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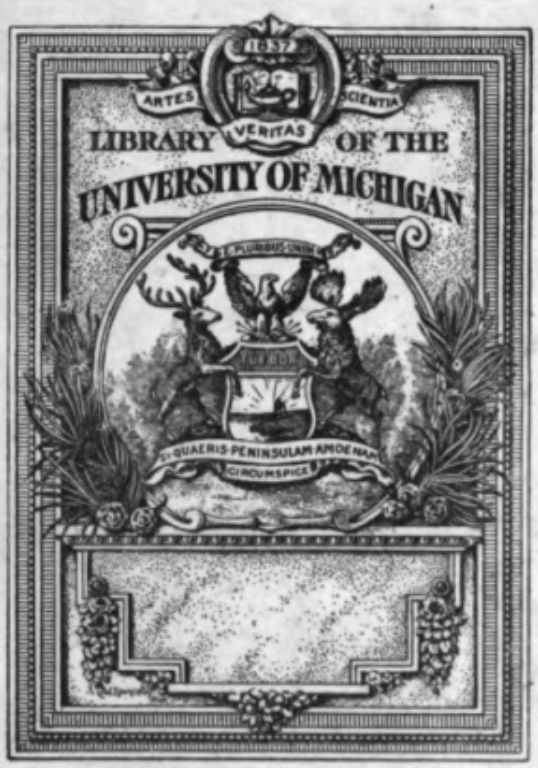
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GENIUS AND DEGENERATION.

By H. EDWIN LEWIS, M. D.,

New York City.

THE normal mind of a human being possesses certain attributes which permit the exercise of co-ordinate thought. These attributes or faculties are:

1st. Consciousness, which precedes all thought phenomena and renders the individual appreciable of himself and his relation to the external world.

2nd. Attention, which makes the individual cognizant of surrounding objects.

3rd. Observation, which enables the individual to note and discriminate the specific character of different objects.

4th. Conception, which gives the individual the power of recognizing the logical significance of objects.

5th. Memory, which enables the individual to retain

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the impressions derived from stimulation of the foregoing faculties by external objects.

And 6th. Judgment, which gives the individual the power of correct deduction and adaptation of the impressions resulting from normal observation and conception.

Incidentally, it should be understood that all these faculties are materialistic in their impressions, and study of psychic phenomena shows that they can never be anything else. The actual existence of things alone can stimulate them, and as a result the normal mind is always material in its estimation or expression.

Complete failure, or perversion of one or more of the essential faculties of the normal mind, presents an abnormal condition and places the individual so afflicted beyond the pale of sanity. Such aberration may not be sufficiently pronounced or prolonged to constitute the extreme unquestionable condition of insanity. Indeed there are individuals, not ordinarily considered insane, who nevertheless present deviations of mentality which are only thought to be the result of eccentricity, moral perversion, or errors of judgment. The alienist and student of psychology, however, recognizes such individuals as quite within the borderland of insanity, and it is with one of these phases of what for lack of a better term I have called indefinite alienation that this paper has to deal.

I refer to the anomalous faculty of genius. In order to make myself clear and prevent any misunderstanding of what I may say later on, permit me to define what I mean by a true genius. I refer to those individuals who possess unusual development of some special mental faculty which assumes an original and startling method of expression, and which usually exists at the expense of normal cogency of thought and action.

Such expression may manifest itself in connection with some extraordinary gift for mathematics, music, painting, sculpture or poetry, or it may assume extreme development of the memory or will. In whatever form it is expressed, the unique character or originality of the product depicts the genius. It should be remembered, however,

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that originality means the first copy, and the thoughts or products of a genius have no prototype.

They may be copied, but they are no copy. In other words they are outside the rational circle of cause and effect.

Genius and talent are often confounded and used as synonymous terms, but they bear no relation to each other. Genius is the capacity for spontaneous imagination, or imagination *de novo*, and is therefore unreal. Talent is simply skillful technique applied to material or pre-existing things, and is essentially real. It is proper to speak of the genius of Poe, Whitman, Wagner, Rembrandt, or Beardsley, or the talent of Shakespeare, Tennyson, Goethe, Holmes, Gounod, Beethoven and Bonheur. Careful study of the products of these two classes will demonstrate the grounds on which I make a distinction between talent and typical genius. On the one hand we have originality in the literal sense of the word, the evolution of products which have no prototype, the direct result of a spontaneous ideality. On the other hand we have reproduction of actualities, the demonstration of highly developed perception and observation. The factor of ideality so far as it is original is absent and in its place we find simply skillful expression.

In the sense in which I consider genius it is an evidence of an unhealthy mental state. At any rate, the more we investigate the subject, the more in sympathy we become with Seneca's well known statement that "there is no great genius free from some tincture of madness". The process of normal mentality is such that thoughts are invariably material in their expression. The very nature of thought itself, owing its inception to the impulses of material sensations, dictates that normal imagination should always take the guise of remembered things. Spontaneous or original ideation, cannot take place in the normal mind, for all the psychic factors leading up to this function of the mind are so intimately connected with the memory of material stimuli, that the imagination cannot separate itself from the causes of past sensations. In other words, the simultaneity of thought with past and present stimuli is such, that its normal expression must always be in terms that

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memory alone can supply.

Of still greater significance in the study of individual geniuses and their products is the fact that anomalous expression is not the only manifestation of degeneration or alienation in these unfortunate individuals. Indeed, many anomalous products might be attributed to poetic or artistic license but for the additional evidences of mental alienation shown in the characteristics and lives of those in whom the world recognizes typical genius.

The principal symptoms manifested by real genius, in addition to general illogical expressions, are egoism, eroticism, incoherence, megalomania, and the senseless repetition of words or sounds in the writings; inversions, distortions and contradictions in the created products; sensualism, hallucinations, delusions, and perversions in the mental character; and the physical defects of the individual himself. Not all these symptoms are present at the same time in those afflicted with genius, nor are they equally prominent in all cases, but there is nearly always sufficient variation from normal standards in every true genius to warrant the diagnosis of mental degeneration or perversion in almost every instance.

In order to look at this subject in its more concrete aspects, let us consider some of those individuals to whom the term genius can properly be applied. Edgar Allen Poe can properly be classed as a genius. His poem "*The Raven*" especially, illustrates the faculty of original ideation to a marked degree. In this particular poem the thought expressed is originally imaginative and as a consequence distinctly unreal. It represents something that does not nor could not exist and herein lies the genius, for the thought describes nothing but a pure creation of Poe's mind with no material basis for its logical conception. The same is true of the thoughts in the "*Bells*" and many other of his poems. The meaningless repetition of words and sounds in Poe's poems is especially noticeable, and a tendency to play on words, many times at the sacrifice of coherent thought, is a common defect of his work. Thus is shown a significant symptom often observed in certain well defined phases

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of mental alienation.

If any doubt exists as to Poe's mental degeneration, one has only to consider the man himself; kind and sympathetic when himself, but very often the victim of dipsomania at which time his whole mentality became stultified by his appetite. Devoid of moral principle, and will power, Poe was a creature of impulses, occasionally good, but too often bad, a sad mixture of contrasts. Judged by his genius, the character of much of his work, the frequent incoherence o his thoughts and his all too evident moral weakness and turpitude, Poe's mental degeneracy cannot be questioned. That his writings are interesting no one can deny, but their chief interest, aside from the individual technique of the writer, comes solely from their strangeness, their *outre* character and the weird, illogical conception of the impossible.

Let me briefly call attention to the following stanzas from *The Raven*.

But the raven still beguiling all my sad soul into smiling,
Straight I wheeled a cushioned seat in front of bird and
bust and door;
Then, upon the velvet sinking, I betook myself to linking
Fancy unto fancy, thinking what this ominous bird of yore,
What this grim, ungainly, ghastly, gaunt and ominous bird
of yore
Meant in croaking "Nevermore."

Thus I sat engaged in guessing, but no syllable expressing
To the fowl, whose fiery eyes now burned into my bosom's
core;
This and more I sat divining, with my head at ease reclining
On the cushion's velvet lining that the lamplight gloated o'er,
But whose velvet, violet lining the lamplight gloating o'er,
She shall press, ah, nevermore.

Then, methought, the air grew denser, perfumed from an unseen
censor
Swung by Seraphim whose footfalls tinkled on the tufted floor.
"Wretch!" I cried, "thy God hath lent thee
By these angels he hath sent thee
Respite--respite and nepenthe from thy memories of Lenore:
Quaff, O, quaff this gentle nepenthe, and forget this lost Lenore,"
Quote the raven "Nevermore."

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And the raven never flitting still is sitting, still is sitting
On the pallid bust of Pallas just above my chamber door;
And his eyes have all the seeming of a demon's that is dreaming;
And the lamplight o'er him streaming throws his shadow
on the floor;
And my soul from out that shadow that lies floating on the floor,
Shall be lifted, nevermore;

The thoughts expressed are not mere metaphor or intentional personifications: they are rather the skillfully expressed aberrations of a perverted mentality almost if not quite hallucinatory in conception. The combination of concrete, material thought with the symbolic ideas of the writer demonstrates his mental weakness. Note especially the material wheeling of a cushioned seat in front of a mythical raven, and still further the placing of a symbolic shadow on the floor. I realize that the *Raven* is considered an expression of a beautiful symbolism, but I maintain that the aberration of Poe is amply shown by his *material* description and placing of *imaginary* creations.

In the following lines from "*The Bells*" note the verbigeration, and the rhyming of assonances through the use of words which have no logical connection. Unnecessary and senseless repetition is also marked.

Hear the tolling of the bells—iron bells;
What a world of solemn thought their monody compels:
In the silence of the night.
How we shiver with affright,
At the melancholy menace of their tone;
For every sound that floats
From the rust within their throats is a groan:
And the people—ah, the people—
They that dwell up in the steeple, all alone,
And who tolling, tolling, tolling
In that muffled monotone,
Feel a glory in so rolling
On the human heart a stone—
They are neither man nor woman—
They are neither brute nor human—they are Ghouls:
And their king it is who tolls:
And he rolls, rolls, rolls, rolls,
A peaen from the bells:
And he dances and he yells;
Keeping time, time, time,

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In a sort of Runic rhyme,
To the throbbing of the bells:
Of the bells, bells, bells;
To the sobbing of the bells;
Keeping time, time, time,
As he knells, knells, knells,
In a happy Runic rhyme,
To the rolling of the bells—
Of the bells, bells, bells,
To the tolling of the bells,
Of the bells, bells, bells, bells,
Bells, bells, bells—
To the moaning and the groaning of the bells.

Another writer, Walt Whitman, comes under my classification of genius.

The life, writings, and everything we know about him whom O'Connor with maudlin sentimentality has called "the good, gray poet", shows that he was the victim of megolomania, erotomania, hallucinations, delusions and all the other evidences of an unsound mind.

He was a vacillator in everything he undertook and was successively typographer, teacher, soldier, carpenter and jointer, and finally a clerk in a government office in Washington. His restlessness, changeability of occupation, and constant desire to be moving on well showed his mental instability.

In his writings we find the strongest testimony regarding his mental degeneration and alienation. His methods of expression are unique and well illustrate the condition of "prose gone mad". They have no coherence, they are bombastic to a degree, full of contradiction and absolutely devoid of logic or intelligent conception. Hardly a line of his writings but what shows eroticism, delusions of grandeur, and the disconnected verborrhea of the typically insane. As Nordau still further says, some of his ebullitions are erotic products so shameless and perverted that they have no counterpart in literature. Under the veil of mysticism, he has written on many varied topics, but the mysticism is only the result of mental obscuration and indefiniteness. The following selection is typical of Whitman's genius.

