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STUDIES

IN THE

PSYCHOLOGY OF SEX

VOLUME III

ANALYSIS OF THE SEXUAL IMPULSE
LOVE AND PAIN
THE SEXUAL IMPULSE IN WOMEN

BY

HAVELOCK ELLIS

SECOND EDITION, REVISED AND ENLARGED

1927

PREFACE TO SECOND EDITION.

This volume has been thoroughly revised for the present edition and considerably enlarged throughout, in order to render it more accurate and more illustrative, while bringing it fairly up to date with reference to scientific investigation. Numerous histories have also been added to the Appendix.

It has not been found necessary to modify the main doctrines set forth ten years ago. At the same time, however, it may be mentioned, as regards the first study in the volume, that our knowledge of the physiological mechanism of the sexual instinct has been revolutionized during recent years. This is due to the investigations that have been made, and the deductions that have been built up, concerning the part played by hormones, or internal secretions of the ductless glands, in the physical production of the sexual instinct and the secondary sexual characters. The conception of the psychology of the sexual impulse here set forth, while correlated to terms of a physical process of tumescence and detumescence, may be said to be independent of the ultimate physiological origins of that process. But we cannot fail to realize the bearing of physiological chemistry in this field; and the doctrine of internal secretions, since it may throw light on many complex problems presented by the sexual instinct, is full of interest for us.

HAVELOCK ELLIS.

June, 1913.

PREFACE TO FIRST EDITION.

The present volume of *Studies* deals with some of the most essential problems of sexual psychology. The *Analysis of the Sexual Impulse* is fundamental. Unless we comprehend the exact process which is being worked out beneath the shifting and multifold phenomena presented to us we can never hope to grasp in their true relations any of the normal or abnormal manifestations of this instinct. I do not claim that the conception of the process here stated is novel or original. Indeed, even since I began to work it out some years ago, various investigators in these fields, especially in Germany, have deprived it of any novelty it might otherwise have possessed, while at the same time aiding me in reaching a more precise statement. This is to me a cause of satisfaction. On so fundamental a matter I should have been sorry to find myself tending to a peculiar and individual standpoint. It is a source of gratification to me that the positions I have reached are those toward which current intelligent and scientific opinions are tending. Any originality in my study of this problem can only lie in the bringing together of elements from somewhat diverse fields. I shall be content if it is found that I have attained a fairly balanced, general, and judicial statement of these main factors in the sexual instinct.

In the study of *Love and Pain* I have discussed the sources of those aberrations which are commonly called, not altogether happily, "sadism" and "masochism." Here we are brought before the most extreme and perhaps the most widely known group of sexual perversions. I have considered them from the medico-legal standpoint, because that has already been done by other writers whose works are accessible. I have preferred to show how

these aberrations may be explained; how they may be linked on to normal and fundamental aspects of the sexual impulse; and, indeed, in their elementary forms, may themselves be regarded as normal. In some degree they are present, in every case, at some point of sexual development; their threads are subtly woven in and out of the whole psychological process of sex. I have made no attempt to reduce their complexity to a simplicity that would be fallacious. I hope that my attempt to unravel these long and tangled threads will be found to make them fairly clear.

In the third study, on *The Sexual Impulse in Women*, we approach a practical question of applied sexual psychology, and a question of the first importance. No doubt the sex impulse in men is of great moment from the social point of view. It is, however, fairly obvious and well understood. The impulse in women is not only of at least equal moment, but it is far more obscure. The natural difficulties of the subject have been increased by the assumption of most writers who have touched it—casually and hurriedly, for the most part—that the only differences to be sought in the sexual impulse in man and in woman are quantitative differences. I have pointed out that we may more profitably seek for qualitative differences, and have endeavored to indicate such of these differences as seem to be of significance.

In an Appendix will be found a selection of histories of more or less normal sexual development. Histories of gross sexual perversion have often been presented in books devoted to the sexual instinct; it has not hitherto been usual to inquire into the facts of normal sexual development. Yet it is concerning normal sexual development that our ignorance is greatest, and the innovation can scarcely need justification. I have inserted these histories not only because many of them are highly instructive in themselves, but also because they exhibit the nature of the material on which my work is mainly founded.

