

Chapter 6 — Sadism, Masochism, and Exhibitionism

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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Sources for Chapter 6, in the order in which they first appear

- (1) Havelock **Ellis**, *Psychology of Sex: A Manual for Students* (New York: Emerson Books, Inc., 1933, 1938)
- (2) William S. Sadler, M.D., ***Theory and Practice of Psychiatry*** (St. Louis: The C. V. Mosby Company, 1936)

Key

- (a) **Green** indicates where a source author (other than Sadler) 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 Sadler 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.

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

Algolagnia (Sadism and Masochism) (Ellis 198)

[contd] **Algolagnia** is a convenient term (devised by Schrenck-Notzing) to indicate the connection between **sexual excitement and pain**, without reference to its precise differentiation into active and passive forms.

The active form is commonly called **sadism**, after the Marquis de Sade (1740-1814), who illustrated it slightly in his life and largely in his books.

The passive form is called **masochism**, after the Austrian novelist Sacher-Masoch (1836-1895), who has repeatedly described this sexual deviation, which he himself manifested, in his novels.

Sadism is generally defined as sexual emotion associated with the wish to inflict pain,

physical or moral, on the object of the emotion.

Masochism is sexual emotion associated with the desire

to be physically **subjugated** and morally humiliated **by the person arousing the emotion.**

VI — SADISM, MASOCHISM, AND EXHIBITIONISM

6:0.1 **Algolagnia** is a term which connotes the relationship between **sexual excitement and pain**;

the active form is **sadism**,

the passive, **masochism**.

In other words,

sadism is the experiencing of a sexual impulse in connection with the infliction of pain—

physical or mental—upon the object of sexual attraction.

In masochism sexual emotion is experienced in association with the desire

to suffer pain,

to be physically or mentally **subjugated** **by the person arousing such sexual emotion.**

SOURCE

When fully developed, the actions which constitute the **algolagnia**—

whether active or passive, whether real, simulated, symbolic, or only imagined—

constitute in themselves an **adequate gratification of the sexual impulse**,

and, in the last degree, ensure **detumescence without the need for coitus** (E 198).

Definitionally this merging of sadism with masochism is inconvenient, but psychologically it is sound. **Masochism**, as Freud put it, is **sadism turned round on to the self** (E 198-99).

It is interesting to note, also, that while the masochist may **sometimes** seem **masculine** and **robust** in general temperament,

the sadist is frequently a **timid**, delicate, and **feminine** personality (E 199).

Algolagnic subjects are usually to be regarded as **under-sexed rather than over-sexed**, they present the reverse of the hyperesthetic or the sexually athletic state.

They need therefore a stronger than normal **stimulus** to arouse sexual activity (E 200).

Cullerre has brought forward a number of cases, mostly in persons manifesting symptoms of **nervous** exhaustion, both men and women,

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Sadistic or masochistic individuals are said to be **algolagnic** when the desire to inflict or experience pain

becomes a complete **substitute** for **adequate sexual gratification**;

that is, when such algolagnic practices produce **detumescence without coitus**.

6:0.2 **Freud** was not far from right when he suggested that **masochism** is **sadism turned in upon the self**.

Most often the masochist is **masculine** and **robust**,

while the sadist is frequently of a **timid**, retiring, and more or less **feminine** temperament.

In general, algolagnic individuals are suffering from **undersexation rather than from oversexation**.

They therefore require extraordinary and unusual forms of **stimulus** for the arousal of their sexual natures.

They are the same type, sexually, as

those highly neurotic and **nervously** irritable persons—

SOURCE

often highly **moral** people,

in whom **fits of anxiety and dread**, sometimes of a religious character, **terminated in spontaneous orgasm or masturbation** (E 200-01).

It is evident that in a mild degree an element of what may be termed **non-sexual** sadism and masochism (what the Germans term *Schadenfreude*) is fairly widespread among the general population (E 202).

