



Ex Libris

K. K. Venugopal

A Private
Anthropological Cabinet

of

**500 Authentic Racial-Esoteric
Photographs and Illustrations**

*after the originals from Scientific Explorations,
Field Studies and Museum Archives*

portraying

INTIMATE RITES *and* CUSTOMS
RACIAL TYPES *of* BEAUTY
PHENOMENA *of* CHILDBIRTH, FREAKS
ETHNIC MUTILATIONS
and Many Other CURIOSITIES *of the* EROTIC LIFE
of SAVAGE *and* CIVILIZED RACES *of* MANKIND

Collected, Annotated, Arranged
by the Anthropologist ROBERT MEADOWS
Translator of THE EROTIKON



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This edition of
A PRIVATE
ANTHROPOLOGICAL CABINET

consists of a limited number of copies for exclusive subscription of mature collectors, adult students of anthropology, and members of the learned professions. Privately issued by FALSTAFF PRESS INC. This copy is registered at the office of the publisher.

"There is the very widest distinction between writings intended to debauch the mind and incite vice and those intended to produce the opposite results by the dissemination of knowledge and of sound ideas regarding the sexual nature. Classing the two together is a monstrous misjudgment. The



suppression of any sober, candid discussion of questions that concern the well-being of society is not only a mistake as a matter of policy, but it abridges the freedom of speech and of the press which is guaranteed by the constitution of the country."

— Christian Union

The Vital Function of Falstaff Publications

As is already internationally known in cultured circles the Falstaff Press Inc. is dedicated to the Private Publication in De Luxe Limited Editions of Anthropological, Medical, Legal, Criminological and other Scholarly Works on the Sex and Love Relations of All the Races of Mankind: Oriental, Occidental, Savage and Civilized. *Each of these works must be one of abiding worth and by a distinguished authority in the field treated, a scientist and master-physician of international renown.*

These works are fulfilling a vast American need on a root-subject of such infinite importance to mankind: for as Havelock Ellis, foremost English authority, says (in the Preface to Vol. I of his monumental *Studies in the Psychology of Sex*): "*I regard sex as the central problem of life. The question of sex—with the racial questions which rest on it—stands before the coming generations as the chief problem for solution. Sex lies at the root of life and we can never learn to reverence life until we know how to understand sex.*" And from the theologians' point of view the Archbishop of Canterbury declared: "I would rather have all the risks which come from free discussion of sex than the greater risks we run by a conspiracy of silence." The lamentable unenlightenment of the average educated adult concerning the intimate processes of his own genesis is one of the most appalling of the limitations of civilized society. This unenlightenment is due for the most part to the fact that for many years, especially in the lands of the Occident and above all in England, America and Canada, there existed a strange pathologic taboo on the frank scientific studies of the sexual functions which are of such dominant importance to society. This sex taboo, an inheritance from an ignorant, superstitious past, is now carried on by persons who know nothing about sexual psychology and seem to be laboring under delusions of moral grandeur. During the last century they actually suppressed practically all truthful books about sexual subjects, making vital knowledge inaccessible even to the cultured and intelligent! The tail of society, so to speak, directing the head and brains.

But at long last in matters of sexual literature the head and brains are coming into their own both in England and in America; and the tail, in the form of benighted meddlers in scientific books, has been relegated to its proper place in the anatomy of society. Their activities have been curtailed by our Federal and State Judges who have not only upheld works treating scientifically and educationally of the sexual relations, but encouraged their dissemination as a crying need to counteract the ills due to superstition and lack of knowledge.

It is the dissemination of this hitherto-censored knowledge that is helping cultured adults in their guidance and instruction of the new generations in how to avoid or cure erotic diseases, how to prevent and solve crimes; how to bring about a happier state of married and unmarried lovers, and so making for unimaginable Race Improvement.

Who are the Falstaff Subscribers?

The Falstaff files of permanent subscribers read like a "Who's Who of the Intellectual Aristocracy of America," and other English-speaking peoples: India, England, Australia, Canada, New Zealand, etc. Among these subscribers are some of the foremost scientific investigators; thousands of the most alert members of the learned professions (lawyers, physicians, ministers, nurses, professors, educators, engineers, dentists, druggists, certified public accountants, etc.); philosophers and psychologists; army and navy officers; judges, criminologists and alienists and other officials who take part in making and administering the law: as well as cultured business men and women, and intelligent parents who take their task of child upbringing seriously.