I am indebted to many correspondents, medical and other, in various parts of the world, for much valuable assistance. When they have permitted me to do so I have usually mentioned their names in the text. This has not been possible in the case of many women friends and correspondents, to whom, however, my debt is very great. Nature has put upon women the greater part of the burden of sexual reproduction; they have consequently become the supreme authorities on all matters in which the sexual emotions come into question. Many circumstances, however, that are fairly obvious, conspire to make it difficult for women to assert publicly the wisdom and knowledge which, in matters of love, the experiences of life have brought to them. The ladies who, in all earnestness and sincerity, write books on these questions are often the last people to whom we should go as the representatives of their sex; those who know most have written least. I can therefore but express again, as in previous volumes I have expressed before, my deep gratitude to these anonymous collaborators who have aided me in throwing light on a field of human life which is of such primary social importance and is yet so dimly visible.

HAVELOCK ELLIS.

Carbis Water,

Lelant, Cornwall, England.

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The term "sexual instinct" may be said to cover the whole of the neuropsychic phenomena of reproduction which man shares with the lower animals. It is true that much discussion has taken place concerning the proper use of the term "instinct," and some definitions of instinctive action would appear to exclude the essential mechanism of the process whereby sexual reproduction is assured. Such definitions scarcely seem legitimate, and are certainly unfortunate. Herbert Spencer's definition of instinct as "compound reflex action" is sufficiently clear and definite for ordinary use.

A fairly satisfactory definition of instinct is that supplied by Dr. and Mrs. Peckham in the course of their study *On the Instincts and Habits of Solitary Wasps*. "Under the term 'instinct,'" they say, "we place all complex acts which are performed previous to experience and in a similar manner by all members of the same sex and race, leaving out as non-essential, at this time, the question of whether they are or are not accompanied by consciousness." This definition is quoted with approval by Lloyd Morgan, who modifies and further elaborates it (*Animal Behavior*, 1900, p. 21). "The distinction between instinctive and reflex behavior," he remarks, "turns in large degree on their relative complexity," and instinctive behavior, he concludes, may be said to comprise "those complex groups of co-ordinated acts which are, on their first occurrence, independent of experience; which tend to the well-being of the individual and the preservation of the race; which are due to the co-operation of external and internal stimuli; which are similarly performed by all the members of the same more or less restricted group of animals; but which are subject to variation, and to subsequent modification under the guidance of experience." Such a definition clearly justifies us in speaking of a "sexual instinct." It may be added that the various questions involved in the definition of the sexual instinct have been fully discussed by Moll in the early sections of his *Untersuchungen über die Libido Sexualis*.

Of recent years there has been a tendency to avoid the use of the term "instinct," or, at all events, to refrain from attaching any serious scientific sense to it. Loeb's influence has especially given force to this tendency. Thus, while Piéron, in an interesting discussion of the question ("Les Problèmes Actuels de l'Instinct," *Revue Philosophique*, Oct., 1908), thinks it would still be convenient to retain the term, giving it a philosophical meaning, Georges Bohn, who devotes a chapter to the notion of instinct (*La Naissance de l'Intelligence*, 1909), is strongly in favor of eliminating the word, as being merely a legacy of medieval theologians and metaphysicians, serving to conceal our ignorance or our lack of exact analysis.

It may be said that the whole of the task undertaken in these *Studies* is really an attempt to analyze what is commonly called the sexual instinct. In order to grasp it we have to break it up into its component parts. Lloyd Morgan has pointed out that the components of an instinct may be regarded as four: first, the internal messages giving rise to the impulse; secondly, the external stimuli which co-operate with the impulse to affect the nervous centers; thirdly, the active response due to the co-ordinate outgoing discharges; and, fourthly, the message from the organs concerned in the behavior by which the central nervous system is further affected.[1]

In dealing with the sexual instinct the first two factors are those which we have most fully to discuss. With the external stimuli we shall be concerned in a future volume (IV). We may here confine ourselves mainly to the first factor: the nature of the internal messages which prompt the sexual act. We may, in other words, attempt to analyze the *sexual impulse*.

