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 (147).

This has been visible to me ever since I began to study sexual psychology, and I have sought to make clear that here, as elsewhere in nature, we have to admit a wide limit of variations falling within the normal range.

Today this is gradually being recognized by experienced observers (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 (147-48).

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.
Sexual deviations were formerly called “perversions” (148).

In earlier years I have myself used [the word “perversion”], though under protest ... I now realize that ... the time has come to avoid the word, so far as possible, altogether.... [I]t dates from days anterior to the scientific and medical approach to sexual matters, which is concerned to understand sexual anomalies, and if necessary to treat them, but not to condemn them (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.

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 exalts these to a position of primary importance.
and may properly be said to be the symbol of the whole sexual process (149).

[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 (149).

To take a highly typical symbol: the flag is for the patriot the symbol of his country ... it gives concrete shape to a more abstract feeling-idea. When a lover concentrates his attention of some special feature of his mistress or her belongings—her hair or her hand or her shoes—he is .. bringing to a more manageable concrete focus the diffused emotions which he feels for the beloved’s whole personality (149-50).

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.

[contd] 1. PARTS OF THE BODY—

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

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

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:

5:1.3 1. Body fetishes.

The hands, feet, breasts, hair, and even body odor may be utilized as sexual symbols.
(B). Abnormal: Lameness, squinting, pitting of smallpox, etc., Paidophilia ..., presbyophilia ..., and necrophilia ... may be included under this head, as well as the excitement caused by animals (erotic zoophilia) (150-51).

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

[contd] 2. INANIMATE OBJECTS—

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

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

(B) Impersonal Objects: ... Pygmalionism (iconolagnia) or the sexual attraction of statues, may also be included (151).

5:1.4 2. Inanimate objects.

[contd] 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. Personal odors and the sound of the voice may also be included under this head.

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

(C). Scoptophilia or Mixoscopia or voyeurism: including objects and scenes found to be sexually stimulating; the vision of climbing, swinging, etc.; the acts of urination and defecation (urolagnia and coprolagnia); the coitus of animals (151).

5:1.5 3. Personal conduct. Behavior and characteristic attitudes may become symbols of sex impulses.

It will be seen that there is a vast range of kind and degree in the deviations of the sexual impulse. 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.

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 (151).

Most of the extremes of symbolism are chiefly found in men (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 (152).

Sexual Deviations in Childhood (152)

I find it quite impossible ... and even mischievous, to describe the child in the term that was once frequently employed by Freud as “polymorph-perverse,” though the term has since been more or less supplanted ... by “autoerotic,” or ... “pre-genital.”

2. DEVIATIONS AMONG CHILDREN

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
For, 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” ... (153).

The impression of “polymorphous perversity” is merely superficial; it is ... the kind of “perversity” which an ignorant observer might find in the twisted fronds of young ferns. The conditions of life demand that twisted shape in the young growing things, and the real “perversity” would be if the young thing were to exhibit the shape of that which is fully grown (153).

[contd] It is necessary to emphasize this point for even would-be pioneers and pedagogues of what is sometimes called “sexology” are often entangled in the meshes of the past. The extravagant horror of “perversity,” the mania for finding and dwelling on “perversions” in the young, is itself the most perverse of perversions (153).

In many cases they are due to the unfortunate overemphasis which parents or teachers have given to such trifling sexual deviations.4

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.
It thus comes about that we have specially to avoid speaking about “perversions” in early life. 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 (154).

Many of us ... 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 (154).

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

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

When the child exhibits latent transformations of sexual impulse, likely to be harmful to himself or others—such as algolagnia carried to the point of bloodshed or that form of theft I term kleptolagnia—we cannot be concerned with a child of sound heredity, and all our care is demanded in devising appropriate conditions for dealing with the case, either therapeutic or hygienic (155).

Sexual precocity, while by no means necessarily of evil omen, is less promising for future welfare than its absence. It may be added that Dr. Katharine Davis did not find any markedly greater proportion of later happiness in girls who had not masturbated or had sexual play in childhood, as compared to those who had had such early experience (156).