[T]he sadist is by no means necessarily impelled by the desire to be cruel. It is emotion that he is concerned to arouse, as well as to feel, more than pain. This is, for instance, illustrated by ... a man of intellectual habits and not extremely sadistic: “The actual act of whipping is the source of the fascination. There is absolutely **no** desire to **humiliate** the subject. She must feel pain, but *only as an expression of the vigour of the whipping*. **The infliction of pain itself gives me no pleasure**; on the contrary it is a source of repugnance to me.

Apart from this sexual anomaly, I have a great dislike of **cruelty...**” (E 202).

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some of them of high **moral** scruples and religious tendencies—

who have periodical **fits of anxiety and fear** which are **terminated by either spontaneous orgasm or an unusual masturbatory spell**.

1. THE ALGOLAGNIC IMPULSE

6:1.1 A form of both sadism and masochism which is apparently **not directly connected with the sex emotions** is common these days.

Sadists do not derive pleasure from inflicting pain upon others.

Sadism is not the expression of **cruelty**;

it is rather a state of psychologic conditioning in which the experience of punishing or **humiliating** the companion of the opposite sex is essential to securing adequate sexual gratification;

SOURCE

Sadism leads to the most violent outrages against human nature;

masochism to the most fantastic humiliations of human nature (E 203).

The normal basis of algolagnia is complex and manifold. There are especially two elements to be borne in mind in this connection: (1) pain, inflicted or suffered, is a by-product of the process of courtship, alike in the lower animals and in man;

(2) pain, more especially in enfeebled nervous conditions, congenital or acquired, is a nervous stimulant, whether suffered or inflicted,

and is capable of acting powerfully on the sexual centers (E 203).

Every algolagnic form of the sexual impulse is either a hypertrophied manifestation (sometimes perhaps atavistic in character) of some primitive phase of courtship, or it is the attempt of an enfeebled organism to secure a powerful aphrodisiacal aid to the attainment of tumescence (E 203).

[contd] All love, as the old English writer, Robert Burton long since said, is a kind of slavery.

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therefore this tendency sometimes leads to the committing of violent and outrageous crimes.

6:1.2 The study of courtship among animals sheds some light on this strange algolagnic complex as

the infliction of pain is a part of the technic of courtship among many of them.

It must also be remembered that

pain is something of a nervous stimulant

and therefore might easily become a sexual excitant.

In this way the infliction or the suffering of pain might indirectly become a powerful aid in the arousal of strong sexual desire.

6:1.3 Long ago someone called all love a species of slavery.

The lover is his mistress's servant; he must be ready to undertake all sorts of risks, to encounter many dangers, to fulfill many unpleasant duties, in order to serve her and to gain her favor (E 203).

The further back we go among savages, towards primitive conditions, the more marked, on the whole, becomes this subjection of the lover in courtship and the severity of the trials he must undergo to win his mistress's favor (E 203).

The female, on her part, is inextricably mixed up in the same process, either by sympathetic or reciprocal influences. And if in the process of courtship, the wooer is her slave and she is able to view with pleasure the sufferings she is the cause of, alike to successful and unsuccessful wooers,

she in turn becomes subjugated to her mate

and later to her offspring, receiving her full share of the pain which the sexual process involves (E 204).

Though at one end [sadism's] variations range from so innocent and normal a manifestation as the love-bite,

they extend to the most serious and dangerous anti-social acts as illustrated by the notorious case of "Jack the Ripper," the extreme type of a group of cases, not so very uncommon, which involved wounding from erotic motives, though by no means always murder (E 207).

In primitive races

the lovelorn suitor is required to go through many hardships in order to earn the favor of the lady pursued.

Among animals as well as among primitive peoples

the course of courtship is far from smooth,

the female looking upon her wooers as subservient to her sex attractions and viewing with more or less pleasure their struggles for sexual supremacy,

only in turn to become subject to the victorious male

and then in due time to suffer pain or other inconvenience in the bearing of offspring.

6:1.4 The sadistic impulse may range from the love bite of the excited lover

to the ravages of a demented "Jack the Ripper."