Who are the Falstaff Authors?

DR. IWAN BLOCH—Late *Master-Physician* of Diseases of Sexual System, Berlin-Charlottenburg; *Lecturer*—German Society for Suppression of Venereal Diseases; *Co-Founder*—Association for Protection of Mothers, etc. *Editor*: *Handbuch der Sexualwissenschaft*, etc., etc.

PROF. PAOLO MANTEGAZZA—*Founder*—Italian Museum of Anthropology; *Editor*—Archives of Anthropology and Ethnology; *Professor* Physiology, Ethnology and Anthropology at University of Pisa, Florence, Milan; *Professor* of Pathology, University of Pavia; *Established* Italy's First Laboratory of Experimental Pathology; *Co-Founder* with Prof. Lombroso of *Laboratoria Antropometrico*.

PROF. BENJAMIN TARNOWSKY—Late *Professor* Dermatology and Syphilology at Imperial Academy of Medicine and Surgery, St. Petersburg, Russia; *Founder* of First Russian Society of Dermatologists and Syphilologists.

PROF. CHARLES S. FERÉ—*Physician* of the Bicetre, Paris; *Co-Experimentalist* of Prof. Charcot.

DR. ERICH WULFFEN—*Director* of Penal Institutes and Minister of Probation in Saxony.

Two Noble, Wise, Epoch-Making American Federal Court Decisions

The following are quoted from the decisions of the

United States Circuit Court of Appeals

BOTH Written by JUDGE AUGUSTUS HAND

I -- The Case of UNITED STATES VS. MARY WARE DENNETT relating to her wonderful Pamphlet "THE SEX SIDE OF LIFE."

" . . . a publication might be distributed among doctors or nurses or adults in cases where the distribution to small children could not be justified. The fact that the latter might obtain it accidentally or surreptitiously as they might see some medical books which would not be desirable for them to read would hardly be sufficient to bar a publication otherwise proper. Here the pamphlet appears to have been mailed to a married woman. The tract may fairly be said to be calculated to aid parents in the instruction of their children in sex matters . . . There is no reason to suppose that it was to be broadcast among children who would have no capacity to understand its general significance.

"But the important consideration . . . is the meaning and scope of those words of the statute which prohibit the mailing of an 'obscene, lewd or lascivious pamphlet'!

"It may be assumed that any article dealing with the sex side of life and explaining the functions of the sex organs is capable in some circumstances of arousing lust . . . But it can hardly be said that because of the risk of arousing sex impulses there should be no instruction of the young in sex matters and that the risk of imparting instruction outweighs the disadvantages of leaving them to grope about in mystery and morbid curiosity and of requiring them to secure such information, as they may be able to obtain, from ill-informed and often foul-minded companions, rather than from intelligent and high-minded sources . . .

"The old theory that information about sex matters should be left to chance has greatly changed . . . it is commonly thought that much was lacking in the old mystery and reticence. This is evident from the current literature on the subject, particularly such pamphlets as SEX EDUCATION issued by the Treasury Department United States Public Health Service in 1927.

"The statute we have to construe was never meant to bar from the mails everything which MIGHT stimulate sex impulses. If so much chaste poetry and fiction, as well as many useful medical works would be under the ban. Like everything else this law must be construed reasonably with a view to the general objects aimed at . . . It must not be assumed to have been designed to interfere with serious instruction regarding sex matters unless the terms in which the information is conveyed is clearly obscene.

"We have been referred to no decision where a truthful exposition of the sex side of life evidently calculated for instruction and for the explanation of relevant facts has been held to be obscene. In *Dysart vs. United States*, 272 U.S. 655, it was decided that the advertisement of a lying-in retreat to enable unmarried women to conceal their missteps, even though written in a coarse and vulgar style, did not fall within prohibition of the statute and was not 'obscene' within the meaning of the law.