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"Who has gone farthest? For I swear I wil go farther;
And who has been just? For I would be the most just person of earth;
And who most cautious? For I would be more cautious.
And who has been happiest? O, I think it is I:
I think no one was ever happier than I;
And who has lavished all? For I lavish constantly the best I have;
And who has been firmest? For I would be firmer;
And who proudest? For I think I have reasons to be the proudest son alive—for I am the son of the brawny and tall-top city;
And who has been bold and true? For I would be the boldest and truest being of the universe;
And who benevolent? For I would show more benevolence than all the rest;
And who has projected beautiful words through the longest time? By God! I will outvie him! I will say such words, they shall stretch through longer time;
And who has received the love of the most friends? For I know what it is to receive the passionate love of many friends;
And who has been given the sweetest from women, and paid them in kind? For I will take the little sweets and pay them in kind;
And who possesses a perfect and enamoured body? For I do not believe anyone possesses a more perfect or enamoured than mine;
And who thinks the amplest thoughts? For I will surround those thoughts;
And who has made hymns fit for the earth? For I am mad with devouring ecstacy to make joyous hymns for the whole earth!"*

These senseless jumbles of words would hardly be worthy of consideration but for the fact that so large a number of admirers profess to see in Whitman's work not only the work of a genius, but the dawn of a new philosophy. Many definite examples of Whitman's aberrant and perverted ideas might be given, but their unhealthy character is so given and so indicative of mental degeneration, that it hardly seems possible that people of normal mental acuity can consider them seriously.

In regard to musical geniuses, Richard Wagner is the extreme type. His life and writings show at once that

*From Leaves of Grass.

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his mind was aberrant. What we know of his character indicates that he was subject to delusions of grandeur, persecutions and belief; that he was unstable in his thoughts and deeds; and a creature of contrasts and contradictions. In his writings we note incoherence, random and inverted verbiage, useless repetition of words and sentences, mysticism and specific evidence of sexual perversion. The evidences of mental inversion are especially marked when we stop to analyze the majority of his statements and ideas.

In Wagner's musical creations, especially those of later life, we find the same incoherence, the same inattention and random expressions. His conception of harmony and melody must have been decidedly vague, and it is generally conceded by students of musical science that his capacity for melodious composition was slight. His inattention has resulted in indiscriminate combinations of musical sounds that cannot fail to offend the normal ear, inasmuch as they express no definite emphasis nor conclusion.

Wagner has styled these unfinished products, "unending melody." This illogical conceit perhaps more than any thing else shows Wagner's mental alienation. It is in keeping with his other vagaries. Many other reasons for believing him mentally unsound might be brought forward, but it is sufficient to say that study of his life, character and all his productions, literary and musical, in the light of psychopathic knowledge leaves no alternative belief than that Wagner assuredly belonged to the class to which Lombroso has so aptly applied the term "mad genius."

In regard to the genius of Rembrandt and of Beardsley, little need be said except to call attention to their productions. The strange *outre* arrangement of the shadows in Rembrandt's pictures are characteristic of them all. They nearly all show an aberration of attention and depict a unique illustration of mental inversion. Beardsley's grotesque creations in black and white were for a time admired by faddists, but they have been relegated to oblivion by a general recognition of their ridiculous, absurd character. They never gave evidence of anything else than a pervert-

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ed conception of form, and an inability to grasp the details of perspective and linear reproduction.

All these examples of genius give us definite symptoms of mentality gone astray. The type of aberration has not assumed the complete character of insanity, but is simply demonstrated by disordered conceptions, illogical opinions and varying degrees of oddity. That these conceptions, opinions and oddities are expressed in new and startling terms follows naturally, inasmuch as they have usually no rational connection with actualities.

Let me attempt to prove my contention a little further by showing the more logical character of products which show talent instead of genius.

Poetry or prose the result of normal mentality always shows a clearness of ideas, and a consistency in their arrangement.

Certain degrees of metaphor, simile and figurative expression are proper, but they must always stand in definite, comprehensive relation to facts and cogent thought. Every word used must fill a definite place in normal thought expression, and repetition of words or ideas, must always serve to emphasize, explain or give force to a main thought, or the repeated portion becomes weak and vapid.

It is not necessary to quote from Shakespeare, to show his lucidity of thought or his wonderful capacity for observation and correct deduction.

His works are too familiar and the logic of his ideas is too apparent to require any argument in their favor. But to further illustrate my conception of real, normal poetry let me quote the following short poem by Tennyson.

Crossing The Bar.

Sunset and the evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

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Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark.

For tho' from out our bourn of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face,
When I have crossed the bar.

Note the metaphors and figurative expression, but observe that they are all material and substantial in their conception.

The following lines from Holmes' matchless poem "The Chambered Nautilus" still further illustrate my idea of healthy poetry.

"Thanks for the heavenly message brought by thee,
Child of the wandering sea,
Cast from her lap forlorn:
From thy dead lips a clearer note is born
Than ever Triton blew from wreathed horn:
While on mine ear it rings,
Through the deep caves of thought I hear a voice that sings.

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

In considering the art of painting, it is apparent that nearly all the mental faculties are employed in the evolution of normal products. To be logical a picture must have visible or remembered forms and conditions for its basis. It must be a more or less literal reproduction of something that is or was. In other words it must be the specific concrete result of something seen in its normal relation to natural laws. The pictures of Bonheur, Reynolds, Alma Tadema, Sargent and many others amply demonstrate the healthy character of a real intelligent talent for painting.

In regard to music the same thought holds true. It too, must have a material basis and represent the evolution of thoughts stimulated by material things. Primarily music is

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recitative, but under the influence of emotional cadences, it becomes euphonious and when the cadences have a rhythmical sequence they assume the character of true harmony. A comparison of the music of Gounod, Schuman, Chopin, Beethoven and other normal musicians with the music of Wagner, Liszt and others of this class, demonstrates far better than any words of mine, the infinite difference between the normal and the abnormal in musical expression.

A careful consideration of the foregoing, therefore, justifies the belief that a genius is a degenerate, inasmuch as he is abnormal in certain phases of intellection at least, and what he says or does, so often partakes of the same abnormality. Closer study will demonstrate in almost every instance a pathological basis for the expression of genius as I have considered it. The degree of the organic disease of the brain which precedes and causes the development of genius is indeterminate, but its presence can scarce be doubted in the face of other composite signs of mental alienation. Alienists and neurologists recognize the stigma of genius, and understand the influences of heredity, environment and accidental conditions like diseases and injury on the production of those psychopathic vagaries which the true genius invariably shows.

In conclusion, let me voice an earnest plea for the cultivation of more healthy tastes in our literature, art and music. The wonderful progress that has been made in all branches of science, should have a developing influence on all mentality, and to quote Nordau, "the course of development is from instinct to knowledge, from emotion to judgment, from rambling to regulated association of ideas. Attention replaces fugitive ideation: will, guided by reason, replaces caprice. Observation then, triumphs ever more over imagination and artistic symbolism."

Let us train our young, then, to prize personal observation far above the ramblings of imagination, the study of objects and actualities far above the distorted figments of dreams and hysteria. For the betterment of us all let us give to the talented every assistance and every approbation, but to the genius nothing but pity and commiseration. His

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work is false, illogically conceived and ever harmful in its influence.

In Shakespeare's words

> "Dangerous conceits are in their nature, poisons,
> Which at the first, are scarce found to distaste;
> But with a little act upon the blood,
> Burn like mines of sulphur."

As a physician constantly being brought in contact with psychopathic tendencies all too frequent in their occurrence, I wish to emphasize as I leave the subject this all important fact, that minds to keep healthy must feed themselves on healthy literature, art or music. Such healthy products must have no hysteria, perversion nor symbolic sensualism in their fabric, but they must instead measure up to normal standards of logic, morality and realism. They must mean for each individual progression and not retrogression. Otherwise they will certainly continue the vicious influences which produced them, and whether these influences lead to the scintillations of genius, or the gibberings of insanity, the significance will be the same---mental degeneration.

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FURTHER VIEWS OF THE VIRILE REFLEX.*

By PROF. CHAS. H. HUGHES, M. D.

ST. LOUIS.

IF you suddenly stretch the foreskin or grasp and pull the glans penis towards the umbillicus of a virile individual, you will discover a sensible downward jerk of the organ and if you place one or two fingers of the other hand on the dorsum of the member you will detect by the sense of touch the downward retraction as plainly as you may see the plantar and toe reflexes after suddenly stroking your finger tips across the sole of the foot or metatarsal region. Both these reflexes are normally downward.

Or, if holding the organ slightly tense by grasping the glans penis around the corona and gently pulling toward the umbillicus, you slap the inside of the thigh or sharply stroke upward with the finger tip the inguinal region over Poupart's ligament and the transversalis abdominus muscle or if you forcibly pinch up the perineal integument or the perineal scrotum, you will *elicit* the same downward retraction of the virile organ; *appreciable* to sight, but more so to the sense of touch; or if you suddenly tap the glans with some degree of force, the organ being rendered slightly tense, this downward jerk may be felt, even down to the perineal portion of the organ. The compressor urethrae contracts and the bulbous urethra enlarges, the dorsal and muscular branches of the pudic nerve seem to receive and transmit the dorsal impression and return the *peripheral* impression transmitted into action, in a true reflex manner, in which the compressor urethrae and the bulbo cavernous portion of the penis participates when the

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organ is erectile. And it may be easily elicited when the organ is not in an erectile condition. Erection is secondary, resulting from penile excitation and not necessary to the display of this sign of virility.

This is a true penile reflex, a true penis jerk, a true sign of virile intactness. The jerk is plainly backward and downward as the knee jerk is upward with a healthy spinal cord.

It is not an erection but a retraction, like that of the gullet reflex, a downward and backward jerk. There need be no erection accompanying this phenomenon and usually is none, though erection may come on during its excitation. It is more active in the erectile state of the organ and may be less active after a normal erection has been physiologically exhausted. It is in no sense a penis erection phenomenon, though absent, when power of erection is absent or lost from genuine organic impotency and in feeble and in some conditions of psychic impotence. To determine its precise value in psychic impotence and the genital weakness of sexual neurasthenia, demands more thorough study before absolutely positive conclusions can be reached thereon. I have seen it absent and very feeble in persons who subsequently regained power, especially in sexual neurasthenia, in the prostration of typhoid convalescence and in two of the spurious forms of tabes dorsalis, *i. e.*, sexual exhaustion tabes.

This sign is of obvious importance in questions of criminality connected with supposed rape. I have also seen the knee jerk absent and recovered from, in post malarial tabes dorsalis and grave forms of malarial toxhaemia.

This downward jerk may be elicited by frictioning the glans for awhile by rubbing it with a piece of paper (Onanoff's method) though I have never successfully succeeded in eliciting it in this way until after the organ got into a state of erectile excitement. Bringing it out in this way not only excites erection but it shows more as a twitch modification of true virile reflex. This glans reflex friction method and the resultant twitch is the excitation method and description of M. Onanoff, who made his dis-

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covery about the time I made mine, as I learned when I communicated my discovery to M. Brown-Sequard, as I have stated in former communications on this subject, but you must note the Onanoff discovery was complicated with erectile co-excitation and is therefore a complex phenomenon and mine is not and is not elicited only in Onanoff's way of glans excitation, but chiefly and better in a different and less complicated manner.

Mine is obtained in various ways and by penis upward traction reinforced by tapping or stroking or pinching in any of the genesiac areas of the body below the umbilicus. Onanoff called his discovery a bulbo-cavernous reflex twitch, mine is an upward traction penile reflex, downward jerk elicited when the organ is drawn upward as already indicated. But if any pudic nerve area, of the inguinal, perineal or genital region, is excited, as previously described, by either upward penis traction or by traction and tap combined or by tickling with a straw, or pinching or pricking certain areas, this phenomenon will appear.

This phenomenon has in a manner been known, vaguely and indefinitely, to anatomists and physiologists for several decades before I described it or before Onanoff called attention to his similar phenomenon, but not before separated from other penile phenomena and given the distinctive significance with which we now invest it. Thus Ambrose Ranney, of New York, in 1881, reflecting anatomical observation on this subject up to the time of his writing his treatise of that day on applied anatomy of the nervous system, called attention to the fact (Applied Anatomy of the Nervous System 1881 page 469) that in some cases of fracture of the spine, in the dorsal region, where a part of the spinal marrow is left intact below the seat of the fracture, you may be able, by repeatedly pinching the skin of the scrotum and penis, to produce spasmodic contraction of the muscles of the perineum and urethra and often to effect turgidity of the organ to such a degree as to make it resemble an imperfect erection or priapism.