2. NONSEXUAL MANIFESTATIONS

38: THE SEXUAL NEUROSES (*Theory and Practice of Psychiatry* 611)

II. Sex Obsessions and Abnormalities (*Theory and Practice of Psychiatry* 619)

1. Sadism and Masochism (*Theory and Practice of Psychiatry* 620)

[contd] No doubt many of the brutal assaults committed by morons upon young girls who are found strangled represent this phenomenon of sadism.

This brutal male enjoys the highest form of sex gratification, not merely by the satisfaction of his sexual lust,

but by seeing his victim suffer or perhaps by observing her in the death agonies in connection with his indulgence.

This is the most extreme exhibition of sadism.

On the other hand, it is well known that the more elaborate institutions of prostitution in both this country and Europe are equipped with their torture chambers

where the male can be flagellated as a part of the technic of obtaining satisfactory sexual gratification (*TPoP* 620).

[contd] There are many ways in which this *tendency to inflict suffering* manifests itself in the human species.

It is seen in the teacher who tends toward the brutal,

6:2.1 Many of the brutal assaults of morons upon young girls who are found strangled are the result of sadism.

Such a brutal male derives the greatest sex gratification

from seeing his victim suffer or perhaps from watching her death agonies in connection with the indulgence of his sexual lust.

This is the most extreme exhibition of sadism.

The more elaborate houses of prostitution in America and Europe have their torture chambers

where the male can be flagellated as a part of the technic of obtaining satisfactory sexual gratification.

6:2.2 This tendency to inflict suffering manifests itself in many different ways in the human species.

It is exhibited by the teacher who is inclined to be brutal,

SOURCE

in parents who, notwithstanding the love they bear their offspring, are unduly harsh in their punishment,

and in certain types of industrial taskmasters who drive on toward wealth with unfeeling regard for their employees.

It may appear in sublimated form in the clergyman who evinces supreme delight in preaching to the quivering and terrified souls of his congregation

the horrors of an ever burning hell in which impenitent mortals must suffer in endless torment (*TPoP* 620).

[contd] These sadistic and masochistic proclivities are not always hooked up with sex gratification.

I know of a man, now upward of forty years of age, who periodically comes to his wife with a paddle and insists that she give him a sound spanking much as his father used to do.

Three or four times a year he must have this spanking; then he seems to feel all right for a while;

in every other way he appears to be a normal man.

He confessed to the psychiatrist

that before being married he used deliberately to do things so as to secure a good paddling two or three times a year (*TPoP* 620-21).

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by parents who, notwithstanding their love for their children, are overly harsh in their punishment,

and by certain types of industrialists who drive on toward success with utter disregard for their employees.

It even appeared in a sublimated form in the old-time clergyman who seemed to secure satisfaction from preaching to his terrified congregations

the horrors of ever-lasting Hell fire in which impenitent mortals must suffer in endless torment.

6:2.3 These sadistic and masochistic proclivities are not always associated with sex gratification.

A man, nearly forty years old, regularly comes to his wife with a paddle and insists that she beat him soundly much as his father did when he was a small boy.

Three or four times a year he must have this spanking; afterwards he feels all right for a while;

in every other way he appears to be a normal man.

He confessed to the psychiatrist

whom he consulted at his wife's request

that as a boy he used deliberately to misbehave so as to secure a good paddling two or three times a year.

3. EXHIBITIONISM

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

Exhibitionism (Ellis 185)

[contd] Another symbolic manifestation of the sexual impulse, serious in adult life, may occur innocently, and **not abnormally**, in **childhood**. This is exhibitionism.

Several writers have pointed out that at **puberty**, and even in adolescence,

an impulse of ostentation extending to the **developing organs of sex**

(in girls more especially to the **breasts**) is not uncommon (E 185).

Putnam thought that the frequency with which **we dream of being in an insufficiently dressed state** reveals a latent exhibitionism, though this view I cannot accept: it is overlooked that during sleep we actually are in such a state.

Sometimes in childhood it is a mutual practice (even to the age of twelve) as a manifestation of simple interest in the sexual organs; ... when persistent, it may ... be the sign of an irritation desiring unknown relief, a kind of **vicarious masturbation**, to be dealt with in the same manner as ordinary masturbation.