"The defendant's discussion of the phenomena of sex is written with sincerity of feeling and with an idealization of the marriage relation and sex emotion. We think it tends to rationalize and dignify such emotions rather than to arouse lust. While it may be thought by some that the tract goes into unnecessary details that would better have been omitted, it may be fairly answered that the curiosity of many adolescents would not be satisfied without full explanation . . . It also may reasonably be thought that accurate information rather than mystery and curiosity, is better in the long run and is less likely to occasion lascivious thoughts than ignorance and anxiety . . . we hold that an accurate exposition of the relevant facts of the sex side of life in decent language and in manifestly serious and disinterested spirit cannot ordinarily be regarded as obscene. Any accidental tendency to arouse sex impulses which such a pamphlet may perhaps have, is apart from and subordinate to its main effect. The tendency can only exist in so far as it is inherent in any sex instruction and it would seem to be outweighed by the elimination of ignorance, curiosity and morbid fear. The direct aim and the net result is to promote understanding and self-control."

II -- The Case of UNITED STATES VS. ONE BOOK "ULYSSES".

"In numerous places there are found originality, beauty, and distinction. The book as a whole is not pornographic, and, while in not a few spots it is coarse, blasphemous, and obscene, it does not in our opinion tend to promote lust; . . . It is settled so far as this court is concerned, that works of physiology, medicine, science, and sex instruction are not within the statute, though to some extent, and among some persons they may tend to promote lustful thoughts . . ."

On the Scientific Purpose and Creative Study of This Anthropological Cabinet

WHAT is the purpose or use of such an anthropological cabinet as this? How can a mature student who desires only practical information, make use of such pictures as are here presented?

Our rapidly growing consciousness of a world-wide human interdependence is making an ever more insistent appeal for a mutuality of sympathetic understanding among peoples who are the farthest removed from one another, both culturally and geographically. Few of us can get that understanding by world travel. Here we present to you cursory samples of an unusual variety of curious and interesting customs and life and people, that you might see if you were a world traveler, scientifically inclined. This book is designed to be only an introductory survey for the purpose of stimulating your interest to a more thorough study of anthropology. Here we are thinking of such thorough work as that of Dr. Iwan Bloch in his *Anthropologia Sexualis*.¹ That great anthropologist and physician has shown the necessity of revising the outlook, methods and conclusions of the older writers, such as Cesare Lombroso and Richard v. Krafft-Ebing. Dr. Bloch stresses the common impulses and drives working in all humanity — even when they are expressed in the most diverse activities, customs and rites.

We not only desire to interest you in the study of anthropology but we also wish to help you to get the most out of your study.

For the purpose of transmitting an accurate duplicate of new and strange sights, pictures are more effective than words. Accordingly we present pictures of embryos and skeletons; of primitive life and strange aids to accouchement, still useful in emergencies. Here are pictures of primitives and moderns, in health and disease; of many fetich objects, and erotic symbols; of body postures and strange faces, all suggestive of moods and psychologic imperatives which must be understood if we are ever to have international good will and a sympathetic understanding of primitive peoples and submerged races, especially those held under colonial possessions. A more sympathetic understanding on the part of Europeans of the natives of Africa, China, India, Egypt, etc., would surely make for international peace.

¹— See: Iwan Bloch, *Anthropological and Ethnological Studies in the Strangest Sex Acts in Modes of Love of All Races, Illustrated*; and *Anthropological Studies in the Strange Sexual Practices of All Races in All Ages*.

One who has never seen a germ, a skeleton, a dissected or diseased organ, or picture of such, could never approximate an adequate mental image of these, by merely reading about them. This is equally true of everything else. One who has never given much attention to his own moods will derive little information from a mere verbal description of the symptoms of the moods of other people. For this purpose, pictures of the facial and postural expression of moods are more effective. Such pictures become effective because they stimulate like moods to consciousness, from the depths of the viewer's own unconscious mentation. Perhaps that is too technical a concept for elaboration here.

We will now confine ourselves to more concrete illustrations of the uses of such an anthropological cabinet as this one.

Let us begin with pointing to the difference between the mentality of mere habitual newspaper devotees, and the purposeful reading of scientists. The former read only to be amused or entertained. To that which is presented, they react only with their emotions, not with their intellects. They behave *as if* one must resent everything which surprises or discredits established habits or habitual moral concepts or the emotional valuations of such. They give delighted approval to all that confirms or glorifies their remaining infantilisms or prejudices.

Those who share our scientific aim will act differently. Their approval or disapproval will not be based so exclusively on emotional habits or preconceptions, but upon a more inclusive coordination of facts. The aim of scientific reading is not to controvert or to confirm the reader's belief in his own superiority. On the contrary, the scientific reader seeks new information as a means to some further real elevation and to greater social usefulness.