The first definition of the sexual impulse we meet with is that which regards it as an impulse of evacuation. The psychological element is thus reduced to a minimum. It is true that, especially in early life, the emotions caused by forced repression of the excretions are frequently massive or acute in the highest degree, and the joy of relief correspondingly great. But in adult life, on most occasions, these desires can be largely pushed into the background of consciousness, partly by training, partly by the fact that involuntary muscular activity is less imperative in adult life; so that the ideal element in connection with the ordinary excretions is almost a negligible quantity. The evacuation theory of the sexual instinct is, however, that which has most popular vogue, and the cynic delights to express it in crude language. It is the view that appeals to the criminal mind, and in the slang of French criminals the brothel is *le cloaque*. It was also the view implicitly accepted by medieval ascetic writers, who regarded woman as "a temple built over a sewer," and from a very different standpoint it was concisely set forth by Montaigne, who has doubtless contributed greatly to support this view of the matter: "I find," he said, "that Venus, after all, is nothing more than the pleasure of discharging our vessels, just as nature renders pleasurable the discharges from other parts."[2] Luther, again, always compared the sexual to the excretory

impulse, and said that marriage was just as necessary as the emission of urine. Sir Thomas More, also, in the second book of *Utopia*, referring to the pleasure of evacuation, speaks of that felt "when we do our natural easement, or when we be doing the act of generation." This view would, however, scarcely deserve serious consideration if various distinguished investigators, among whom Féré may be specially mentioned, had not accepted it as the best and most accurate definition of the sexual impulse. "The genesic need may be considered," writes Féré, "as a need of evacuation; the choice is determined by the excitations which render the evacuation more agreeable."[3] Certain facts observed in the lower animals tend to support this view; it is, therefore, necessary, in the first place, to set forth the main results of observation on this matter. Spallanzani had shown how the male frog during coitus will undergo the most horrible mutilations, even decapitation, and yet resolutely continue the act of intercourse, which lasts from four to ten days, sitting on the back of the female and firmly clasping her with his forelegs. Goltz confirmed Spallanzani's observations and threw new light on the mechanism of the sexual instinct and the sexual act in the frog. By removing various parts of the female frog Goltz found that every part of the female was attractive to the male at pairing time, and that he was not imposed on when parts of a male were substituted. By removing various of the sense-organs of the male Goltz[4] further found that it was not by any special organ, but by the whole of his sensitive system, that this activity was set in action. If, however, the skin of the arms and of the breast between was removed, no embrace took place; so that the sexual sensations seemed to be exerted through this apparatus. When the testicles were removed the embrace still took place. It could scarcely be said that these observations demonstrated, or in any way indicated, that the sexual impulse is dependent on the need of evacuation. Professor Tarchanoff, of St. Petersburg, however, made an experiment which seemed to be crucial. He took several hundred frogs (*Rana temporaria*), nearly all in the act of coitus, and in the first place repeated Goltz's experiments. He removed the heart; but this led to no direct or indirect stoppage of coitus, nor did removal of the lungs, parts of the liver, the spleen, the intestines, the stomach, or the kidneys. In the same way even careful removal of both testicles had no result. But on removing the seminal receptacles coitus was immediately or very shortly stopped, and not renewed. Thus, Tarchanoff concluded that in frogs, and possibly therefore in mammals, the seminal receptacles are the starting-point of the centripetal impulse which by reflex action sets in motion the complicated apparatus of sexual activity.[5] A few years later the question was again taken up by Steinach, of Prague. Granting that Tarchanoff's experiments are reliable as regards the frog, Steinach points out that we may still ask whether in mammals the integrity of the seminal receptacles is bound up with the preservation of sexual excitability. This cannot be taken for granted, nor can we assume that the seminal receptacles of the frog are homologous with the seminal vesicles of mammals. In order to test the question, Steinach chose the white rat, as possessing large seminal vesicles and a very developed sexual impulse. He found that removal of the seminal sacs led to no decrease in the intensity of the sexual impulse; the sexual act was still repeated with the same frequency and the same vigor. But these receptacles, Steinach proceeded to argue, do not really contain semen, but a special secretion of their own; they are anatomically quite unlike the seminal receptacles of the frog; so that no doubt is thus thrown on Tarchanoff's observations. Steinach remarked, however, that one's faith is rather shaken by the fact that in the *Esculenta*, which in sexual life closely resembles *Rana temporaria*, there are no seminal receptacles. He therefore repeated Tarchanoff's experiments, and found that the seminal receptacles were empty before coitus, only becoming gradually filled during coitus; it could not, therefore, be argued that the sexual impulse started from the receptacles. He then extirpated the seminal receptacles, avoiding hemorrhage as far as possible, and found that, in the majority of cases so operated on, coitus still continued for from five to seven days, and in the minority for a longer time. He therefore concluded, with Goltz, that it is from the swollen testicles, not from the seminal receptacles, that the impulse first starts. Goltz himself pointed out that the fact that the removal of the testicles did not stop coitus by no means proves that it did not begin it, for, when the central nervous mechanism is once set in action, it can continue even when the exciting stimulus is removed. By extirpating the testicles some months before the sexual season he found that no coitus occurred. At the same time, even in these frogs, a certain degree of sexual inclination and a certain excitability of the embracing center still persisted, disappearing when the sexual epoch was over.

