

one of his school-fellows. He had never sought any abnormal relations, and the sight of a naked man or woman had no effect upon him. Up to his twenty-second year, at which time he was married, he had never had sexual intercourse. He had married a woman twenty-five years old, pretty, and for whom he entertained a real affection. The first night of his marriage he remained impotent by the side of his young wife. On the second night the same condition existed, when, becoming desperate, he called up in his imagination the old wrinkled woman with her night-cap. The result was immediate, and he performed his marital duties effectively. During the next five years of married life he was forced to avail himself of this expedient, as he remained impotent till he recalled the image of the old woman and her night-cap. He deplored this singular situation, regarding it as a sort of profanation of his wife, but he does not appear to have been able to alter it. Other symptoms of deranged cerebral action supervened.

In another case, cited by the same authors, the subject, who was of an insane ancestry and was himself of a strong neurotic temperament, was compelled to masturbate whenever he saw a white apron. He became so infatuated with white aprons that the thought of one was sufficient to cause the sexual orgasm. Finally he took to stealing them, and was repeatedly arrested for thefts of these articles of dress. He entered a convent in order to prevent himself yielding to his

impulses, but after staying there three years his religious zeal flagged; he came out and at once began his old habits. A search was made of his premises, and a collection of white aprons, spotted with seminal stains, was found. He was then examined, and being found to be of unsound mind, was placed in a lunatic asylum.

After about a year he was discharged, and then had ideas of suicide, and became melancholic. He stopped stealing white aprons and formed relations with a woman. He was unable, however, to have intercourse with her unless he called to mind at the time the appearance of a white apron, just as he had formerly done when he practised onanism.

Cases in which the individual has the delusion that his or her sex is changed, are not to be confounded with those now under consideration. The first are veritable cases of intellectual monomania, and are not usually accompanied by any aberrant manifestations of the sexual appetite. I have considered them in another work,* and pointed out their characteristics, chief among which is their excessive modesty and decorous bearing, so far as the genesic function is concerned. The other class, in which the individuals, knowing themselves to be men or women, assume the dress and imitate, as far as they can, the manners and actions of the opposite sex, I have also alluded to in another

* "A Treatise on Insanity in its Medical Relations," New York, 1883,

work,* but propose to consider it at still further length, as well as some other phases of aberration, by giving the details of instances which have come under my own observation.

A case presenting some analogies with that already given of the young man who had a penchant for stealing women's shoes, was several years since under my care, and led me to the conclusion that in the one referred to there was also an aberrant sexual feeling as the basis of the acts.

The patient, a man somewhere about twenty-four years of age, was a member of a highly neurotic family. One uncle on his mother's side had died in an asylum, and his grandfather on his father's side had also died insane. One sister was subject to epilepsy and another to severe attacks of migraine. His father and mother, though both very excitable and impressionable, were, as far as known, free from disease. While cutting his teeth he had had two or three convulsions, but had passed through the period of dentition without further trouble.

When about seven years of age, a woman employed in the family as a servant taught him masturbation, and endeavored very frequently to cause him to have sexual intercourse with her. Upon one occasion she had practised friction on his penis with her foot without taking off her shoe, and this was the first time he had

* "The Diseases of the Scythians (Morbus Fœminarum), and Certain Analogous Conditions," American Journal of Neurology and Psychiatry.

derived any pleasure from her manœuvres. But from that time on, the sight of a woman's shoe caused sexual excitement and erections, and in a short time the mere idea of the object was sufficient for the purpose in question. After a time, however, when he had learned masturbation, he used to practice the act, while his whole mind was fixed on images of women's shoes of all kinds, and in all positions about him. There was scarcely a night, after he became eight or nine years of age, that he did not bring about the sexual orgasm by mental concentration. His school teacher was a woman, and while at school he was constantly endeavoring to get a look at her shoes and thus procure for himself sexual pleasure. Girls attended the school, but their shoes did not have the effect upon him that those of a woman did. It appeared, too, that the fact that the shoes were concealed by the long dress worn by a woman had something to do with the effect upon his sexual feelings.