In this book you can find such pictures as that of the pearl lip-ornaments worn by the primitives of Kotzebue Straits; also the lip-discs worn by some African women, and by women of other races. We suggest that you try to understand the quality of the determining impulse which controlled that choice of ornamentation. Next you are invited to study and state the difference between that primitive impulse for decoration, and the impulse (perhaps "unconscious") behind the use of lipstick as employed by the women of our time and country. Is all this mouth-ornamentation but the exhibition of different and equally eccentric symptoms for focusing attention upon the mouth or lips as a secondary sex-attraction? Immature thinkers will see only that the symptoms differ, and will not allow themselves to discover any common qualities in the underlying impulses. Those who are mentally more mature will attempt such coordination of the past and present, by a study and comparison of the underlying impulses and psychologic processes.

Some foot-fetichists of old China can easily be excited by the artificially deformed feet of Chinese women, such as are pictured in this cabinet. How many readers will coordinate the impulse behind that foot-fetichism with another impulse, which induces some of the popularity of the high-heeled shoes worn by our women? The intelligent reader will try to make such coordinations, to discover the similarity and dissimilarity in the psychology of such behavior.

Of course it is disgusting to many to think that some primitive males could

be excited to extravagant admiration by the extraordinarily large buttocks of their females. But there are many persons still living who remember the time when our American women wore under their dress-skirts, a large wire frame called a bustle. This was designed to create the illusion that our women had buttocks quite as large as those of the most exciting African beauty. Corsets helped this delusion, and appealed to corset-worshippers as well. Were our women playing up to some impulse similar to those which controlled the African sense of aesthetic values? Can it be that such practices indicate a widespread latent "unconscious" perversion of the sexual drive? Ask some Freudian psychologist!

Primitives often accentuate the lines of their bodies by a variety of tattoo decorations. What does it mean? In the course of the development of our love-impulse, it happens too often that it does not become attached to the entirety of the personality-traits of the love-object. The same is true of our physical attraction. Our attention usually does not become fixed upon the entire body of our love-objects, nor even upon those parts which are regarded as the physical source of our affection. The result is that we acquire a fixation of interest upon some secondary and minor characteristics that are apparently far removed from the glandular cause for our affections. Consequently our devotion becomes fixed upon some characteristic which stands as a symbol for the personality, and for the real cause of our attachment. Very often we seem to be more devoted to the symbol than to that which is symbolized. So many persons become fetich-worshippers, only because their erotic impulse has become diverted from its primal source to something different. Tattoo designs which accentuate our attention to the decoration instead of the natural body become substitutes for it in our disordered feelings. The psychologic implications are those of discontent with the real body, and a desire to create an illusion, and a devotion to an idealized self or love-object.

Our women accomplish the same end of artificially and indirectly enhancing their sex attractions, by means of clothes, jewels, hair dressing and facial decorations. Often these enhance by concealment, and so intensify the curiosity. This method permits of experimental variation in the males. Furthermore, because these devices conceal the sources of erotic attraction more thoroughly than tattoo decorations, a pretense of sexual modesty seems very much more plausible than any that a naked tattooed lady could offer. And yet a modern psychologist might be tempted to ask, if the actual impulses behind all these decorations, primitive and civilized, are not the same. Is our modern devotee to fashions really very different from the primitive woman with her pearl lip-ornaments, or lip-discs; or those seeking to attract the foot-fetichist, buttock-fetichist, breast-fetichist, or the tattoo-fetichist? Only the fashions change, by which we symbolize our erotic interest, and hold the attention of others on that fetichistic attachment which we advertise even by our mode of concealment. Each age considers its fashions superior to all previous fashions. The modern psychologist often finds it difficult to see any real difference in the impulses behind a variety of conflicting theories and pretences.

Infants often resent the advent of another child, because it impairs their

existing monopoly of the mother's affections. That dependence upon mother, at first physical, soon becomes emotional. This love of a parent sometimes becomes so intense as to prevent the normal emotional emancipation of the maturing process. This same morbidity of erotic interest then becomes transferred from the parent to other humans, as love-objects. Consequently the sexual monopoly of married couples is held as if it were an end in itself, or as satisfying a personal vanity, or lust for power, rather than for any social benefits which might flow from such a monopoly. This morbid pursuit is then justified in terms of super-rational or superhuman sanctions, and of divine morals, and an effort is made to maintain it at all times and at any price. Consequently our claims of sex-monopoly are seldom if ever justified, on the basis of any broad conception of social value. On the contrary our social valuations flow from our moral sentimentalism, and are delusionally read into the facts of life, not read out of them.