According to most recent writers, the seminal vesicles of mammals are receptacles for their own albuminous secretion, the function of which is unknown. Steinach could find no spermatozoa in these "seminal" sacs, and therefore he proposed to use Owen's name of *glandulæ vesiculares*. After extirpation of these vesicular glands in the white rat typical coitus occurred. But the capacity for *procreation* was diminished, and extirpation of both *glandulæ vesiculares* and *glandulæ prostaticæ* led to disappearance of the capacity for procreation. Steinach came to the conclusion that this is because the secretions of these glands impart increased vitality to the spermatozoa, and he points out that great fertility and high development of the accessory sexual glands go together.

Steinach found that, when sexually mature white rats were castrated, though at first they remained as potent as ever, their potency gradually declined; sexual excitement, however, and sexual inclination always persisted. He

then proceeded to castrate rats before puberty and discovered the highly significant fact that in these also a quite considerable degree of sexual inclination appeared. They followed, sniffed, and licked the females like ordinary males; and that this was not a mere indication of curiosity was shown by the fact that they made attempts at coitus which only differed from those of normal males by the failure of erection and ejaculation, though, occasionally, there was imperfect erection. This lasted for a year, and then their sexual inclinations began to decline, and they showed signs of premature age. These manifestations of sexual sense Steinach compares to those noted in the human species during childhood.[6]

The genesic tendencies are thus, to a certain degree, independent of the generative glands, although the development of these glands serves to increase the genesic ability and to furnish the impulsion necessary to assure procreation, as well as to insure the development of the secondary sexual characters, probably by the influence of secretions elaborated and thrown into the system from the primary sexual glands.[7]

Halban ("Die Entstehung der Geschlechtscharaktere," *Archiv für Gynäkologie*, 1903, pp. 205-308) argues that the primary sex glands do not necessarily produce the secondary sex characters, nor inhibit the development of those characteristic of the opposite sex. It is indeed the rule, but it is not the inevitable result. Sexual differences exist from the first. Nussbaum made experiments on frogs (*Rana fusca*), which go through a yearly cycle of secondary sexual changes at the period of heat. These changes cease on castration, but, if the testes of other frogs are introduced beneath the skin of the castrated frogs, Nussbaum found that they acted as if the frog had not been castrated. It is the secretion of the testes which produces the secondary sexual changes. But Nussbaum found that the testicular secretion does not work if the nerves of the secondary sexual region are cut, and that the secretion has no direct action on the organism. Pflüger, discussing these experiments (*Archiv für die Gesammte Physiologie*, 1907, vol. cxvi, parts 5 and 6), disputes this conclusion, and argues that the secretion is not dependent on the action of the nervous system, and that therefore the secondary sexual characters are independent of the nervous system.

