaculation may be produced in the act of touching or cutting off the hair,

which is subsequently, in many cases, used for masturbation (E 177-78).

The sexual excitation is nearly always produced by touch rather than by sight (E 178).

5: LIVING A SANE SEX LIFE

but now and then a psychopathic 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.

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

A further degree of deviation in this direction is reached in erotic *zoophilia*, as exemplified in a case recorded by Krafft-Ebing. In this case a congenital neuropath, of good intelligence but delicate and anemic, with feeble sexual powers, had a great love of domestic animals, especially dogs and cats, from an early age; when petting them he experienced sexual emotions, although he was innocent in sexual matters. [Etc.] (E 178)

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 the vice of the clodhopper who is unattractive to women or inapt to court them (E 179-80).

5:6.7 **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,

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

often combined with separation from women;

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

they yield to such inclinations.

SOURCE

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

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

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)

[*Kleptolagnia*. The association of sexual excitement with the act of theft (E 368).]

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

5: LIVING A SANE SEX LIFE

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.

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.

The horror with which society looks upon these practices is indicated by

the Jewish attitude even three thousand years ago when the Mosaic Law decreed that both the sinner and the animal should be put to death.

5:6.8 Erotic kleptomania is the association of sexual gratification with theft

and is probably best designated as *kleptolagnia*.

SOURCE

[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).

The subject, though often or always neurotic, is not necessarily highly psychopathic.

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).

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.

5: LIVING A SANE SEX LIFE

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 seize an object, usually something of no value to the individual.

Kleptomaniacs are always neurotic,

though they may be of very sound mind as concerns the ordinary affairs of life.

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

5:6.9 Healy suggests that this type of kleptomania is used by certain young persons as a substitute for sexual indulgence,

SOURCE

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: LIVING A SANE SEX LIFE

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.