6:3.1 Unquestionably sexual exhibitionism is a **normal** phase of early **childhood** conduct.

The tendency persists on down to **puberty**,

boys becoming self-conscious of

their rapidly **developing genitalia**,

and girls of their growing **breasts**.

At this time of life,

adolescents frequently **dream of being caught out in public insufficiently clad**.

In many cases exhibitionism in the male

becomes a **substitute for, or modification of, masturbation**,

SOURCE

In adults exhibitionism is more definitely a **symbol of coitus**, and its forms fall into several groups (E 186).

[contd] First described and named by Lasègue in 1877, Exhibitionism is thus a form of erotic symbolism in which an **adequate equivalent of coitus** is found in the simple act of deliberately exhibiting the sexual organ to persons of the opposite sex,

usually by preference to **young** and presumably **innocent** persons, often children (E 186).

It is indeed the commonest sexual offense, and Norwood East found that of 291 sexual offenders received for trial or on remand at Brixton Prison as many as 101 were cases of **“indecent exposure,”**

though it must be added that sexual offenders were, altogether, only about 4 per cent of the total number of prisoners (E 186).

When [an exhibitionist] is actually arrested and brought before the magistrate, the sensible and humane course on a **first offense** is to **dismiss him with a warning** on condition that he seeks medical advice (E 197).

On the second offense there **should be** compulsory detention for at least a month in a Home for examination and treatment (E 197).

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while in others it is definitely the **symbol of coitus**.

Certain types of **males** find an **adequate equivalent of sexual intercourse** in the act of exposing their sexual organs to the view of others,

more particularly to the gaze of **young** and **innocent** persons, many times children.

6:3.2 These cases of **“indecent exposure”** are serious problems in our courts of law.

Ordinarily these individuals **are given a lecture and dismissed** after their **first offense**,

and then, after repeated misdemeanors, they **are** committed to some public institution.

SOURCE

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[Compare E 186-87.]

One man, twenty-seven years of age, in explaining his reason for exposing himself in a ladies' waiting room of a department store, said that he was actually possessed with the idea that, when intelligent, high-class women once gazed upon his extraordinary sexual organs, they would, as it were, rush forward to shower him with congratulations.

[See E 187.]

Motives of this sort probably actuate the average exhibitionist far more than the idea of sexual invitation, for these individuals many times experience complete detumescence as an accompaniment of indecent exposure and thereby experience a new and more pleasurable form of sexual gratification.

Norwood East for practical purposes divided exhibitionists into two main groups: the *psychopathic* (about two-thirds of the whole with "visionaries" and mental defectives predominating),

Many exhibitionists are definitely *psychopathic*.

and the *depraved* (who have a vicious motive and include the remaining one-third).

Most cases fall into one or other of two mixed groups (1) cases in which there is more or less congenital abnormality, but otherwise a fair or even complete degree of mental integrity; ... (2) cases in which the beginnings of mental or nervous disorder or *alcoholic* degeneration have diminished the sensibility of the higher centers ... (E 187-88).

6:3.3 Many of these persons are *alcoholics*,

[See E 187.]

and still others are already in the throes of senile dementia.

SOURCE

Epileptic cases, with loss of consciousness during the act, can only be regarded as presenting a pseudo-exhibitionism.... It is undoubtedly true that cases of real or apparent exhibitionism may occur in epileptics as was clearly shown by Pelanda in Verona many years ago (E 188).

Such an act [of pseudo-exhibitionism] is automatic, unconscious, and involuntary; the spectators are not even perceived; it cannot be an act of exhibitionism, for the act of exhibition implies deliberate and conscious intention (E 189).

Hirschfeld believes that the exhibitionist is never mentally normal (E 189).

True exhibitionism is rare in the female except in childhood.

As Douglas Bryan puts it, women in exhibitionism treat the whole body

as a penis to be exposed (E 190).

We must regard exhibitionism as fundamentally a symbolic act

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Epileptics of a certain type are often exhibitionists.