Steinach has also in later experiments ("Geschlechtstrieb und echt Sekundäre Geschlechtsmerkmale als Folge der innerskretorischen Funktion der Keimdrusen," *Zentralblatt für Physiologie*, Bd. xxiv, Nu. 13, 1910) argued against any local nervous influence. He found in *Rana fusca* and *esculenta* that after castration in autumn the impulse to grasp the female persisted in some degrees and then disappeared, reappearing in a slight degree, however, every winter at the normal period of sexual activity. But when the testicular substance of actively sexual frogs was injected into the castrated frogs it exerted an elective action on the sexual reflex, sometimes in a few hours, but the action is, Steinach concludes, first central. The testicular secretion of frogs that were not sexually active had no stimulating action, but if the frogs were sexually active the injection of their central nervous substance was as effective as their testicular substance. In either case, Steinach concludes, there is the removal of an inhibition which is in operation at sexually quiescent periods.

Speaking generally, Steinach considers that there is a process of "erotisation" (Erotisieurung) of the nervous center under the influence of the internal testicular secretions, and that this persists even when the primary physical stimulus has been removed.

The experience of veterinary surgeons also shows that the sexual impulse tends to persist in animals after castration. Thus the ox and the gelding make frequent efforts to copulate with females in heat. In some cases, at all events in the case of the horse, castrated animals remain potent, and are even abnormally ardent, although impregnation cannot, of course, result.[8]

The results obtained by scientific experiment and veterinary experience on the lower animals are confirmed by observation of various groups of phenomena in the human species. There can be no doubt that castrated men may still possess sexual impulses. This has been noted by observers in various countries in which eunuchs are made and employed.[9]

It is important to remember that there are different degrees of castration, for in current language these are seldom distinguished. The Romans recognized four different degrees: 1. True *castrati*, from whom both the testicles and the penis had been removed. 2. *Spadones*, from whom the testicles only had been removed; this was the most common practice. 3. *Thlibiæ*, in whom the testicles had not been removed, but destroyed by crushing; this practice is referred to by Hippocrates. 4. *Thlasiæ*, in whom the spermatic cord had simply been cut. Millant, from whose Paris thesis (*Castration Criminelle et Maniaque*, 1902) I take these definitions, points out that it was recognized that *spadones* remained apt for coitus if the operation was performed after puberty, a fact appreciated by many Roman ladies, *ad seouras libidinationes*, as St. Jerome remarked, while Martial (lib. iv) said of a Roman lady who sought eunuchs: "Vult futui Gallia, non parere." (See also Millant, *Les Eunuques à Travers les Ages*, 1909, and

articles by Lipa Bey and Zambaco, *Sexual-Probleme*, Oct. and Dec., 1911.)

In China, Matignon, formerly physician to the French legation in Pekin, tells us that eunuchs are by no means without sexual feeling, that they seek the company of women and, he believes, gratify their sexual desires by such methods as are left open to them, for the sexual organs are entirely removed. It would seem probable that, the earlier the age at which the operation is performed, the less marked are the sexual desires, for Matignon mentions that boys castrated before the age of 10 are regarded by the Chinese as peculiarly virginal and pure.[10] At Constantinople, where the eunuchs are of negro race, castration is usually complete and performed before puberty, in order to abolish sexual potency and desire as far as possible. Even when castration is effected in infancy, sexual desire is not necessarily rendered impossible. Thus Marie has recorded the case of an insane Egyptian eunuch whose penis and scrotum were removed in infancy; yet, he had frequent and intense sexual desire with ejaculation of mucus and believed that an invisible princess touched him and aroused voluptuous sensations. Although the body had a feminine appearance, the prostate was normal and the vesiculæ seminales not atrophied.[11] It may be added that Lancaster[12] quotes the following remark, made by a resident for many years in the land, concerning Nubian eunuchs: "As far as I can judge, sex feeling exists unmodified by absence of the sexual organs. The eunuch differs from the man not in the absence of sexual passion, but only in the fact that he cannot fully gratify it. As far as he can approach a gratification of it he does so." In this connection it may be noted that (as quoted by Moll) Jäger attributes the preference of some women—noted in ancient Rome and in the East—for castrated men as due not only to the freedom from risk of impregnation in such intercourse, but also to the longer duration of erection in the castrated.