It is not uncommon for rectal as well as urethral, orchal and prostatic disease to produce sympathetic manifestations

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in the genito-urinary organs in the form of neuralgic pains involving involuntary emissions, incontinence of urine, etc. Such effects can only be explained by the distribution of the pudic nerve to the integument about the genital anus, and I believe, to the walls of the rectum also, which allows reflex motor impulses to be sent from the spinal cord, (in response to rectal irritation), to the genito-urinary organs and perineal muscles. Now let us run briefly over the anatomy of the pudic nerve and its relations, for explanation of the modus operandi of this remarkable reflex and its great value, contributing as it does, to further make the pudic nerve in physiological significance next to that of the wonderful vagus.

Anatomy.

The pudic nerve branches from the lower portion of the sacral plexus, coming out of the pelvis through the great sarchoischiatic foramen with the pudic artery, gluteal and sciatic nerves and vessels. It then re-enters the pelvis and gives off the inferior hemorrhoidal nerve, and passes along the outer aspect of the ischiorectal fossa to divide into the perineal and dorsalis penis nerve. The inferior hemorrhoidal nerve sometimes comes directly from the sacral plexus and is not then a branch of the pudic. It is distributed to the rectal sphincter muscles and perineum and integument and it here communicates freely with the superficial perineal and inferior pudendal nerves. The largest branch of the pudic nerve, the perineal, dividing it into superficial cutaneous and deeper muscle branches, sends some filaments to the sphincter and levator ani muscles, but it goes chiefly to the perineal integument, the scrotum, penis, labia and anus, communicating with the hemorrhoidal, as already indicated.

The muscular branches come usually from the pudic, pass forward and inward beneath the transverse perinei muscle, its terminal filaments going off to the transverse perinei, erector penis, accelerator urinae and sometimes to the bulb of the urethra. The dorsalis penis nerve is a terminal filament of the pudic, going between layers of

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perineal fascia, through the suspensory ligament of the penis and along its dorsum to its glans. Its course is similar in the female. Ranney with Holden, from whom this anatomical description is mainly abbreviated, here introduces a note from Hilton to the effect that the integument of the side ol the penis is supplied by the perineal branch of the inferior gluteal nerve and from no other source. This probably explains why the virile reflex is so much more readily obtained by dorsal than from general tapping of the organ.

The pudic nerve is a nerve of sensation and motion of the genitals and genital regions of the body, the perineum and its integuments, the urethra and clitoris, their mucous walls and linings, the penis and scrotum. It is a sensory-motor nerve of special as well as pain sense, the nerve of the genesiac sense, in main part at least, notwithstanding the probable associated genesiac function of the inferior gluteal, inferior pudendal and some cutaneous filaments of the small sciatic.

I believe the pudic is the nerve sui generis of the virile or genesiac reflex, especially in its infra umbilical and certain of the latter's branches in its distributions and peripheral reflex sensibilities and relations and the dorsalis nerve defines the boundaries of the virile or genesiac reflex areas. The virile or genesiac reflex phenomenon is a mainly, if not entirely pudic nerve area reflex. It is the diagnostic reflex of the sexual spinal cord sphere in the sexually normal individual, independently of the erectile state of the virile organ of the male or clitoris of the female.

The pudic nerve, through its reflex function, of which the virile or genesiac reflex is an important part, makes possible erections, seminal emissions, scrotal retraction, etc. They are brought about through its influence and relations.

Anatomists and physiologists have come near to the discovery of the definite virile reflex here described years ago, but have just missed it.

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RELATIONS BETWEEN PHYSICAL DISEASES AND MENTAL DISORDERS.*

By L. W. WEBER, M. D.

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IV. DYSCRASIC DISEASES.—A further group of physical diseases, which often result in mental disorders, may be comprised as general exhaustive diseases of gradual onset, as so-called *dyscrasias*. I might include here the chronic metabolic diseases, like *diabetis*, *albumenuria*, *anemia*, *chlorosis*, then *general carcinoma*, *general chronic tuberculosis*, and *syphilis*, finally the *metabolic disorders traceable to affections of the thyroid glands*. This group, as is seen, is without a uniform pathogenic foundation. A part of the disorders cited here might just as well be called auto-intoxications, and referred to the groups of intoxications; others belong to the infectious diseases, like tuberculosis and syphilis; others again rise from changes in certain organs, like the thyroid glands, kidneys. For the purpose of the present investigation they all have in common—and that justifies their being put in one group—that they are not usually of acute onset, like most infectious diseases, that their effect is not confined to a single organ, that we must pathogenetically seek for their pernicious influence in a change in general metabolism, in part in the way of its degeneration, which leads to defective nutrition and thus to exhaustion of the central nervous system, in part in the sense of the production of pathological, probably poisonous substances. The mental disorders arising on this foundation are extremely manifold in their course as in their symptoms, and little

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characteristic of the fundamental disease. Only those of them, which are of acute onset and course, usually present the symptoms shown by Raecke to be characteristic of the "exhaustion psychoses:" blunting of attention, disorientation, incoherence and active, temporary false sensations and delusions.

Of *pulmonary tuberculosis* and general tuberculosis Heinzelmann has shown in a few papers how the progressive physical disease may produce a mental weakness and loss of judgment. He especially mentions the unstable mood, the tendency to emotionalism, the false judgment of their own position and of the relation to those about; a lessened volition, a shyness of any occupation, which is in opposition to the increased libido sexualis, often exist. It is not merely the phthisical disease process, which produces these psychical changes, but external factors primarily: the influence of relatives, the actually changed mode of life, particularly of those tuberculous patients who for years stay at sanitariums and health resorts, the sympathy of acquaintances, etc. The Euphoria occurring in moribund phthisics is distinguished by H., as a special variety. But besides these psychical changes on the verge of the pathological, pronounced mental derangements are found in the tuberculous. Paris has chiefly observed states of anxious hallucinatory excitement and confusion; he ascribes them to a psychical shock, due to the knowledge of the incurability of the trouble; when the fundamental trouble improves the psychical symptoms abate. That in *Korsakow's psychosis* so-called, besides alcoholism, tuberculosis also often plays an etiological part, has already been mentioned.

I have quite often observed another form of psychical disease in the tuberculous, of which the following case is an instance.

P. came of a family with strong tuberculous taint (mother and two great aunts died of tuberculosis), as a child had pneumonia with brain symptoms. At 23 she became a nurse, at 26 had a severe typhoid and at 40 was affected with catarrh of the apices of the lungs. Ere the pulmonary disease and its tuberculous nature were estab-

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lished, severe hypochondriacal ideas occurred, which were evidently traceable to abnormal organic sensations (especially of the lungs). Then active, agitating false sensations, states of excitement and suicidal attempts rendered admission to an institution imperative. Here with the advancement of the pulmonary tuberculosis pronounced delusions of persecutory and religious content occurred, while the hypochondriacal ideas were no longer manifested. P. succumbed to her lung trouble; during the death struggle the anxious mood heretofore constant became quieter, the orientation clearer; the delusions abated.

Here then a severe paranoia has been developed of a pronounced hypochondriacal character from the first. Still it seems to me as though the insidious tuberculosis, ere it is really known to the patient or physician, is especially suited to develop hypochondriacal ideas; in the organs affected by its numerous abnormal sensations certainly arise, which are then in some way hypochondriacally elaborated. In the tuberculous of little education, who are not, like this nurse, possessed of some medical knowledge, many monstrous hypochondriacal delusions, manifested indiscriminately, occur on this basis.

It is to be mentioned that tuberculosis represents an essential hereditary predisposing factor for psychoses and in higher degree than other infectious diseases or other chronic diseases of the progenitors (with the exception of the mental disorders). English authors particularly mention an alternation of tuberculosis and psychoses in the descendants and trace the disposition to tuberculous diseases of the organs to a defective function of the supposed trophic centers in the brain. That psychical disorders may occasionally be produced by tuberculous diseases of the central nervous system (meningitis), does not need to be especially mentioned.

With respect to the relations of *syphilis* to mental disorders, two forms of psychoses are known, which are closely connected with lues and characterized by quite marked changes in the brain: the real *brain lues and general paresis*, the first a component symptom of general syphilis, the latter is now generally regarded as a metasyphilitic disease.

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As the changes in the brain are prominent in both, they do not come under this discussion. With respect to paresis it is only to be said here that the generally accepted opinion is that syphilis is the most important and frequent cause of paresis; if it is wanting, very prolonged and very pernicious factors may produce a similar picture, but usually defined anatomico-histologically. On the other hand is the fact that not every syphilitic becomes paretic; the assumption is evident that other factors are necessary for the occurrence of paresis. Besides congenitally lessened resistance of the brain (Raecke), individually acquired predispositions, hard mental work, frequent excitement, then chronic external injuries, e. g., in business, further traumatisms, infectious diseases, alcholic excesses are to be considered. In this sense must be understood the diseases frequently designated traumatic, infectious, toxic paresis, that the pernicious agents concerned always represent merely a predisposing factor or exciting cause with an existing syphilitic infection, if the clinical and anatomical picture of genuine paresis shall really occur.

Finally it is to be stated that in syphilitics severe *neurasthenia* (syphilitic neurasthenia) sometimes occurs, whose clinical picture is like that of a hypochondriacal melancholia or paresis. The most important etiological factor is the intense mental depression; but the enfeeblement of the nervous system by the infection and the medicinal poisons may have to be considered (Oppenhein). Under certain circumstances the differentiation from genuine paresis is difficult and the transitions gradual.

The mental disorders occurring in *carcinomatous disease* of some organ of the body may be explained in part of the cases by multiple metastases in the brain and meninges. Siefert has shown that the brain may appear almost unchanged macroscopically, while the microscope demonstrates scattered carcinomatous elements; the clinical picture in Siefert's cases was in a measure characteristic and homogeneous. In three cases of carcinomatous disease of the organs Elzholz observed mental disorders, which presented a certain uniformity in course and symptoms: active false

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sensations, disorientation, intense excitement; in two of these cases a degeneration of the posterior columns of the cord existed, which was found in other carcinomatous patients. E. assumes that these cord degenerations are due to the poisonous products of the carcinoma and explains the mental disorders observed by similar toxic effects on the cortex. The necessity of here referring to the theory of autointoxication for an explanation of the mental disorders seems questionable, atleast in view of Siefert's findings (see above). So it is that similar spinal degenerations as in carcinoma are also found in other exhausting diseases, e. g. anemia and chlorosis; it may then as well be a matter of degenerations in consequence of nutritive disorders of the nervous system, as they occur in all exhausting diseases. The mental disorders observed in severe anemia (e. g. in consequence of hemorrhages) chiefly are of the character of exhaustion psychoses (Raecke). Only in rare cases can other gross derangements in the brain be demonstrated. Thus in a young girl with pernicious anemia, who had died in an acute mental disorder with great confusion and excitement, I found a thrombus of the large cerebral sinus, which extended far into the veins of the brain and had caused multiple miliary brain hemorrhages. But when such demonstrable lesions in the brain are absent, the mental disorders occurring in carcinoma and anemia will have to be regarded as exhaustion psychoses due to the deranged nutrition of the nerve tissue.

More evident is the assumption of a toxic effect on the central nervous system in the acute mental disorders accompanying *albuminuria*. It is unquestioned that the comatose states in nephritis are due to an (uremic) intoxication of the central nervous system, if we do not know the nature of the poison concerned.

But mental disorders of all kinds of much longer duration are seen to accompany albuminuria (Hagen Kõppen); this condition is the most frequent in delirium tremens. Kõppen has shown that in part of these cases it is a matter perhaps of an albuminuria of cerebral origin and when no basis for the presence of a real organic kidney change exists. In these cases then the albuminuria, like the mental disorder, would not be

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the cause, but the consequence of a (functional or organic) change in the brain. But in the difficulty in excluding secondary states, this assumption does not exceed the character of a hypothesis; in some cases the physical disorders (convulsions, fever, refusal of food) attending the psychical condition may be the cause of the albuminuria. But it is often better to consider a vulnerability of the kidneys, which, favored by external conditions (cold, dietetic errors) cause paroxysmal irritation of the brain by urine products.