Only those who expose themselves deliberately and with conscious forethought are classified as exhibitionists,

and many students of this problem regard all exhibitionists as psychologically and sexually abnormal.

6:3.4 True exhibitionism is very rare among females, except in early childhood.

One writer accounts for this by suggesting that the female tends to expose her whole body,

to accentuate her feminine curves, and to attract attention to her person in such a way as to utilize her entire physical form

much as male exhibitionists seek to attract attention to the sexual organs.

6:3.5 While this picture is probably overdrawn, there must be some truth in the theory.

In many of the more normal types of exhibitionists

the practice partakes of the nature of sexual symbolism

SOURCE

based on the perversion of courtship (E 190).

[The exhibitionist] is usually a shy and timid person, sometimes of rather infantile constitution; and his act is a violent reaction against his disposition.

Fetichists are also apt to be similarly shy and reserved,

and Hirschfeld has insisted that there is frequently an element of fetichism in the exhibitionist (E 191).

It is never the face that excites the exhibitionist but, much more usually, the legs,

which is why, Hirschfeld believes, the spectacle of children and schoolgirls so often induces these acts,

as they are most likely to display naked legs (E 192).

[contd] The reaction aroused by the act may fall into one of three groups: (1) the girl is frightened and runs away; (2) she is indignant and abuses the culprit;

(3) she is pleased or amused, and laughs or smiles. It is the last reaction which affords the exhibitionist most satisfaction (E 192).

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and thereby comes to be a perversion of normal courtship.

It is a fact that the majority of exhibitionists are shy and timid,

much as are the majority of fetichists,

some writers even believing that exhibitionism is fundamentally a form of fetichism.

This contention is borne out by the fact that

it is far more often the legs than the face that excite the exhibitionist to expose himself;

and this explains why, in all probability, most of the cases brought into court by the police are found to have exposed themselves to children and school girls,

as at such ages they are most likely to be displaying nude legs.

6:3.6 The exhibitionist is greatly displeased when

females to whom he exposes himself run away or become indignant or abusive,

but he is highly delighted if, instead of displaying reactions of insult, they are either amused or laugh at him.

6:3.7 There must be connected with the exhibitionist's technic a large element of satisfaction in shocking other persons, else why does he so often

The attempt to heighten the emotional shock is also seen in the fact that the exhibitionist may choose a church as the scene of his exploits,

not during service, for he always avoids a concourse of people, but perhaps towards evening when there are only a few kneeling women scattered through the edifice (E 193).

A patient of Garnier's, who haunted churches for this purpose, made the significant statement: "Why do I like going to churches? I can scarcely say. *But I know that it is only there that my act has its full importance...*" (E 194).

But what is to be done with the exhibitionist when he is brought before the magistrate? ... A small punishment has no effect;

a severe would be unjust and equally ineffective; unless the offender is well-to-do he cannot be sent to an institution for expert investigation and treatment (E 195).

choose a church as the place to attempt indecent exposure,

and that outside of regular service hours when there are only a few worshippers present?

It appears that the symbolism connected with indecent exposure oftentimes becomes connected in some way with religious feelings so that

certain types of exhibitionists almost exclusively expose themselves during religious services.

6:3.8 We are convinced that

punishment as it is ordinarily administered by courts of law is of no curative value in these cases.

SOURCE

With regard to the therapeutic treatment, I should like to point out that it is most likely to prove effective if carried out in connection with a sun-bathing camp on nudist lines of the kind now becoming widely recognized and accepted (E 196).

An exhibitionist who is encouraged to practice nudity among men and women who, being themselves completely nude, accept him as a matter of course is at once to gratify his narcissistic desires so far as they are innocent and to deprive them of their morbid intensity (E 196-97).

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Havelock Ellis has suggested that some of these people might be helped if they were received into the modern nudist colonies;

that, if there were any sort of gratification to be had from sexual exposure, they could there have it,

and in time they would be so conditioned as to no longer seek for it by exhibitionist technics.

Perhaps serious-minded nudists would object to having their colonies utilized for such purposes.