One day, while at school, and the teacher was sitting on a raised platform at the farther end of the room, the idea occurred to him that his sexual pleasure would be greater if he could hold one of her shoes in his hand for a moment. He acted on the idea at once, and going to where his teacher was seated, fell down on his knees, seized one of her shoes, and at once experienced greater pleasure than he had yet felt. At the moment of touching it the orgasm began. For this act, which was not understood, but was supposed to be a kind of insubor-

dination, he was severely punished. This did not deter him, however, from repeating the performance the next day, with a like result, both as regards the orgasm and the flogging. He did not care for the latter. On the contrary, it prolonged his pleasure.

But ere long the fact was recognized that something was wrong with him, and the teacher laid the matter before his parents. When asked why he had acted in such a disorderly manner at school, he simply replied that he could not help it, but gave no further explanation of his conduct. The result was, that he was removed from that school and sent to another kept by a man.

Although the material means of excitement were removed, he formed mental images of the other school, of the teacher at the end of the room, and of his going down on his knees, seizing her shoe and experiencing the sexual orgasm. The remembrance was generally, though not always, sufficient to cause excitement, erections, and sometimes the orgasm. He had frequently, when the excitement had been high and especially when he seized one of his teacher's shoes, had emissions, but at about his fourteenth year they generally, though not always, occurred during the orgasm. To produce this, he had only to practice friction of the glans, while he thought of a woman's shoe; but about this time the idea was conceived, that if he used such an object for masturbatory purposes, the pleasure would be increased. He therefore took a shoe sur-

reptitiously from a drawer in which one of the female servants kept her clothing, and made use of it in the manner which had suggested itself to him.

This act gave him greater pleasure than any which he had yet performed, and, thereafter, formed his only method of producing the sexual orgasm. Then he varied the enjoyment, and at the same time augmented it, by using a different shoe each time. To get them, he had to resort to theft, but, generally, he returned them to their proper places, after they had served his purpose. Some young female friends of his sisters, who were at the time paying them a visit, unknowingly contributed to his libidinous desires, by his taking their shoes, which he often did at night, by entering their room while they were asleep.

In all this time, he had never experienced the least sexual excitement, by thoughts of women, or by the sight of them, in a greater or less approach to complete nudity. Pictures of naked women, of their genital organs, or of men and women in the act of sexual intercourse, such, as in some schools, pass from boy to boy, never gave him any other feeling than one of intense disgust. It never occurred to him to think of the act of sexual intercourse, and no woman had ever caused him the slightest degree of amorous feeling. Nothing roused in him any sexual sensations, but the thought, the sight, or the use, of a woman's shoe.

When about eighteen years of age, he began a shop-keeping business in a small town, and among other

things kept women's shoes for sale. Here he derived great pleasure from fitting shoes on the women who patronized him, and in handling the shoes they had worn. Often he would experience the sexual orgasm while thus engaged, but nothing gave such intensely voluptuous sensations as the use of the shoe in masturbation.

Strange as it may seem, he had, as yet, no idea that he was doing anything specially degrading or wrong in acting as he did, or that he was injuring his health; but, shortly after going into business, and while fitting a shoe on a young woman, during which he had a strong erection, but no orgasm, he suddenly lost consciousness, and had a severe epileptic paroxysm.

A few days afterward, while engaged in masturbating in his usual manner, he had, immediately after the orgasm, another seizure, much more severe than the first, during which he bit his tongue severely, and bruised his face in falling, so that he was marked for several days. Becoming seriously alarmed, he determined to make every effort to stop his disgusting practices. This was hard work at first, and there were many relapses, but, finally, he succeeded to such an extent that he would go several weeks—on one occasion four months—without ever masturbating. He never, however, was able to prevent sexual excitement and erections at the sight of a woman's shoe, or the thought of it. He gave up fitting women with shoes; but, whenever one came into his shop to look at shoes

he experienced the usual manifestations of the idea. At last he gave up this department of his business, and began to turn his attention still more strenuously to the purpose of getting rid of the association, in his mind, between women's shoes and the genesic function.