I am led to this assumption by the observation of a case, in which on the basis of chronic alcoholism a depressive psychosis with agitating false sensations and stupor appeared. At the height of the disease marked albuminuria existed without signs of a severe nephritis. In convalescence the urine was free from albumin; but the patient had two relapses of agitated depression with renewed appearance of albumin from dietetic errors (without using alcohol). Patient had had a severe erysipelas shortly before the onset of the psychical disease.

If albuminuria many times occurs after the onset of the mental disorder, it only proves that an accumulation of pernicious material in the circulation must occur, ere it is manifested by elimination. With respect to the clinical forms of the uremic psychoses, Hagen states that those of depressive character with agitating false sensations or feelings of physical incapacity are more common. The diagnosis of the fundamental trouble might not be possible from the psychical symptoms alone.

The relations between *diabetis* and mental disorders are still less uniform. Bond found glycosuria twelve times in 175 psychoses. In how many cases diabetis is to be considered the etiological factor is not stated. It often seems to be the opposite; in paresis and other severe brain diseases particularly a glycosuria is sometimes found, which is evidently of cerebral origin. The psychical disorders excited in the final scene by diabetic coma have another significance, which, similarly to uremic coma, are to be traced to an autointoxication. In two of my cases I have seen a mental disease occur in a diabetis of very long standing at the age

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50-60, which had the form of senile dementia with numerous paretic traits. In both patients of good standing by education and social position, an essential weakness, particularly of memory and judgment, especially in the moral sphere (inclination to obscenities and sexual acts) occurred quickly. In one the autopsy shows marked arteriosclerosis of the cerebral arteries, besides finer changes, which are found in genuine paresis. Here the diabetis had evidently favored the premature occurrence of an arteriosclerotic brain atrophy and produced the symptoms of a presenile dementia.

Here belong the psychical symptoms of catalepsy in children observed after severe *icterus* (Damsch) and severe agitated melancholia (Cramer). The brain lesions in the latter case yielded no marked changes. Both authors leave the question open, whether the cholaemia, an unknown toxine, or digestive disorders have led to the condition of the existing severe exhaustion psychoses.

Among the diathetic diseases are the mental disorders known as *thyreogenic* forms of insanity to be spoken of. Although connected with the disease of a certain organ, the thyroid glands, they still evidently depend on general disorders of metabolism. As consequences of disordered action of the thyroid glands, we recognize the postoperative and idiopathic myxoedema, morbus Basdow and endemic and sporadic cretinism. Milder or severer mental disorders may be combined with all these conditions, which are manifested particularly in cretins, as marked, congenital imbecility. But besides Herthoge has shown by many papers, that these are, particularly in women, depressive conditions in form of melancholia, which showed by simultaneous physical symptoms especially of the circulatory organs, then by the frequence of certain offspring, their connection with metabolic derangement of the thyroid glands. The specific treatment with thyroid preparations effects an essential improvement in the psychical symptoms of these cases. Furthermore, in these most diverse, chronic psychoses a connection with disordered function of the thyroid glands has been sought for without being in general justified by clinical signs or other pathogenetic points of view. The therapeutic efforts, which have been instituted in this direction, have been without a uniform result.

The following is to be said of the diseases of this

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group:

The mental disorders occurring in chronic dyscrasic diseases are less uniform and less characteristic of the fundamental disease. Still other factors than the diathetic conditions probably cooperate in their occurrence. But the latter have an essential part in the evolution of these psychoses, in that they produce in part exhaustion of the organism and nutritive derangements of the brain by the impairment of metabolism, in part by autointoxication processes directly producing a damage of the central nervous system.

V. DISEASES OF INDIVIDUAL ORGANS.—The physical diseases recently discussed have in common, that they affect less a single organ than the whole body; thus it is explained that they more readily lead by a direct effect on the brain to a damage of its functions. The question still remains whether the mental disorders occasionally occurring in some affections of the organs are only an intermediate connection with the fundamental physical causes.

Here is to be mentioned a psychical disease type, which may present relations to all the organs of the body, *hypochondria* in its various forms. Whether these states belong to a real clinical form of disease will not be discussed here; for the present purpose they have the common, prominent symptom, that the mental depression, like the complaints and actual troubles of the hypochondriac, often refers to a definite organ. It is known that a number of these cases have actual, severe or mild, but usually chronic diseases of the organs as the foundation: they may be termed "hypochondria cum materia." (Alt.) That this is especially frequent in chronic pulmonary tuberculosis, has already been mentioned; quite often at the autopsy of these hypochondriacs tumors, remnants of inflammations of serous membranes, particularly of the pleura and peritoneum, in form of fibrous adhesions and bands, etc., are found. This organic disease does not always need to present clinically demonstrable, physical symptoms: it may at least be entirely latent for the examining physician, and result in recovery without causing anatomical changes in the organ, while the patient has various indefinite sensations. Con-

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nected with it, the content of our consciousness consists in great part of perceptions, which are derived from the organs of the body, the so-called organic feelings—somatopsychical consciousness. (Wernicke.*) Perhaps this fact is related, that very often senile melancholiacs are characterized by hypochondriacal traits: the physiological involutional process of all organs incident to the age may most readily be the cause of changed organic feeling.

In all these cases then a real functional disorder of the organ may be determined at least in the direction and content of the pathologically changing feelings and ideation. The real and only causes of the psychoses are not these organic changes; that is shown by the fact, that the delusions thus arising often far exceed the bounds of the physical troubles possible by the disorder of the organ. The relief of the physical trouble often effects only a temporary improvement, rarely a complete recovery from the mental disorder. The hypochondriacal symptoms arise rather on the basis of other psychoses, functional as well as organic, like melancholia, paranoia, paresis and give them their own color above indicated. Of the predisposing factors hereditary taint on the one hand, but then also the condition of exhaustion and overfatigue of the nervous system, which we meet with in *neurasthenia*, play an essential role.

Besides these hypochondriacal psychoses only loosely connected with physical disorders, we see after diseases of certain organs, other mental diseases occasionally occur, while in individual cases the connection is perhaps somewhat closer.

Of the diseases of the sense organ *ear troubles* are found most often in the anamnesis of chronic, especially hallucinatory, psychoses. The subjective troubles due to the ear affection are especially the noises, like ringing and roaring, perhaps the cause of corresponding false sensations, which represent the first symptoms of a later paranoia. The distrust frequent in those hard of hearing, if they are otherwise perfectly normal mentally, and the justified de-

*See case of somatopsychosis described by Wernicke in his Outlines.

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pression from this unpleasant defect becoming greater day by day, may cooperate in the origin of the psychoses. Still all these factors will not be able alone to evolve a chronic paranoia, if not by other conditions, to which belongs especially a degenerative constitution, has created a certain predisposition.

The connection between ear troubles and mental disorder in point of time is to be well recognized in the following case: A merchant, with no hereditary taint, but with many physical signs of degeneration, became ill about 7 years ago with a catarrh of the middle ear and became deaf; until this time he conducted his business successfully. Five years ago he complained of roaring and ringing in the ear, then he heard several calls and voices, finally whole words; active persecutory ideas (fear of poisoning) now occurred, which still control the disease type.

The delirious states occasionally observed after *cataract operation* occur chiefly in senile individuals or those debilitated by alcohol, poor nutrition, (Lδwy) and the eye operation might here play the role of an exciting cause, in which the cooperation of psychical factors (remaining a long time in complete darkness) is not excluded.

Among the other organic diseases the connection of *diseases of the circulatory system* with mental disorders has been referred to. The existing statistical investigations offer no uniform results and no conclusion, whether it is a matter of an accidental coincidence or of an etiological connection. At any rate it seems as though in this group of diseases predisposing factors, particularly hereditary taint, is less to be considered; the cardiac or vascular disease is often found to be the only demonstrable pernicious agent in the anamnesis. That in the course of such diseases of the heart and vessels (embolism and thrombosis in valvular insufficiency, atheroma of the vessels) focal destructions of the brain and thus mental disorders may occur, needs not to be spoken of further here. In the so-called functional psychoses, states of depression to intense anxiety with and without false sensations, then states of maniacal excitement and hallucinatory confusion have been ascribed to

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cardiac and vascular diseases. As causes are to be cited the disorders of circulation which may lead to a defective blood supply or congestion of the brain or cyanosis; perhaps other poisons formed in the body cooperate. The variation in pressure in the vascular system are of importance not to be underestimated. We know that many states of pathological affect are accompanied by changes in the blood pressure, that in melancholia at the climax of anxiety particularly the blood pressure is increased. (Cramer.) The patient's anxiety is often directly located in the cardiac region. Still it cannot be decided in every case whether these variations in pressure are excited cerebrally by an action on the vascular centers, or whether they occur from functional derangements in peripheral organs.

Here the fact is to be referred to that in middle life or at the onset of senility mild forms of melancholia quite often occur, which show their connection with circulatory disorders by certain symptoms: slight arteriosclerosis, irregular heart action, small, frequent, irregular pulse. That the psychical symptoms are not due to a premature or arteriosclerotic brain atrophy is proven by the fact, that it is sometimes to effect an improvement in the psychical disease type by regulating the heart's action (administration of strophanthus, digitalis, etc.)

I have occasionally seen mental disorders occur in young persons with a more direct connection with the prior cardiac disease. Infantile chorea quite often arises on the basis of an endocarditis induced by articular rheumatism. Frequently, at puberty, an epilepsy or hysteria, which may be accompanied by mental derangements, is developed after a chorea, or a severe adolescent psychosis leading to dementia (hebephrenia) occurs, in which the symptoms of chorea may still continue. Acute exacerbations of endocarditis seem to favor the occurrence of hallucinatory or stuporous attacks. In these cases at any rate the ground is generally prepared by hereditary taint or other predisposing factors; perhaps the infection poison of rheumatism, respectively of endocarditis, plays a part.

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An instance is the following case: The son of an inebriate became ill at 10 with articular rheumatism and endocarditis and since then had twitchings in the face, arms, legs and spells of crying. The mental development was then retarded; still the patient could help in his father's saloon. Since 17, frequent states of anxiety with running away from home, vagabondage. At 20, admission to a hospital. Here no convulsions were observed; but in the otherwise quiet and industrious patient articular pains again occurred frequently, combined with intense anxiety and more marked twitching in the face and choreic movements of the fingers. The heart murmur louder, extension of the cardiac dullness and cyanosis were increased. A year after admission the patient died of another severe endocarditis and pericarditis, which were accompanied by attacks of intense anxiety. The autopsy showed no gross brain disease, and only cell degeneration microscopically.

Diseases of the gastro-intestinal canal have always played a great role in the pathogenesis of psychical disorders. If the importance, which older psychiatry ascribed to these disorders in the periphery of the vago-sympathetic, seems exaggerated, when it was established that long continued and severe derangements in the digestive tract are not alone sufficient to produce a mental disease, still recent observation has shown that relations between the physical diseases named and neuroses and psychoses of certain kind exist.

Alt has first called attention to the connection between stomach troubles and certain nervous or psychical derangements. He especially mentions a form of chronic gastric catarrh, which is primarily characterized by changes in the chemical constituents: increase, diminution or absence of hydrochloric acid, occurrence of lactic or butyric acid or other abnormal products of fermentation. The nervous derangements then observed may consist of paraesthesias, attacks of vertigo and stupor, irritability and depression, but primarily of the occurrence of states of anxiety, which are sometimes accompanied by imperative ideas or actions. The consciousness is not clouded in the intervals; disease insight exists. The more marked the anxiety, the more the picture

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of a real psychosis occurs, which Alt has differentiated from true melancholia as "gastric psychosis"; the attacks of anxiety then last longer and are accompanied by illusions and hallucinations and finally by delusions of hypochondriacal content. In almost all of these cases described by Alt predisposing factors are found, either in hereditary taint or marked neurasthenic exhaustion. The connection between physical and psychical disturbance is afforded according to Alt by an irritation of the terminals of the vago-sympathetic in the gastric mucous membrane, partly in consequence of the abnormal products of secretion and fermentation, in part by mechanical dilatation of the distended stomach wall. These irritations are reflexly conveyed to the central organ, first of all to the medulla oblongata, and on the other hand injuries to the other distributions of the vago-sympathetic, especially lungs and heart, occur by means of irradiation, so that the derangements accompanying the trouble, e. g. asthmatic attacks, palpitation, etc. are explained. Alt especially emphasizes the importance of this connection, which indicates the treatment: a proper treatment of the stomach long continued, is able to relieve the physical derangements.