In this book you will find a few pictures of chastity belts. Many other similar metal girdles and padlocks of chastity were used to insure a sex monopoly by physical force. In our times we try to maintain such monopolies by artificial fears and psychologic terrors. We have not yet evolved to the stage where we use the inductive method for arriving at our sense of social valuations. Formerly every form of slavish subordination was maintained by means of physical bonds and terrors. Liberation from infantile modes of thinking through and for our feelings, has not progressed very far toward the objective methods, in the psychology of human problems. If you will study anthropological books and pictures with an effort to understand (to empathize) the impulse behind the facts portrayed, and then seek to coordinate such psychologic imperatives with similar imperatives working in our time, you will be making some substantial intellectual progress and promoting larger tolerance. We offer this volume to the cultured public with the hope that all its pages will be studied according to that method. So you can cooperate with the publishers in substantially promoting social well-being. We earnestly hope that your perusal of this volume has stimulated your interest to the more serious and thorough study of such works as the *Anthropologia Sexualis* by Dr. Iwan Bloch, consisting of two publications for cultured adults, both issued by the Falstaff Press Inc. The separate titles are *Anthropological Studies in the Strange Sexual Practises of All Races in All Ages*; and *Anthropological and Ethnological Studies in the Strangest Sex Acts in Modes of Love of All Races, Illustrated*.



Pure and Mixed Types of Racial Strains
Predominating in the Sex Life of the World



PLATE I. — Detail facial study of the pure type of a young African girl. She belongs to the Ewe tribe on the west coast of Africa (after Errell).



PLATE II. — Splendid specimen of an aboriginal Indian. He belongs to the Buhagana tribe from Rio Apaporis. Note the extremely long "pea-shooter" he is holding in his left hand, the box of poisoned arrows hanging at his breast, and the simple loincloth made of strips of fine bark (after Koch-Gruenberg).

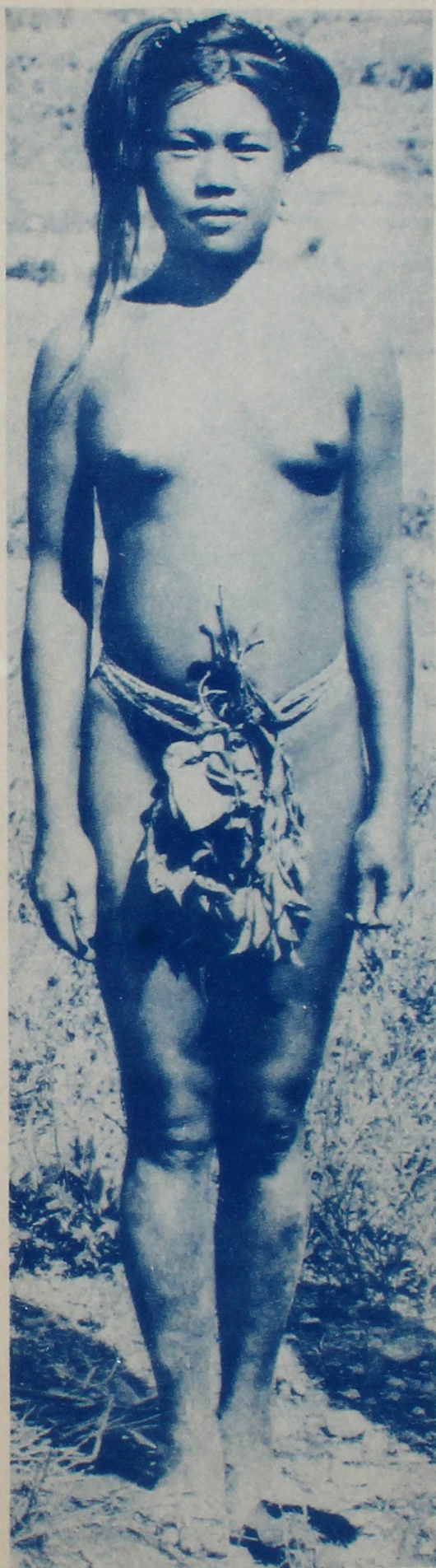


PLATE III. — (Left) Bontokigorro native woman of pure blood. The chief form of adornment is not the simple girdle of Eve-leaves but the meticulous hair-dress which is set off by a string of pearls (after Bureau of Science, Manila). (Right) Mixed type of Dayak woman in native costume. The waist-rings are greatly admired, especially if they are adorned with coins of contrasting colors (after Hose).