But now a new phenomenon made its appearance. He had never, to his knowledge, had a nocturnal emission; probably owing to the fact that he had practised masturbation so often that there was no excitability to be provoked. Occasionally, he had dreamed of women's shoes, but the dream had, so far as he knew, never produced an emission. Now, however, with the stoppage of the voluntary excitations, a change in this respect had ensued, and almost every night he had vivid dreams of the exciting objects, accompanied by ejaculations of semen. He therefore reached the conclusion that his efforts had all come to naught, and he was strengthened in this conviction by the fact that he had had several nocturnal epileptic convulsions; at least, so he supposed, and there could be no doubt about the matter, from the fact that several times, on awakening, he had found his tongue sore from the wounds he had given it with his teeth, and blood-stained spots on the pillow.

Although, as I have said, he had never had the slightest sexual feeling towards women, or even associated with them, he determined to marry, in the hope that, by this means, he might be cured of his troubles. He

accordingly, after a short acquaintance, made matrimonial proposals to a young woman of attractive appearance, and shortly afterwards was married. He found, however, to his dismay, that he was impotent, so far as regarded normal physiological intercourse. If he thought of his wife's shoes he had an erection, but as soon as he made the attempt at intercourse the penis became flaccid and entrance was impossible. A whole week was passed, night after night, in fruitless attempts to consummate the marriage, and then he decided to obtain medical advice. He came to me, and, with great frankness, gave me the full history of his case, as I have stated it.

Upon examination I found the genital organs well formed and in every respect natural. He stated that every night since his marriage he had had a nocturnal emission, but that at every attempt to effect entrance the erection, however strong, had at once gone down, and he had failed. On two occasions emissions had occurred through the effect of his imagination and before he could place himself in position, but they were from thoughts of women's shoes, and not from any natural excitation. The very idea of sexual intercourse or even of sleeping in the same bed with a woman was unpleasant, and no blandishment of his wife had the slightest effect in causing desire, unless he thought of the usual objects. Then erection occurred, but the diversion of the thoughts in another direction at once led to its dissipation. By no effort of his will could he con-

tinue to think of the shoes and of the act to be performed at the same time.

I suggested to him that he should hang one of his wife's shoes at the head of the bed and keep it in sight while he made the effort at intercourse and continue to do so till he had become habituated to his new relation. I also advised that he should keep his thoughts as much on his wife and to try to imagine her conversion into a woman's shoe. At the same time I prescribed the bromide of sodium, to be taken in doses of fifteen grains, three times a day. I gave this as much for the relief of his epileptic condition as for anything else, though I was not unmindful of its power to lessen erethism of the sexual organs as well as of the brain. With instructions to continue this plan of treatment for ten days and then to return to me for further observation, I dismissed him.

At the expiration of the period named he again presented himself, and I knew as soon as I saw his face that there was some success. In the first place, he had had no epileptic attack, and in the next, and what he considered the most important, he had twice succeeded in having intercourse. He had gone somewhat farther than I had advised, and had taken his wife into his confidence relative to the influence of women's shoes in causing sexual excitement and erections. I scarcely believe he told her the whole story, but he revealed enough to excite her sympathy and to procure her assistance, and the result was as I have stated. After

this he had very little trouble, though occasionally he would fail. His wife became pregnant, but the child was still-born at the eighth month. There has been no subsequent pregnancy, though he tells me he has intercourse about once in ten days. He still has to think of women's shoes, but is confident that he is growing indifferent to that species of sexual excitation. He is still obliged to take the bromide for his epilepsy, though a nightly dose of thirty grains suffices to prevent the attacks. If he stops for longer than a week he is certain to have a paroxysm. He will, probably, have to take it during the rest of his life.