Further observations by Alt and publications of other authors (Wagner von Jauregg, von Sölder, Herzog) indicate, that in the nervous and psychical derangements described diseases of the intestinal canal are often found, chronic constipation especially. Von Sölder has described a series of cases, which, usually terminating fatally in form of acute delirium, present recent parenchymatous changes in the glandular organs: liver and kidneys, and of the heart; as the cause of this disease he regards the coprostatis found in every case with secondary changes in the mucous membrane of the colon. Besides the reflex processes of the vago-sympathetic mentioned, the authors named refer to the damage of the central nervous system by the impairment of nutrition and by the toxic products of the pathologically changed metabolism. Herzog restricts the etiological significance of these physical diseases, of which he especially emphasizes the derangements of the circulatory system, that it is not a matter of a specific disease type—a gastric neu-

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rosis or psychosis. All nervous and psychical disorders according to him are merely the expression, the component of a neurasthenia existing *a priori*. The gastric or intestinal derangements are merely the cause of the outbreak or exacerbation of the nervous or psychical symptoms. The therapeutic side might be the common and significant of all these observations, which points to a way to relieve severe psychical disorders, may they have developed on the basis of predisposing factors, produced by gastro-intestinal pernicious agents, or may they be primarily due to the latter. That a nervous symptom reacting by a psychosis to simple gastric derangements is always unstable, deviating from the normal average, is unquestionable. But the recognition and treatment of these physical disorders are of greater importance to the practitioner in such cases. We see that in epilepsy, where a trifling error in diet often suffices to produce a seizure or a number of them, or a state of marked confusion, as the equivalent of the motor attacks.

In chronic psychoses also, particularly those occurring in periodical attacks, the occurrence of gastro-intestinal derangements, manifested by coated tongue, foul breath, constipation and indicanuria quite often go hand in hand with an aggravation of the psychical condition. If these attacks appear in the hospital, on careful observation the impression is often gained, that the symptoms in the digestive tract precede the aggravation of the psychical condition. Quite often such an attack is induced by demonstrable errors in diet.

Doubtless in a number of other cases, in acute psychoses as well as in acute attacks of the chronic, the attendant gastro-intestinal derangement is purely of a secondary nature, produced either by inordinate and deficient food in confused and excited patients or by a cerebral disturbance of metabolism. This is especially true of many recent cases, who often before admission to the hospital are subjected to the most improper treatment by isolation, etc., by the relatives or in small institutions. Then of course the secondary gastro-intestinal disorder aggravates the psychical condition. Here therefore a therapy directed to the physical derange-

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ments is indicated and every psychiater knows that regulation of the diet and intestinal action in these cases often effects a surprisingly quick quieting and improvement in the excited or stupid patients, if the fundamental psychical trouble is not changed. Examination of the feces, which often present a quantity of indigestible substances (wood fibres, stones, etc.), indicates that an improper nourishment has occurred under the influence of the incipient psychosis. The acetonuria and indicanuria quite often present is merely a sign of the deranged intestinal action and cannot be claimed to be a formation of toxines in the sense of autointoxication.

But from all observations it seems certainly shown, *that primary as well as secondary gastro-intestinal derangements may in part produce, in part intensify reflectly or by changes in metabolism nervous and psychical derangements, which are capable of improvement by a treatment of the fundamental trouble and thus show their connection with them. It often seems to be a matter of individuals, who are burdened with predisposing factors of all kinds.*

Long known and numerous relations exist between the processes in the *female sexual organs* and mental disorders. One has ceased to trace the whole symptom complex, which is termed hysteria to diseases of the genital organs, for neither pathogenetic points of view nor therapeutic results justify this assumption. Whereas the relations between mental disorders and the different stages of development and functions of the female genital organs are important. A large part of these conditions do not belong in the scope of this paper, because they are either within physiological bounds, like the irritability of the normal woman at the periods (Schröter) or are produced by normal, not pathological processes in the genitals, like the psychical disorders, which occur during menstruation and in the normal process of propogation. A part of the latter which are called *puerperal psychoses*, are at least related to pathological processes, which may appear during pregnancy, confinement and the puerperal state in the female genital organs and their adnexa, and not only infectious processes of all kinds are to be con-

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sidered in the gravid or puerperal uterus, but also in the lactation period in the mammae, then exhaustion from hemorrhage or nursing, finally complications with kidney diseases. Mental disorders occurring here as well as in the normal puerperal state are referred by most authors to the important role, which predisposing factors, particularly hereditary taint, but then also acquired pernicious agents, especially previous diseases, play. According to their clinical symptoms the psychoses originating on these foundations are entirely different and belong to the most manifold disease types, melancholia, mania, hallucinatory confusion, even to imperative insanity (Alt), from which they are not always differentiated in course and prognosis. The puerperal psychoses, as Sommer and E. Meyer have recently shown, cannot be regarded as a uniform disease type of like etiology and symptomatology. The normal puerperal state is merely an exciting cause for the outbreak of a mental disorder prepared for by other factors. The other psychoses occurring after pathological puerperal processes must be called infection, intoxication or exhaustion psychoses, according to the predominance of one or the other pernicious agent. These then present great uniformity in symptoms, course and prognosis, in so far as they often occur in the form of marked confusion, perplexity or excitement with and without false sensations and, in the fundamental puerperal infection or exhaustion, afford a therapeutic indication, which in many cases renders the recovery from the psychical trouble possible (Alt).

The so-called climacteric psychoses belong to those of the age of involution according to their etiological significance; when symptoms of reflex irritation in the genital organs undergoing involution, also hemorrhages in irregular, profuse menstruation and psychical factors may play a part.

Other gynecological diseases may afford the causative factor of a psychosis under the same conditions as other organic diseases, which under certain conditions may have the character of hypochondria. We sometimes see the same processes in the male genital organs, in which psychical factors (assumption of an infection, the hypochondriacal worries of masturbators caused by popular books) essentially

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cooperate.

We see then in the diseases of the individual organs in part merely an exciting cause for the occurrence of other typical mental disorders.

Another part of these organic diseases may afford a more profound and important cause for psychoses by reflex irritation, by disorders of circulation, nutrition and intoxications of the brain. But in most cases predisposing factors are essential; therefore the psychoses thus arising are little characteristic of the fundamental disease; we are not justified in this sense in speaking of cardiac, gastro-intestinal, puerperal psychoses, etc.

In many hypochondriacal mental disorders the organic diseases at least furnish the direction and content of the psychical symptoms.

VI. CONCLUSIONS.

1. On the basis of physical diseases of the kinds described in the preceding sections psychical disorders of longer or shorter duration may arise.

2. Still it is in the rarest cases, that the physical disease is the only or cardinal cause of the psychosis. In these few cases we find that the clinical picture presents certain symptoms, which are characteristic of the origin and that usually on the removal of the external pernicious agent the psychical disorder disappears or improves at least. It is apparently a matter of a direct effect of this agent on the brain, which in some cases is also shown by the pathologico-anatomical examination. Instances are particularly several infection and intoxication psychoses.

3. In these the restriction must be made, that the physical injury does not always result in a psychosis of defiinte character, that other causes also cooperate here.

4. In most cases the physical disease is merely an etiological factor together with many other equivalents, yet often only a so-called exciting factor. That is shown especially by those psychoses having nothing characteristic of the cause of origin and not disappearing after relief of the fundamental trouble.

5. The predisposition cooperating is likewise not a uniform factor and not by any means exhausted by heredi-

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tary taint. Rather all possible causes injuring the body are to be also understood.

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MIXOSCOPIC ADOLESCENT SURVIVALS IN ART, LITERATURE AND PSEUDO-ETHICS.*

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THE mental attitude of the hysteric towards genital expressions of affection appears well marked in what de Maulde† calls the platonism of the women of the renaissance.

The newly fledged husband (of the Middle Ages) remarks de Maulde was under no illusion in the matter; he had married to cure himself of love, or rather to have done with it forever, to turn away from women and toward higher things. He would never have imagined any connection between his marital duties and his soul. First and last wedlock had no romance for him. Marriage was the worn and dusty highway of materialities. Nor did the expectations of the young girl soar any higher. Shown the simple truth by the solemn personages to whom she owed her upbringing she knew all there was to know about her new duties and in regard to these it was thought peculiarly necessary to arm her against errors and enthusiasms that

*Continued from November, 1905.
†Women of the Renaissance.

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might bring disappointment in their train. Marriage she had always looked upon as a natural function with excellent precedents and she had studied its rules in their rudiments, at least so as to be able to guide her steps intelligently in a career that had necessarily its technical side.

This was why Champier, the physician, compiled expressly for Suzanne de Bourbon a little treatise quite foreign in its nature to what in these days is called "literature for young people". Yet it must be confessed that this treatise, frankly physiological as it is, constituted the best imaginable safeguard against being swept away on a flood-tide of passion and folly. Champier (who was cloister bred) lays down as rigorously as though stating an astronomical law, various rules for his lady's guidance in the most intimate relation of married life. Prudence, moderation and regularity are his texts and he gives point to his precept by setting against them a menacing array of human ills—gout, anemia, dyspepsia, sight enfeeblement.

Montaigne has a good deal of pity for the women subjected to the capricious humors of the medieval conception of marriage which survives today; in many cases "they are verily in worse condition than maids or widows. We want them at the same time hot and cold." He does not remark, says de Maulde, for some reason or other that disgust of too pronounced materialism, longing for peace or quietness, coquetry, scorn of sensuality, or what not, the majority of women only accepted wifehood for the sake of motherhood and would be more than satisfied to be virgin mothers or parthenogenetics. Some considered themselves almost as idols, too sacred for human touch.

This conception, still a dominant note in the thought of certain social purists, finds to a marked degree vent in current samples of problem fiction. One by Grant Allen* is relatively normal, albeit dominated to an enormous degree by this medieval conception of the impurities of even marital sexual relations. A Chicago production by Attorney Caroline Huling and Dr. Theresa Schmidt* is permeated entirely by the virgin-mother notion. The heroine, a

*The Woman Who Did.

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hysterical degenerate, studies medicine after a trained nurse course. After graduation in medicine she determines to revert to primitive mother right and "have a child whose affection she will share with no father." A pruriently prudish medical impossibility furnishes the necessary material for "scientific artificial fecundation experiments" on an unknown female. A daughter results, which not being a wise child and knowing its own father, worries the mother for information about the male parent. Incidentally during a consultation in a sterility case the physicians learn their relationship to each other and the child. A common law or quaker marriage fortified by a rigid contract follows. The Courage of Her Convictions was greeted with marked enthusiasm by some notorious Chicago social purists.

The preachers who at one time ardently urged the severing of family ties as inexorably demanded by religion, were later seen proclaiming from their pulpits with the same appeal to religion a totally different doctrine† and inculcating mortification of the flesh of quite a novel kind. Of this the story of the "Excellent Pharmacist at Pan‡ 'who never had anything to do with his wife except in 'Holy Week' by way of penance" is a fair sample. Even in remote country places it became the vogue to occupy separate rooms. There was no attempt at disguising the fact and a great deal of joking on this casuistical refinement went on in polite circles.