When castration is performed without removal of the penis it is said that potency remains for at least ten years afterward, and Disselhorst, who in his *Die accessorischen Geschlechtsdrüsen der Wirbelthiere* takes the same view as has been here adopted, mentions that, according to Pelikan (*Das Skopzentum in Rüssland*), those castrated at puberty are fit for coitus long afterward. When castration is performed for surgical reasons at a later age it is still less likely to affect potency or to change the sexual feelings.[13] Guinard concludes that the sexual impulse after castration is relatively more persistent in man than in the lower animals, and is sometimes even heightened, being probably more dependent on external stimuli.[14]

Except in the East, castration is more often performed on women than on men, and then the evidence as to the influence of the removal of the ovaries on the sexual emotions shows varying results. It has been found that after castration sexual desire and sexual pleasure in coitus may either remain the same, be diminished or extinguished, or be increased. By some the diminution has been attributed to autosuggestion, the woman being convinced that she can no longer be like other women; the augmentation of desire and pleasure has been supposed to be due to the removal of the dread of impregnation. We have, of course, to take into account individual peculiarities, method of life, and the state of the health.

In France Jayle ("Effets physiologiques de la Castration chez la Femme," *Revue de Gynécologie*, 1897, pp. 403-57) found that, among 33 patients in whom ovariotomy had been performed, in 18 sexual desire remained the same, in 3 it was diminished, in 8 abolished, in 3 increased; while pleasure in coitus remained the same in 17, was diminished in 1, abolished in 4, and increased in 5, in 6 cases sexual intercourse was very painful. In two other groups of cases—one in which both ovaries and uterus were removed and another in which the uterus alone was removed—the results were not notably different.

In Germany Gläveke (*Archiv für Gynäkologie*, Bd. xxxv, 1889) found that desire remained in 6 cases, was diminished in 10, and disappeared in 11, while pleasure in intercourse remained in 8, was diminished in 10, and was lost in 8. Pfister, again (*Archiv für Gynäkologie*, Bd. lvi, 1898), examined this point in 99 castrated women; he remarks that sexual desire and sexual pleasure in intercourse were usually associated, and found the former unchanged in 19 cases, decreased in 24, lost in 35, never present in 21, while the latter was unchanged in 18 cases and diminished or lost in 60. Keppler (International Medical Congress, Berlin, 1890) found that among 46 castrated women sexual feeling was in no case abolished. Adler also, who discusses this question (*Die Mangelhafte Geschlechtsempfindung des Weibes*, 1904, p. 75 *et seq.*), criticises Gläveke's statements and concludes that there is no strict relation between the sexual organs and the sexual feelings. Kisch, who has known several cases in which the feelings remained the same as before the operation, brings together (*The Sexual Life of Women*) varying opinions of numerous authors regarding the effects of removal of the ovaries on the sexual appetite.

In America Bloom (as quoted in *Medical Standard*, 1896, p. 121) found that in none of the cases of women investigated, in which oöphorectomy had been performed before the age of 33, was the sexual appetite entirely

lost; in most of them it had not materially diminished and in a few it was intensified. There was, however, a general consensus of opinion that the normal vaginal secretion during coitus was greatly lessened. In the cases of women over 33, including also hysterectomies, a gradual lessening of sexual feeling and desire was found to occur most generally. Dr. Isabel Davenport records 2 cases (reported in *Medical Standard*, 1895, p. 346) of women between 30 and 35 years of age whose erotic tendencies were extreme; the ovaries and tubes were removed, in one case for disease, in the other with a view of removing the sexual tendencies; in neither case was there any change. Lapthorn Smith (*Medical Record*, vol. xlviii) has reported the case of an unmarried woman of 24 whose ovaries and tubes had been removed seven years previously for pain and enlargement, and the periods had disappeared for six years; she had had experience of sexual intercourse, and declared that she had never felt such extreme sexual excitement and pleasure as during coitus at the end of this time.