The foregoing is certainly a very remarkable case, for it shows not only the perversity of some natures as regards the sexual passion, but it also exhibits how much may be done by intense mental effort, even by a person not of very strong intellectual development in bringing matters back to a normal channel.

Dr. Cox,* of Colorado, gives the particulars of a case which, though not so remarkable as the one I have just described, is nevertheless sufficiently interesting, not only in its genescic, but in its psychological relations. I cite it in his own language.

"This man has a wife and several beautiful children, and within the sanctity of his home, where he is always to be found during the evening, his precept and example are so noble and pure and good, that his in-

* "Transactions of the Colorado State Medical Society"—quoted in *The Alienist and Neurologist*, April, 1883, p. 345.

fluence is felt and praised by all of his many friends and admirers. But at stated periods, away from home, he is a holy terror to the biblical standard of those who have the promise of seeing God, an angel of mercy to the fast women whom he patronizes, and an insoluble enigma to all mankind.

"He has never been known to cohabit with a lewd woman, or to speak an immodest word; but he is a regular visitor, and, in his peculiar way, a liberal customer at certain houses of ill repute. His custom is to go early in the afternoon, select two or three of the largest girls in the house, and repair to a private room and lock the door. Here he divests himself of every stitch of clothing, from the waist upwards, but never removes his trowsers or boots. Then, lying prostrate upon the floor, with his hands lightly crossed over the abdomen and his eyes tightly closed, he commands his companions to walk over his naked chest, neck and face, taking care to stop at each step to grind his flesh with the heels of their boots. After this process has continued for some time, he begins to buy the wine for the girls to drink, but religiously abstains from taking a drop himself.

"About the only noticeable interest he takes in the proceeding is an occasional demand for a heavier girl, or for some means by which they can increase the severity of the punishment. The tramping process goes on uninterruptedly for two or three hours, at the end of which time he will have ordered a dozen or

more bottles of wine, besides paying the fair trampers handsomely for their time and trouble.

"One of his diversions is to make one of the girls stand on his chest with her entire weight on one boot-heel, and have the other girls spin her around till his flesh is torn and bleeding. He will also frequently direct a girl to place one foot across his eyes, with the boot-heel resting in one orbit and the other foot across his throat. He will keep her in this position for five or ten minutes, thus sustaining a weight of one hundred and fifty pounds or more. It would be impossible to mention all the means of torture that this man has invented and submitted to, but I merely mention these few facts as being samples of dozens which I have heard of.

"At the conclusion of one of these matinees, our hero puts himself through a course of rubbing his injured spots with his naked hands; and a very strange part of the story is the fact that by this simple process his bruises, scars and ecchymoses will almost entirely disappear within a very few minutes.

"Having thus rubbed himself back to a state of presentability, he resumes his clothing, pays his bill, and takes himself off to the marts of trade, but only to return and repeat the strange entertainment in about a week."

The *rationale* of such a case would be difficult to discover, were it not for our acquaintance with similar instances, which teach us that by analogous methods

some men procure a species of venereal excitement, perhaps of a more exalted character than that to be obtained by the physiological and normal process of sexual intercourse. The fact, however, that this individual had children, shows that he was, at one time at least, not incapable of copulation. It would be interesting to know how long he has been addicted to the practice described by Dr. Cox, and also the age of his youngest child. I am of the opinion that he is impotent with women, and that his only means of obtaining the sexual orgasm is by subjecting himself to the treatment mentioned. There are men, or at least individuals in the image of man, who never experience the orgasm unless it is excited by acts of cruelty and bloodshed, either performed upon others or upon themselves. It appears to me that the subject of Dr. Cox's communication is one of these, and that while he is being bruised and mangled he is experiencing intense sexual pleasure, with repeated acts of seminal ejaculation.

Several cases of sexual inversion in which the subjects were disposed to form amatory attachments to other men, have been under my observation. They are even more distressing and disgusting than cases such as that the details of which I have just given; but it is necessary for the elucidation of the subject to bring their details before the practitioner. So long as human nature exists such instances will occur and physicians must be prepared to treat them.