Another quality which idealists regarded as conducive to charm was a certain stiffness and reserve of manner. Woman, like the Ark of the Covenant, was to be worthy of all respect. She was not thought the worse if like a mimosa, she shrank within herself when the sun's rays were no longer there to warm and if she was afraid of the dark. The woman chary of her smile was considered a beautiful creature. In platonist circles they could scarcely even admire the beauty of the shoulders, indeed there were no longer seen flaunted in street or church under the eyes of the common herd certain liberties in costume from time

*The Courage of Her Convictions.
†DeMaulde, Women of the Renaissance.
‡Heptameron, Tale 68.

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immemorial, the despair of preachers—low cut dresses like that of Isabel of Bavaria, whom Jacques Legrant admonished from the pulpit for showing everything "down to her navel"; robes scalloped at the sides; long pointed shoes so much in the way that a woman had to lift her petticoats very high to be able to walk. Here however was noticeable the influence of an esoteric mental state allied to foot fetechism. The most frequent type of erotic symbolism, remarks Havelock Ellis* is that which idealizes the foot and the shoe. This phenomenon is frequently complex. Theologically the lubricious conception of the shoe early appears prominently in church sumptuary laws. At the Rheims synod of 972 Abbot Raoul of St. Remi† denounced monks for wearing indecent shoes of large size and tissue so transparent that nothing was hidden. From this time on these "chicken shoes" with a claw or beak, although pursued by anathemas of popes and invectives of preachers, continued in use for more than four centuries. They were considered by middle age casuists as the most abominable evidences of lubricity. It is not evident at first sight, remarks Dufour, what there could be scandalously suggestive in shoes terminating in a lion's claw, an eagle's beak or a ship's prow. The excommunication of this species of shoe preceded the pornographic inventions of libertines who wore shoes with phallic terminations. These were often worn by modest women who didn't recognize what fashion placed on the tips of their shoes. Royal and ecclesiastic sumptuary laws alike forbade these shoes. Great lords and ladies, probably wearing modest "chicken shoes", defied these laws. Charles V and the Avignon pope, Urban V, forbade these shoes but they still persisted in use in the reign of Louis XI. The phallic terminations, fashion had meanwhile turned into spirals like those of Chinese and Turkish shoes.

Even for the normal lover, the foot is a most attractive part of the body. Stanley Hall‡ found that among the parts specified as most admired in the other sex by young men and women who answered a *questionaire*, the feet came

*Medicine February, 1906.
†Histoire de la Prostitutien, Tome 1.
‡Adolescence, Vol. 2, p. 118.

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fourth (after the eyes, hair, stature and size). Casanova* an acute student and lover of women but not a foot fetechist, remarks that all men who share his interest in women, are attracted by their feet. These offer the same interest as the particular edition does to the bibliophile.

The hand does not appear among the parts of the body normafly of supreme interest. An interest in the hand is by no means uncommon.† The hand does not have the mystery which envelopes the foot and head fetechism of which Binet‡ and Krafft Eben* report instances is rather rare.

The normal lover in most civilized countries does not usually attach such importance to the foot as he frequently does to the eyes, although the feet play a very conspicuous part in the work of many novelists. Hardy† shows an unusual but by no means predominant interest in the feet and shoes of his heroines. See the observations of his cobbler. Wilkie Collins‡ makes his shrewd steward Betteredge agree with Cobbett in choosing a wife from the way she sets her foot down. Goethe‡ narrates on episode involving the charm of the foot and the kissing of the beloved's shoe. To a not inconsiderable minority the foot or boot becomes the most attractive part of a woman. In some noted cases the woman seems comparatively an appendage to her feet or shoes. Shoes under civilized conditions much more frequently constitute the sexual symbol than do the feet, which is not surprising since in every day life the feet are not often seen. Only under exceptionally favorable circumstances does foot fetechism occur.

Castiglione goes into raptures about the simple velvet boot of a lady who on going to mass one morning fancied she had to spring lightly across a brook. Aretino, naturally an expert in such matters, declares no one has a greater horror of a gratuitous display of her charms than a courtesan. Refinement and delicacy, according to deMaulde, make women more fastidious and more shy because they realized their value and because they wished to

*Memoires Vol. I, Chap. VII.
†History XII, Appendix B., Vol III, Psychology of Sex.
‡Etudes de Psychologie Experimental p. 12.
*Psycopathia Sexuallis, p. 214.
†Under the Greenwood Tree.
‡The Moonstone.

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be loved, principally at least for their soul. The influence of asceticism in the Middle Ages had generated the absurdly exaggerated desire to put out of sight the existence of the body. Artist's attenuated corporeal forms until on their canvas the body represented merely a thought. The raiment in which the body was delicately and gracefully draped served as vesture to this thought and contributed, so to speak, according to de Maulde, to immaterialize it. This reaction against beauty unadorned naturally affected the most pornographic minds. Aretino has naturally indulged in the most virulent invective against the realism of Michael Angelo. The Council of Trent led a crusade for purging the churches of too life-like anatomies. Pope Paul IV, the "breeches maker", caused some veracious details of Michael Angelo in the Sistine Chapel to be covered with gauze, and generously presented the Virgin with the dress he thought she needed badly.

Margaret of France who is de Maulde's ideal platonist, was shocked at the idea that any one could say he adored some Italian princess or duchess lying in voluptuous simplicity in the midst of a beautiful landscape. To this fascinating, but to her degrading spectacle, she resolved to oppose another—the spectacle of the soul. This idea occurred at a time when charms other than those of the soul are dead. She had herself painted before a landscape with a setting sun, erect in front of a curtain, clothed in a transparent tissue, carefully fastened at the neck, admiring herself in a little hand glass; an allusion to her book "The Mirror of the Soul." Women genuinely platonic used their physique as a first means of developing their charm. Here they were at odds with the mystics who regarded the body as a negligible encumbrance but they were still more sharply divided from the sensualist. Their idea, de Maulde remarks, was to deify the body, enshrine it, so to speak, and glorify it as the vesture of the soul, the servant of the heart.

The art of Albrecht Durer and others of that school,

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*Elective Affinities.

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glorified like some of the art of prehisteric man, pregnancy and maternity as Havelock Ellis* points out. This glorification by art naturally passed into costume and in times of revolt against race suicide, created simulacra of pregnancy in fashionable female attire. This cropped out toward the close of the Reign of Terror as Carlyle† has pointed out.

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*Psychology of Sex: Sexual Selection.

†French Revolution.

(To be continued.)

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EROTIC SYMBOLISM.

By HAVELOCK ELLIS, M. D.,

Carbis Water, Lelant, Cornwall, England.

THE erotic symbols hitherto discussed* have in every case been portions of the body, or its physiological processes or at least the garments which it has endowed with life. The association on which the symbol has arisen has in every case been in large measure, although not entirely, an association of contiguity. It is now necessary to touch on a group of sexual symbols in which the association of contiguity with the human body is absent; the various methods by which animals or animal products or the sight of animal copulation may arouse sexual desire in human passions. Here occurs a symbolism mainly founded on association by resemblance; the animal copulation recalls the human coitus, the animal becomes the symbol of the human being.

The group of phenomena here concerned 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 I would call mixoscopic zoophilia; it falls within the range of normal variations. Then there are cases in which the contact of animals, stroking, etc., produces sexual excitement or gratification; this is a sexual fetichism in the narrow sense and is by Krafft-Ebing termed *zoophilia erotica*. Then occurs the class of cases in which a real or simulated sexual intercourse with animals is desired. Such cases are not regarded as fetichism by Krafft-Ebing† but they come within the phenomena of erotic symbolism, as here under-

*Medicine, 1906-6.

†For Krafft-Ebing's discussion of the subject, see *Op. cit.* pp. 580-589.

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stood. 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 is affected by a deep degree of degeneration. In the first case we may properly apply the term bestiality; in the second case it may perhaps be better to use the term *zooerastia*, proposed by Krafft-Ebing.*

Among children, both boys and girls, it is common to find that the copulation of animals is a mysteriously fascinating spectacle. It is inevitable that this should be so, for the spectacle is more or less clearly felt to be the revelation of a secret which has been concealed from them. It is, moreover, a secret of which they feel intimate reverberations within themselves, and even in perfectly innocent and ignorant children, the sight may produce an obscure sexual excitement. It would seem that this occurs more frequently in girls than in boys. Even in adult age, it may be added, women are liable to experience the same kind of emotion in the presence of such spectacles. One lady recalls as a girl, that on several occasions, an element of physical excitement entered into the feelings with which she watched the coquetry of cats. Another lady mentions, that at the age of about 25, and when still quite ignorant of sexual matters, she saw from the window some boys tickling a dog and inducing sexual excitement in the animal; she vaguely divined what they were doing, and though feeling disgusted at their conduct, she at the same time experienced in a strong degree what she now knows was sexual excitement. The coupling of the larger animals is often an impressive and splendid spectacle, which is far indeed from being obscene, and has often commended itself to persons of great intellectual distinction.* But in young or ill-balanced minds, such sights tend to become prurient and morbid. I have already referred to the curious case of a sexually hyperaesthetic nun, who was always painfully

*In England it is uncommon to use the term "unnatural offense." This is an awkward and possibly misleading practice which should not be followed. In Germany a similar confusion is caused by applying the term "sodomy" to these cases as well as to pederastry. Krafft-Ebing considers that this error is due to the jurists, while the theologians have always distinguished correctly. In this matter, he adds, science must be *ancilla theologiae* and return to the correct usage of words.

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excited by the sight, or even the recollection of flies in sexual connection, so that she was compelled to masturbate; this dated from childhood; after becoming a nun she recorded having had this experience, followed by masturbation, more than four hundred times.†

In the case of pathological sexuality in a boy of 15, reported by J. A. McDonald, and already summarized, the sight of flies is also mentioned among many other causes of sexual excitation.

Animal spectacles sometimes produce a sexual effect on children even when not specifically sexual; thus a correspondent, a clergyman, informs me that when a young and impressionable boy he was much affected by seeing a veterinary surgeon insert his hand and arm into a horse's rectum, and dreamt of this several times afterwards with emissions.

While the contemplation of animal coitus is an easily intelligible and in early life perhaps an almost normal symbol of sexual emotion, there is another sub-division of this group of animal fetichisms which forms a more natural transition from the fetichisms which have their centre in the human body: stuff-fetichism, or the sexual attraction exerted by various tissues, perhaps always of animal origin. Here occurs a somewhat complicated phenomenon. In part, there is a considerable number of such cases, the sexual attraction of feminine garments, for all such tissues are liable to enter into the dress. In part, also, there is sexual perversion of tactile sensibility, for in a considerable proportion of these cases it is the touch sensations which are potent in arousing the erotic sensations. But in part, also, it would seem, we have here the conscious or sub-conscious presence of an ani-

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*The Countess of Pembroke, Sir Philip Sidney's sister, appears to have found sexual enjoyment in the contemplation of the sexual prowess of stallions. Aubrey writes that she "was very salacious and she had a contrivance that in the spring of the year . . . . the stallions . . . . were to be brought before such a part of the house where she had a vidette to look on them." (*Short Lives, 1898*, Vol. 1., p. 311). Although the modern editor's modesty has caused the disappearance of several lines from this passage the general sense is clear. According to Fuchs, (*Das Erotische Element in der Karikatur*, p. 70), Burckhardt, secretary to Pope Alexander VI, recorded in his diary that it was a favourite amusement of that pope and his daughter Lucrezia Borgia to overlook from the windows of the Vatican a court in which grooms were directed to let loose stallions with mares in heat.

†*Archivio di psichiatria*, 1902, fasc. 11 - 111, p. 338.

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mal fetich, and 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, a much more important and common fetich, indeed, than any of the stuff fetichisms—as a link of transition. Hair is at once an animal and a human product, while it may be separated from the body and possesses the quality of a stuff. Krafft-Ebing remarks that the senses of touch, smell and hearing as well as sight seem to enter into the attraction exerted by hair.