5:2.3 The child mind must not be judged by adult standards.

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,
As regards the treatment of defects and excesses of sexuality in the young, ... [the anomalies by excess [the hyper-esthesias and hyper-excitabilities] are so numerous and often so complex that each has to be considered by itself. A wise physician is here required, familiar with children and their difficulties (157).

Today the new mother, living in a world in which a more wholesome atmosphere begins to prevail in relation to sex, ... is alert and informed, but at the same time not over eager to interfere even with those manifestations concerning the nature of which she may not feel fully assured.

She is realizing—sometimes almost instinctively—that... too great anxiety to interfere even with activities that seem undesirable may be yet more mischievous than the activities themselves (158).

This intuition, it may be remarked, is sound. Those who are intimately acquainted with children and infants are aware that, for instance, confirmed masturbation prolonged into adult life may occur in subjects whose mothers have from the first been energetically attempting to combat the habit ... (158).

Elizabeth Goldsmith (in Sex in Civilization) tells of a school where “we have come to the conclusion that it is desirable not to curb the young child in his masturbatory activity, to study the whole child’s adjustment and put the emphasis on his being a healthy, outgoing active child, satisfied in his relationships and activities.” That “emphasis” is urgent and we are not told the results of this policy....

The usual policy in schools has been, as we know, to cultivate blindness, 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.

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 when, by chance, a culprit is discovered to “make an example of him” (159).

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.

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.
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.

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.⁵

Children not unusually believe that the sexual acts of their elders have some connection with urination or defecation, and the **mystery** with which the excretory acts are surrounded helps to support this theory.

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.

An interest in these functions is not uncommonly prolonged beyond the age of puberty, especially in girls, but it tends to die out, sometimes with a feeling of **shame** at the attention bestowed on it, as the interest in sex matters develops (162-63).

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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.

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**Sexual Senility (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 (210).

[contd] Similarly in **men** when the approach of age begins to be felt the sexual impulse may become suddenly urgent (210).

4. **SEXUAL SENILITY**

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**;
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 (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 (211).

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.

This late exacerbation of sexuality becomes ... 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.

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.

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 (211).

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,
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 (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 (212)

5:5.1 Society’s attitude is gradually changing toward many minor sex deviations and even toward homosexuality.

Sexual Deviations (147)

It was formerly taken for granted by all writers on the life of sex that there is but one pattern for that life, and that any straying from that one pattern was not “normal.” ... [W]e see that this ancient and traditional assumption was mistaken.... This has been visible to me ever since I began to study sexual psychology, and I have sought to make clear that here, as elsewhere in nature, we have to admit a wide limit of variations falling within the normal range (147).

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.

The Social Attitude Towards Sexual Deviations (212)

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!” is connected by links, each in itself small, with Jack the Ripper (213).

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 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.

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 (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. (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.

Erotic Fetichism (165)

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.

6. EROTIC FETISHISM
The most typical of the erotic symbolisms is constituted by erotic fetichism, a term devised by Binet in 1888. Even an erotic symbolism such as exhibitionism may be fetichistic, and every fetish is a symbol. The number of objects ... which may acquire special erotic significance is practically infinite (165).

In erotic zoophilia] 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 (175).

Thus Dr. Jelliffe’s patient, Zenia X., wrote that sex symbols became insistent at the age of thirteen and fourteen: “From this time on ... 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 pistil in the center of a flower, ... the thumb ..., certain letters of the alphabet ...” (165-66).

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.
The necessary conditions for a symbol to become a fetish seem to be a special predisposition, no doubt usually of neuropathic nature, ... 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. The accidental association without the predisposition will scarcely suffice to evoke a fetish (except in slight degree), for such accidental associations are constantly occurring (167).

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.

[T]his tendency becomes abnormal when it is exclusive or generalized, and it becomes a definite deviation when the fetish 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 (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 (168).

[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 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.

[Certain] fetishisms are, in a slight degree, entirely normal. Every lover becomes specially attracted to some individual feature of the beloved or to some of the various articles that come in contact with her (168).
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 (171).

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.