In England Lawson Tait and Bantock (*British Medical Journal*, October 14, 1899, p. 975) have noted that sexual passion seems sometimes to be increased even after the removal of ovaries, tubes, and uterus. Lawson Tait also stated (*British Gynæcological Journal*, Feb., 1887, p. 534) that after systematic and extensive inquiry he had not found a single instance in which, provided that sexual appetite existed before the removal of the appendages, it was abolished by that operation. A Medical Inquiry Committee appointed by the Liverpool Medical Institute (*ibid*., p. 617) had previously reported that a considerable number of patients stated that they had suffered a distinct loss of sexual feeling. Lawson Tait, however, throws doubts on the reliability of the Committee's results, which were based on the statements of unintelligent hospital patients.

I may quote the following remarks from a communication sent to me by an experienced physician in Australia: "No rule can be laid down in cases in which both ovaries have been extirpated. Some women say that, though formerly passionate, they have since become quite indifferent, but I am of opinion that the majority of women who have had prior sexual experience retain desire and gratification in an equal degree to that they had before operation. I know one case in which a young girl hardly 19 years old, who had been accustomed to congress for some twelve months, had trouble which necessitated the removal of the ovaries and tubes on both sides. Far from losing all her desire or gratification, both were very materially increased in intensity. Menstruation has entirely ceased, without loss of femininity in either disposition or appearance. During intercourse, I am told, there is continuous spasmodic contraction of various parts of the vagina and vulva."

The independence of the sexual impulse from the distention of the sexual glands is further indicated by the great frequency with which sexual sensations, in a faint or even strong degree, are experienced in childhood and sometimes in infancy, and by the fact that they often persist in women long after the sexual glands have ceased their functions.

In the study of auto-erotism in another volume of these *Studies* I have brought together some of the evidence showing that even in very young children spontaneous self-induced sexual excitement, with orgasm, may occur. Indeed, from an early age sexual differences pervade the whole nervous tissue. I may here quote the remarks of an experienced gynecologist: "I venture to think," Braxton Hicks said many years ago, "that those who have much attended to children will agree with me in saying that, almost from the cradle, a difference can be seen in manner, habits of mind, and in illness, requiring variations in their treatment. The change is certainly hastened and intensified at the time of puberty; but there is, even to an average observer, a clear difference between the sexes from early infancy, gradually becoming more marked up to puberty. That sexual feelings exist [it would be better to say 'may exist'] from earliest infancy is well known, and therefore this function does not depend upon puberty, though intensified by it. Hence, may we not conclude that the progress toward development is not so abrupt as has been generally supposed?... The changes of puberty are all of them dependent on the primordial force which, gradually gathering in power, culminates in the perfection both of form and of the sexual system, primary and secondary."

There appear to have been but few systematic observations on the persistence of the sexual impulse in women after the menopause. It is regarded as a fairly frequent phenomenon by Kisch, and also by Löwenfeld (*Sexualleben und Nervenleiden*, p. 29). In America, Bloom (as quoted in *Medical Standard*, 1896), from an investigation of four hundred cases, found that in some cases the sexual impulse persisted to a very advanced age, and mentions a case of a woman of 70, twenty years past the menopause, who had been long a widow, but had recently married, and who declared that both desire and gratification were as great, if not greater, than before the menopause.

Reference may finally be made to those cases in which the sexual impulse has developed notwithstanding the absence, verified or probable, of any sexual glands at all. In such cases sexual desire and sexual gratification are sometimes even stronger than normal. Colman has reported a case in which neither ovaries nor uterus could be detected, and the vagina was too small for coitus, but pleasurable intercourse took place by the rectum and sexual desire was at times so strong as to amount almost to nymphomania. Clara Barrus has reported the case of a