The natural fascination of hair, on which hair-fetichism is founded, begins at a very early age. "The hair is a special object of interest with infants," Stanley Hall concludes, "which begins often in the latter part of the first year. . . The hair, no doubt, gives quite unique tactile sensations, both in its own roots and to hands, and is plastic and yielding to the motor sense, so that the earliest interest may be akin to that in fur which is a marked object in infant experience. Some children develop an almost fetichistic propensity to pull or later to stroke the hair or beard of everyone with whom they come in contact."*

It should be added that the fascination of hair for the infantile and childish mind is not necessarily one of attraction but may be of repulsion. It happens here, as in the case of so many characteristics which are of sexual significance, that we are in the presence of an object which may exert a dynamic emotional force, a force which is capable of repelling with the same energy that it attracts. Fèré records the instructive case of a child of 3, of psychopathic heredity, who when he could not sleep was sometimes taken by his mother into her bed. One night his hand came in contact with a hairy portion of his mother's body and this, arousing the idea of an animal, caused him to leap out of bed in terror. He became curious as to the cause of his terror and in time was able to observe "the animal" but the train of feelings which had been set up, led to a life-long indifference to women and a tendency to homosexuality. It is

*G. Stanley Hall, "The Early Sense of Self," (*American Journal of Psychology*, April, 1898, p. 859.)

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noteworthy that he was attracted to men in whom the hair and other secondary sexual characters were well developed.*

As a sexual fetich hair strictly belongs to the group of parts of the body; but since it can be removed from the body and is sexually effective as a fetich in the absence of the person to whom it belongs, it is on a level with the garments which may serve in a similar way, with shoes or handkerchiefs or gloves. Psychologically hair fetichism presents no special problem but the wide attraction of hair—it is sexually the most generally noted part of the feminine body after the eyes—and the peculiar facility with which when plaited it may be removed, render hair-fetichism a sexual perversion of specially great medico-legal interest.

The frequency of hair fetichism, as well as of the natural admiration on which it rests, is indicated by the case recorded by Laurent.† "A few years ago," he states, "one constantly saw at the Bal Bullier in Paris a tall girl whose face was lean and bony, but whose black hair was of truly remarkable length. She wore it flowing down her shoulders and loins. Men often followed her in the street to touch or kiss the hair. Others would accompany her home and pay her for the mere pleasure of touching and kissing the long black tresses. One, in consideration of a relatively considerable sum, desired to pollute the silky hair. She was obliged to be always on her guard, and to take all sorts of precautions to prevent anyone cutting off this ornament which constituted her only beauty as well as her livelihood.

The hair despoiler (*Coupeur des Nattes* or *Zopfabschneider*) may be found in any civilized country though the most carefully studied cases have occurred in Paris‡.

Such persons are usually of nervous temperament and bad heredity; the attraction to hair occasionally develops in early life; sometimes the morbid impulse only appears in later life after fever. The fetich may be either flowing hair or braided hair but is usually one or the other and not both. Sexual excitement and ejaculation may be produced in the

(*Fere, *L'Instinct Sexuel*, 2nd. ed. pp. 262 - 266).

†H. Laurent, *L'Amour Morbide*, 1891, p. 164.

‡Several medico-legal histories of hair-despoilers are summarised by Krafft-Ebing, *Opus. cit.* pp. 829 - 834.

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act of touching or cutting off the hair, which is subsequently, in many cases, used for masturbation. As a rule the hair despoiler is a pure fetichist, no element of sadistic pleasure entering into his feelings. In the case of a "capillary kleptomaniac" in Chicago—a highly intelligent and athletic married young man of good family—the impulse to cut off girl's braids appeared after recovery from a severe fever. He would gaze admiringly at the long tresses and then clip them off with great rapidity; he did this in some fifty cases before he was caught and imprisoned. He usually threw the braids away before he reached home.* In this case there is no history of sexual excitement, probably because no proper medico-legal examination was made.†

The stuff-fetiches are most usually fur and velvet, feathers, silk and leather also sometimes exerting this influence; they are all it will be noted, animal substances.‡ The most interesting is probably fur, the attraction of which is not uncommon in association with passive algolagnia. As Stanley Hall has shown, the fear of fur, as well as the love of it, is by no means uncommon in childhood; it may appear even in infancy and in children who have never come in contact with animals.‖ It is noteworthy that in most cases of uncomplicated stuff-fetchism the attraction apparently arises on a congenital basis, as it appears in persons of nervous or sensitive temperament at an early age and without being attached to any definite causative incident. The sexual excitation is nearly always produced by the touch rather than by the sight. As I found, when dealing with the sense of touch in a previous volume, the specific sexual sensations may be regarded as a specific modification of ticklishness. The erotic symbolism in the case of these stuff-fetichisms would seem to be a more or less congenital perversion of ticklishness in relation to specific animal contacts.

Alienist and Neurologist, April, 1889, p. 325.

†It may be added that hair-despoilers have been specially studied by Motet, "Les Coupeurs de Nattes," *Annales d'Hygiene*, 1890.

‡Krafft-Ebing presents or quotes typical cases of all these fetiches, Op. cit. pp. 255-266.

‖G. Stanley Hall, "Study of Fears", American Journal of Psychology, 1897, pp. 213-215.

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A further degree of perversion in this direction is reached in a case of erotic *zoophilia* recorded by Krafft-Ebing.* In this case a congenital neuropath of good intelligence but delicate and anaemic, 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 realized the nature of his feelings and tried to break himself of his habits. He succeeded, but then began erotic dreams accompanied by images of animals, and these led to masturbation with ideas of a similar kind. At the same time he had no wish for any sort of sexual intercourse with animals and was indifferent as to the sex of the animals which attracted him; his sexual ideals were normal. Such a case seems to be fundamentally one of fetichism on a tactile basis and thus forms a transition between the stuff-fetichism and the complete perversion of sexual attraction towards animals.

In some cases sexually hyperaesthetic women have informed me that sexual feeling has been produced by casual contact with pet dogs and cats. In such cases there is usually no real perversion but it seems probable that we may here have an occasional foundation for the somewhat morbid but scarcely vicious excesses of affection which women are apt to display towards their pet dogs or cats. In most cases of this affection there is certainly no sexual element; in the case of childless women it may rather be regarded as a maternal than as an erotic symbolism.†

Krafft-Ebing considers that complete perversion of sexual attraction towards animals is radically distinct from erotic *zoophilia*. This view cannot be accepted. Bestiality and *zooerastia* merely present in a more marked and profoundly perverted form a further degree of the same phenomenon which we meet with in erotic *zoophilia*; the difference is that they occur either in more insensitive or in more markedly degenerate persons.

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*Op. cit. p. 268.

†The excesses of this non-erotic zoophilia have been discussed, Fere, L'Instinct Sexuel, 2nd ed. pp. 166-171.

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A fairly typical case of *zooerastia* has been recorded in America by W. L. Howard of Baltimore. This was the case of a boy of 16, precociously mature and fairly bright. He was, however, indifferent to the opposite sex, though he had ample opportunity for gratifying normal passions. His parents lived in the city but the youth had an inordinate desire for the country and was therefore sent to school in a village. On the second day after his arrival at school a farmer missed a sow which was found secreted in an outhouse on the school grounds. This was the first of many similar incidents in which a sow always took part. So strong was his passion that on one occasion force had to be used to take him away from the sow he was caressing. He did not masturbate and even when restrained from approaching sows he had no sexual inclination for other animals. His nocturnal pollutions, which were frequent, were always accompanied by images of wallowing swine. Notwithstanding careful treatment no cure was effected; mental and physical vigor failed and he died at the age of 23.*

It is, however, somewhat doubtful whether we can always or even usually distinguish between zooerastia and bestiality. G. F. Lydston of Chicago has communicated to me a case (in which he was consulted) which seems fairly typical and is instructive in this respect. The subject was a young man of 21, a farmer's son, not very bright intellectually but very healthy and strong, of great assistance on the farm, very capable and industrious, such a good farm hand that his father was unwilling to send him away and to lose his services. There was no history of insanity or neurosis in the family, and no injury or illness in his own history. He had spells of moroseness and irritability, however, and had also been a masturbator. Women

*W. L. Howard "Sexual Perversion", *Alienist and Neurologist*, Jan. 1896. Krafft-Ebing (*op. cit.* p. 582) quotes from Boeteau the somewhat similar case of a gardner's boy of 16—an illegitimate child of neuropathic heredity and markedly degenerate—who had a passion, of irresistible and impulsive character, for rabbits. He was declared irresponsible. Moll (*Untersucukngen uber die Libido Sexuallis*, Bd. 1. pp. 431-433) presents the case of a neurotic man who from the age of 15 had been sexually excited by the sight of animals or by contact with them. He had repeatedly had connection with cows and mares; he was also sexually excited by sheep, donkeys, and dogs whether male or female; the normal sexual instinct was weak and he experienced very slight attraction to women.

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had no attraction for him but he would copulate with the mares upon his fathers farm, and this without regard to time, place or spectators. Such a case would seem to stand midway between ordinary bestiality and pathological zoo-erastia as defined by Krafft-Ebing, yet it seems probable that in most cases of ordinary bestiality some slight traces of mental anomaly might be found, if such cases always were, as they should be, properly investigated.*

Here is reached the grossest and most frequent perversion in this group: bestiality or the impulse to attain sexual gratification by intercourse, or other close contact, with animals. In seeking to comprehend this perversion, it is necessary to divest ourselves of the attitude towards animals which is the inevitable outcome of refined civilization and urban life. Most sexual perversions, if not in a large measure the actual outcome of civilized life, easily adjust themselves to it. Bestiality (except in one form to be noted later) is, on the other hand, the sexual perversion of dull, insensitive and unfastidious persons. It flourishes among primitive people and among peasants. It is the vice of the clodhopper, unattractive to women or inapt to court them.

Three things have favored the extreme prevalence of bestiality: (1) primitive conception of life which built up no greater barrier between man and the other animals; (2) the extreme familiarity which necessarily exists between the peasant and his beasts, often combined with separation from women; (3) various folk-lore beliefs such as the efficacy of intercourse with animals as a cure for venereal disease, etc.†

The beliefs and customs of primitive peoples, as well as their mythology and legends, create a community of man and animals altogether unlike anything known in civilisation.

*Moll also remarks ("Pervers Sexual Empfindung" in Senator's and Kaminer's *Krankheiten und Ehe*) that in this matter it is often hardly possible to draw a sharp line between vice and disease.

†Instances of this belief—found among the Tamils of Ceylon as well as in Europe—from various authors are quoted by Bloch, *Beitrage zur Aetiologie der Psychopathia Sexualis*, Teil 11, p. 278, and, Moll, *Untersuchungen uber die Libido Sexuallis*, Bd. 1, p. 700. On the frequency of bestiality, from one cause or another, in the East, see e. g. B. Stern, *Medizin und Geschlechtsleben in der Turkei*, Bd. 11, p. 219.

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Men may become animals and animals may become men; animals and men may communicate with each other and live on terms of equality; animals may be the ancestors of human tribes; the sacred totems of savages are most usually animals; there is no shame or degradation in the notion of a sexual relationship between men and animals because in primitive conceptions animals are not inferior beings separated from man by a great gulf. They are much more like men in disguise and in some respects possess powers which make them superior to men. This is recognized in those plays, festivals and religious dances so common among primitive peoples in which animal disguises are worn.* When men admire and emulate the qualities of animals and are proud to believe that they descend from them it is not surprising that they should sometimes see nothing derogatory in sexual intercourse with them.†

A significant relic of primitive conceptions in this matter may perhaps be found in the religious rites connected with the sacred goat of Mendes described by Herodotus. After telling how the nedesians reverence the goat, especially the he-goat, out of their veneration for Pan, whom they represent as a goat ("the real motive which they assign for this cumtom I do not choose to relate"), he adds: "It happened in this country, and within my remembrance, and was indeed universally notorious, that a goat had indecent and public communication with a woman."‡ The meaning of the passage evidently is that in the ordinary intercourse of women with the sacred goat connection was only simulated or incomplete on account of the natural indifference of the goat to the human female, but that in rare cases the goat proved sexually excitable with the woman and capable of connection.‖

*Sometimes (as among the Aleuts) the animal pantomime dances of savages may represent the transformation of a captive bird into a lovely woman who falls exhausted into the arms of the hunter. (H. H. Bancroft, *Native Races of Pacific*, Vol. 1. p. 98.) A system of beliefs which accepts the possibility that a human being may be latent in an animal obviously favours the practice of bestiality.

