

in general, and the partiality which this sensitive man sometimes showed even for domestic animals,—where no one would think of sodomy. With S.'s mental character, extraordinary friendship for the youth G. may be easily comprehended. The openness of this friendship permits the conclusion that it was innocent, much rather than that it depended upon sensual passion.

The defendants succeeded in obtaining a new trial. The new trial took place on March 7, 1890. There was much evidence presented in favor of the accused.

The previous moral life of S. was generally acknowledged. The Sister of Charity who cared for G. in S.'s house, never noticed anything suspicious in the intercourse between S. and G. S.'s former friends testified to his morality, his deep friendship, and his habit of kissing them on meeting or leaving them. The anal abnormalities previously found on G. were no longer present. Experts called by the court allowed the possibility that they had been due simply to digital manipulations; their diagnostic value in any case was contested by the experts called by the defense.

The court recognized that the imputed crime had not been proved, and exonerated the defendants.

#### LESBIAN LOVE.<sup>1</sup>

Where the sexual intercourse is between adults, its legal importance is very slight: it could come into consideration only in Austria. In connection with urningism, this phenomenon is of anthropological and clinical value. The relation is the same, *mutatis mutandis*, as between men. Lesbian love does not seem to approach urningism in frequency. The majority of female urnings do not act in obedience to an innate impulse, but they are developed under conditions analogous to those which produce the urning by cultivation.

These "forbidden friendships" flourish especially in penal institutions for females.

Kraussold (*op. cit.*) reports: "The female prisoners often have such friendships, which, when possible, extend to mutual manustupration.

"But temporary manual gratification is not the only purpose of such friendships. They are made to be enduring,—entered into systematically, so to speak,—and intense jealousy and a passion for love are

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<sup>1</sup> Comp. Mayer, *Friedreich's Blätter*, 1875, p. 41.—Kraussold, *Melancholie und Schuld*, 1884, p. 20.—Andronico, *Archiv di psich. scienze penali ed anthropol. crim.*, vol. III, p. 145.

developed which could scarcely be surpassed between persons of opposite sex. When the friend of one prisoner is merely smiled at by another, there are often the most violent scenes of jealousy, and even beatings.

"When the violent prisoner has been put in irons, in accordance with the prison-regulations, she says 'she has had a child by her friend.'"

We are indebted to Parent-Duchatelet ("De la prostitution," 1857, vol. i, p. 159) for interesting communications concerning Lesbian love.

According to this experienced author, repugnance for the most disgusting and perverse acts (*coitus in axilla, inter mammæ, etc.*) which men perform on prostitutes is not infrequently responsible for driving these unfortunate creatures to Lesbian love. From his statements it is seen that it is essentially prostitutes of great sensuality who, unsatisfied with intercourse with impotent or perverse men, and impelled by their disgusting practices, come to indulge in it.

Besides these, there are prostitutes who let themselves be known as given to tribadism; persons who have been in prisons for years, and in these hot beds of Lesbian love, *ex abstinencia*, acquired this vice.

It is interesting to know that prostitutes hate those who practice tribadism,—just as men abhor pederasts; but female prisoners do not regard the vice as indecent.

Parent mentions the case of a prostitute who, while intoxicated, tried to force another to Lesbian love. The latter became so enraged that she denounced the indecent woman to the police. Taxil (*op. cit.* p. 166, 170) reports similar instances.

Mantegazza ("Anthropol. culturhistorische Studien," p. 97) also finds that sexual intercourse between women has especially the significance of a vice which arises on the basis of unsatisfied *hyperæsthesia sexualis*.

In many cases of this kind, however, aside from congenital contrary sexual instinct, one gains the impression that, just as in men (*vide supra*), the cultivated vice gradually leads to acquired contrary sexual instinct, with repugnance for sexual intercourse with the opposite sex.

At least Parent's cases were probably of this nature. The correspondence with the lover was quite as sentimental and exaggerated in tone as it is between lovers of the opposite sex; unfaithfulness and separation broke the heart of the one abandoned; jealousy was unbridled, and led to bloody revenge. The following cases of Lesbian love, by Mantegazza, are certainly pathological, and possibly examples of congenital contrary sexual instinct:—

1. On July 5, 1777, a woman was brought before a court in London, who, dressed as a man, had been married to three different women. She