Stuff-Fetichisms and Erotic Zoophilia (175)

[contd] It is now necessary, without entirely leaving the field of fetishism, to touch on ... the various methods by which animals ... may arouse sexual desire in human persons. 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 (175).

[contd] The group of phenomena we are here concerned with includes several sub-divisions. 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 range of 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 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 fetishism in the narrow sense, but they come within the sphere of erotic symbolism, as here understood (175).

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.

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.

[contd] 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 [the desire for real or simulated intercourse with animals], proposed by Krafft-Ebing (175-76).
There is another sub-division of this group of animal fetichisms which forms a natural transition from the fetichisms which have their center in the human body: the stuff-fetichisms or the sexual attraction exerted by various tissues, perhaps always of animal origin. It is notable that perhaps all these stuffs, and especially fur, which is by far the commonest of the groups, are distinctively animal products. We may perhaps regard the fetich of feminine hair ... as a link of transition. Hair is at once an animal and a human product ... (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 ... (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.

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 (177-78).

In most cases of stuff-fetichism ... the sexual excitement is nearly always produced by touch rather than by sight (178).
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. At puberty he ... began erotic dreams accompanied by images of animals, and these led to masturbation associated with ideas of a similar kind. At the same time he had no wish for any sort of intimate intercourse with animals ... (178-79).

**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 Social Attitude Towards Sexual Deviations* (212)

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**.

*Stuff-Fetichisms and Erotic Zoophilia* (175)

In the realm of biology, ... the physiological is for ever passing into the **pathological**, and blending with it almost imperceptibly ... Every normal man in matters of sex, when we examine him carefully enough, is found to show some **abnormal** elements, and the abnormal man is merely manifesting in a disordered or extravagant shape some phase of the normal man. Normal and abnormal, taken in the mass, can all be plotted as variations of different degrees on the same curve (213).
Bestiality\textsuperscript{10} ... is ... the sexual anomaly of dull, insensitive, and unfastidious peasants.... It is the vice of the clodhopper who is unattractive to women or inapt to court them (179-80).

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 \textit{familiarity} which necessarily exists between the peasant and his beasts, often combined with separation from women;

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

The \textit{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 (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 \textit{horror}, apart altogether from any actual social or personal injury it caused. The \textit{Jews} seem to have felt this horror; it was ordered that the sinner and his victim should both be put to death (182)

\textit{Kleptolagnia} (183)

5.6.7 \textit{Bestiality} is largely the practice of those low-grade mentalities who are wholly unattractive to the opposite sex, and who, because of their daily association with animals, become so \textit{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 \textit{folklore} 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 \textit{sow} is probably the most common, though mares, cows, sheep, dogs, cats, even rabbits and poultry, have been used.

The \textit{horror} with which society looks upon these practices is indicated by the \textit{Jewish} attitude even three thousand years ago when the Mosaic Law decreed that both the sinner and the animal should be put to death.
**Kleptolagnia.** The association of sexual excitement with the act of theft (368).

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

It had been vaguely touched on by various observers, who had not clearly understood it before French psychiatrists (such as Depouy in 1905) described definite cases. They 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 (184).

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 (184).

**5:6.8 Erotic kleptomania** is the association of sexual gratification with theft and is probably best designated as **kleptolagnia.**

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.
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 (185).

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.
1. What are the “accepted standards of sex conduct”? Contradicts “widespread disagreement about what’s normal and abnormal.”

2. Find other ref earlier about “gratification of curiosity.”

3. ... thumb-sucking, which some regard as tending to pass into masturbation, may be practiced with obvious enjoyment from earliest infancy and later slowly disappear, if not interfered with, without being replaced by more definitely sexual modes of enjoyment (158).

4. ... prohibitions are incitements (216-17).

5. anal erotism (163), urethral erotism (164).

6. Normal and abnormal, taken in the mass, can all be plotted as variations of different degree on the same curve (213).

7. In more serious cases the fetishist often derives so much gratification from his perversion, and finds this gratification so easy, that he has no wish to become normal (168).

8. Find.


10. Reinsert previous sentence if it ties in with Sadler’s “troublesome.”