†For an example of the primitive confusion between the intercourse of women with animals and with men, see, e. g. Bons, "Sagen aus Britisch-Columbien," *Zeitschrift fur Ethnologie*, Heft V. p. 558.

‡Herodotus, Bk. 11. Ch. 46.

‖Dulaure (*Des Divinites Generatrices, Ch. 11.*) brings together the evidence showing that in Egypt women had connection with the sacred goat, apparently in order to secure fertility.

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The goat has always been a kind of sacred emblem of lust. In the middle ages it became associated with the Devil as one of the favourite forms he assumed. It is significant of a primitively religious sexual association between men and animals that witches constantly confessed, or were made to confess, that they had had intercourse with the Devil in the shape of an animal, very frequently a dog. The figures of human beings and animals in conjunction carved on temples in India also seem to indicate the religious significance which this phenomenon sometimes presents. There is, indeed, no need to go beyond Europe even in her moments of highest culture to find a religious sanction for sexual union between human beings, or gods in human shape, and animals. The legends of Io and the bull, of Leda and the swan, are among the most familiar in Greek mythology, and in a later pictorial form they constitute some of the most cherished works of the painters of the Renaissance.

As regards the prevalence of occasional sexual intercourse between men or women and animals among primitive peoples at the present time, it is possible to find many scattered references by travelers in all parts of the world. Such references by no means indicate that such practices are as a rule common, but they usually show that they are accepted with a good-humored indifference.*

Bestiality is very rarely found in towns. In the country this vice of the clodhopper is far from infrequent. For the peasant whose sensibilities are uncultivated and who makes but the most elementary demands from a woman, the difference between an animal and a human being in this respect scarcely seems to be very great. "My wife was away too long", a German peasant explained to the magistrate, "and so I went with my sow." It is certainly an explanation that to the uncultivated peasant, ignorant of theological and juridical conceptions must often seem natural and sufficient.

Bestiality thus resembles masturbation and other ab-

*Various facts and references bearing on this subject are brought together by Bluemenbach, *Anthropological Memoirs*, tr. by Bendyshe, p. 80; Bloch, *Beitrage zur Aetiologie der Psychopathia Sexualis*, Teil 11, pp. 276–288; also Ploss and Bartells, *Das Weib*, 7th ed., p. 520.

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normal manifestations of the sexual impulse which may be practiced merely *faute de mieux* and not as, in the strict sense, perversion of the impulse. Even necrophily may be thus practiced. A young man who was assisting the grave-digger conceived and carried out the idea of digging up the bodies of young girls to satisfy his passions with and whose case has been recorded by Belletrud and Mercier, said: "I could find no young girl who would agree to yield to my desires; that is why I have done this. I should have preferred to have relations with living persons. I found it quite natural to do what I did; I saw no harm in it, and I did not think that any one else could. As living women felt nothing but repulsion for me, it was quite natural I should turn to the dead who have never repulsed me. I used to say tender things to them, like 'my beautiful, my love, I love you'."* But when so highly an abnormal an act is felt as natural, we are dealing with a person who is congenitally defective, so far as the finer developments of intelligence are concerned. It was so in this case of necrophily; he was the son of a weak-minded woman of unrestrainable sexual inclinations and was himself somewhat feeble minded; he was also anaemic.

But it is by no means their deluded sensibilities, or the absence of women which accounts for the frequency of bestiality among peasants. A highly important factor is their constant familiarity with animals. The peasant lives with animals, tends them, learns to know all their individual characters; he understands them far better than he understands men and women; they are his constant companions, his friends. He knows, moreover, the details of their sexual lives, he witnesses the often highly impressive spectacle of their coupling. It is scarcely surprising that peasants should sometimes regard animals as being not only as near to them as their fellow human beings, but even nearer.

The significance of the factor of familiarity is indicated

*Belletrud and Mercier, "Perversion de l'Instinct Genesique" *Annales d'Hygiene Publique*, June, 1908.

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by the great frequency of bestiality among shepherds, goat-herds and others whose occupation is exclusively the care of animals. Mirabeau in the eighteenth century stated, on the evidence of Basque priests, that all the shepherds in the Pyrenees practice bestiality. It is apparently much the same in Italy.* In south Italy and Sicily, especially, bestiality among goat-herds and peasants is said to be almost a national custom.† In the extreme north of Europe, it is reported the reindeer, in this respect, takes the place of the goat.

*Mantegazza mentions (*Gli Amora degli Uomini*, cap. V) that at Rimini a young goat-herd of the Apennines, troubled with dyspepsia and nervous symptoms, told him he had gone to excesses with the goats in his care. A finely executed marble group of a satyr having connection with a goat, found at Herculaneum and now in the Naples Museum (reproduced in Fuchs's *Erotische Element in der Karakatur*) perhaps indicates a traditional and primitive practice of the goat-herd.

†Bayle (*Dictionary*, Art, Bathyllus) quotes various authorities concerning the Italian auxiliaries in the south of France in the sixteenth century and their custom of bringing and using goats for this purpose. Warton in the eighteenth century was informed that in Sicily priests in confession habitually inquired of herdsmen if they had anything to do with their sows. In Norway priests are advised to ask similar questions.

(To be continued.)

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RODONALGIA PHALANX OR PHALANGES OR FINGER ERETHROMELALGIA WITH A THEORY OF CAUSATION.

BY CHARLES H. HUGHES, M. D.,
ST. LOUIS.

A CONDITION similar to S. Weir Mitchell's erethromelalgia has several times, within the past thirty years of neurological observation, come under my notice in the hands only, and not involving the feet or lower limbs. The latest case occurring in a maiden lady markedly neurasthenic and approaching the menopause, having impressed me so forcefully as a vasomotor neurosis secondary to long standing and recurring neurasthenic exacerbations, that I have deemed it a duty to here record it.

The lady, tall, slender and light of weight for her height, not exceeding one hundred and twenty pounds, has passed through the dodging period of her menopause with occasional general flushings, etc. But the intense pain and rose-like redness confined to her fingers, with oedema and extreme sensitiveness to touch of the finger tips was, until recently persistent and continuous. Her occupation is that of a writist and copyist in an insurance office. She first came under my observation about twenty years ago with no sign of her recent trouble, but suffering from profound neurasthenia and cerebrasthenia, the result of a sedentary life and copying work in a recording office.

Cessation from her accustomed occupation, rest and treatment away from the place of her nervous breakdown then brought about her recovery. Preceding the present local, morbid manifestation, she has several times become markedly exhausted and required rest and treatment for neurotic

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adynamia and insomnia. A part of her work has been to lift exceedingly heavy books of the weight of which she has often complained. Her fingers, extending to the palm of her hand, would swell and burn and become painfully sensitive, remaining so until relieved with copious Goulard's Extract and sulphuric ether bathing, a systematic laxative protoide of mercury and salol course and thirty grain doses of bromide of sodium (ter in die) with constant current galvanism for vaso-contractile effect. The finger pain was excruciating, the tactile sense extremely hyperalgesic, the tips and palmar surfaces of the fingers were roseate in color, including the palms, the dorsal aspect of the hands being also red but not so extremely so. The history of this condition and its cause convince me that these rodonalgic phalanges have been produced by prolonged neurasthenic vasomotor strain. There was no rise of temperature but a sensation of heat, of distension and pain with rose red appearance. Galen's definition of inflammation, viz, "calor, dolor, robor, tumor" was all there but the calor. There was no preceding or succeeding angio-spasm in this case. It was somewhat paroxysmal, that is, subsiding during the latter part of the day, but coming on mornings and persisting for hours, sometimes all day. No secondary oedema showed in this case, no gangrene of the finger tips. There was much accompanying neurotic dyspepsia and the lady has been much and long under neurological treatment at intervals of months and years.

The patient was extremely agitated and alarmed over her condition and the neurotic insomnia which formerly troubled her much returned, requiring nightly doses of chloral for a few nights until after she came under full bromide control. With the return of sleep and the disappearance of the local trouble she regained her mental tranquility.

This lady has a narrow shaped, rather masculine pelvis, small fourchette and cervix and vagina, a densely membranous, imperforate hymen, small chest and undeveloped mammae, scanty genital hair growth, scanty but regular menstrual flow up to the recent final cessation, no appreciable utero-vaginal or ovarian disease. An occasional ovaralgia,

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alternating with transient spinalgias and cardialgias, have appeared at intervals, due I think, to long standing at a high desk, writing.

The case appears to be one of nerve strain from over brain tax and successive bereavements combined, both father and mother being dead. She has had headaches, but no periodically recurring cephalgia or migrain and has no defect of vision. I place the trouble in the vasomotor system, influenced by brain strain, where I place erethromelalgia and think the history of the case warrants the neuro-physiological location.

There has been no typical paroxysmal hysteria manifest in this woman's life and less ataxy of the emotions than is common to many neurotic women. Depressive emotions and voluntarily suppressed weepings were sometimes manifest, but never without rational apprehensive cause, in view of her self dependent position in life and the fear of becoming disabled of her occupation. Most of her neuarasthenic symptoms were cerebropsychic and pointed to descending influence from cerebrum to the vasomotor centers of the medulla. The locus morbi was evidently in the brain.

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SOCIETY AND ITS DEGENERATES.

By MARC RAY HUGHES, M. D.

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IT is astounding, the rapidity with which crime life is increasing in all its branches and departments. Instead of the world growing better, it is steadily becoming a veritable Sodom and Gomorrah. The blame can be laid at no other door than our own. The terrible rush in which we live, coupled with the use of alcohol, is the foundation and the key-note to the situation, leaving in its terrible wake devastation and ruin, resulting in degenerates in all walks of life. Our whole social system is wrong, and the allurements of the so-called high society are as debased and degrading as they were during the degenerate dynasty of the soul-eaten, brain-rotted monarch Nero, who lived solely within his animal nature. Instead of our country becoming better in its onward march to the so-called higher civilization, it is receding in that respect, and shame lurks in every corner of our continent. The social evils of "High Society" are enormous and are the producers of crime directly. The way things are going now, and the terrific increase in crime, the next generation will be more completely degenerated, and so on until insanity, crime or degeneracy will be in every family, for insanity, crime, and degeneracy are all of one origin, and belong to the great family of degenerates, whose whole thought in life never passes beyond that of satisfying their animal natures, which dominate their lives.

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Thus the society aspirant lives until this terrible desire for social supremacy has led him from the punch bowl at the fashionable receptions, to the gambling tables of the pseudo ultra set, where nothing less than whiskey is drunk, and the drained glasses filled as soon, or before they are quite empty. A taste and desire for stimulation becomes increasing until many, whose naturally weak brains give way to impulse, they find themselves living their unuseful lives in an atmosphere of debauchery, and living for nothing but sensual pleasures.

I could enumerate many instances where society, or the aristocracy, if you please, has caused the downfall of many who chose to worship at its infamous shrine, and I offer one of many instances; a clipping from one of our daily papers—verbatim as it appeared in its columns—showing how the extreme desire for social supremacy leads to crime:

SAYS SOCIETY LEADS TO THEFT.*

Protege of Gen. Grant charged with stealing woman's garments.

NO FRIENDS IN COURT.

Youth was member of Roosevelt party at Army and Navy game.

NEW YORK, Dec. 12.—"Your honor, I did wrong. It is next to impossible to do right here, especially if you have social inclinations."

Macon Broome, cousin of Col. Broome, of Governor's Island, protege of Gen. and Mrs. Fred Grant, and son of former Senator Broome of Florida, made this astonishing confession in Jefferson Market Court. He was charged with larceny in taking $125.00 worth of women's skirts and waists contained in a trunk belonging to the Princess Skirt Co. Broome had obtained employment, and thus received the trunk full of samples.

Broome was questioned by Assistant District Attorney Appleton, who conducted the prosecution.

"What was the last football game you attended?" asked the prosecutor.

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*Post-Dispatch, December 12, 1905.

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