PLATE IV. — Pure types of Betsimisaraka native women. They are carrying water in the long, hollow bamboo poles, excellent for this purpose in the hot, moist climate (after Grandidier).



PLATE V. — Young West-African girl of mixed white-black blood, showing definite evidence of the preponderance of the negroid secondary characteristics (after Citroen).



PLATE VI. — Female aborigine from West Tibet in native costume. The head-dress is decorated with precious and semi-precious stones; all sorts of magical amulets are strategically scattered on other parts of her dress (after Bailey).



PLATE VII. — Unmixed types of native Kikuyu girls. They are pounding corn in the hollow stump of a tree, a custom thousands of years old (after Friedenthal).



PLATE VIII. — Original type of Algerian woman. The symmetrical tattooings on arms and face enhance her sexual beauty in the opinion of the natives (after Friedenthal).



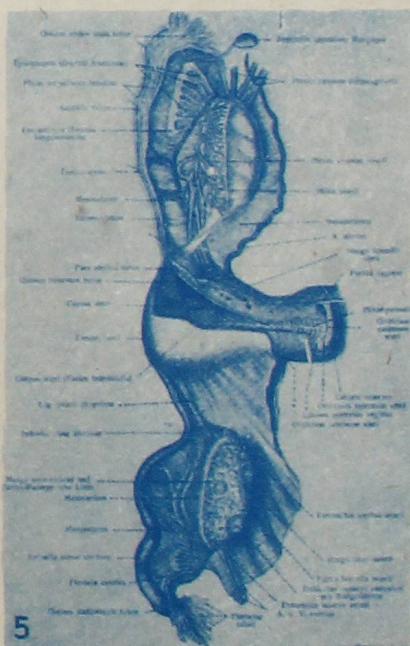
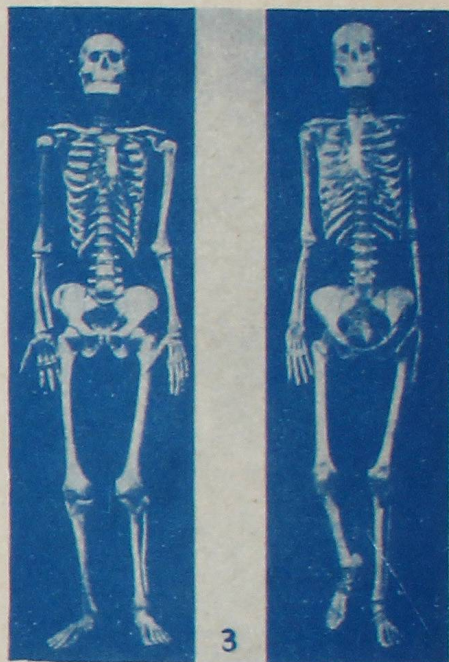
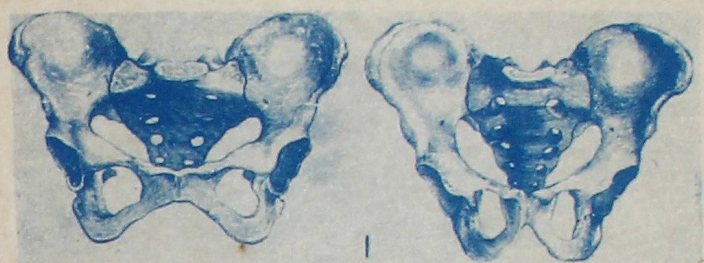
PLATE IX. — Mixed type of Japanese "coolie". He is drinking saki, the national alcoholic drink. The intricate designs tattooed over his entire back, arms and legs serve as erotic stimulation in his own country. The simple loin-cloth and the complex head-dress are customary in Japan (after Yei Ozaki).



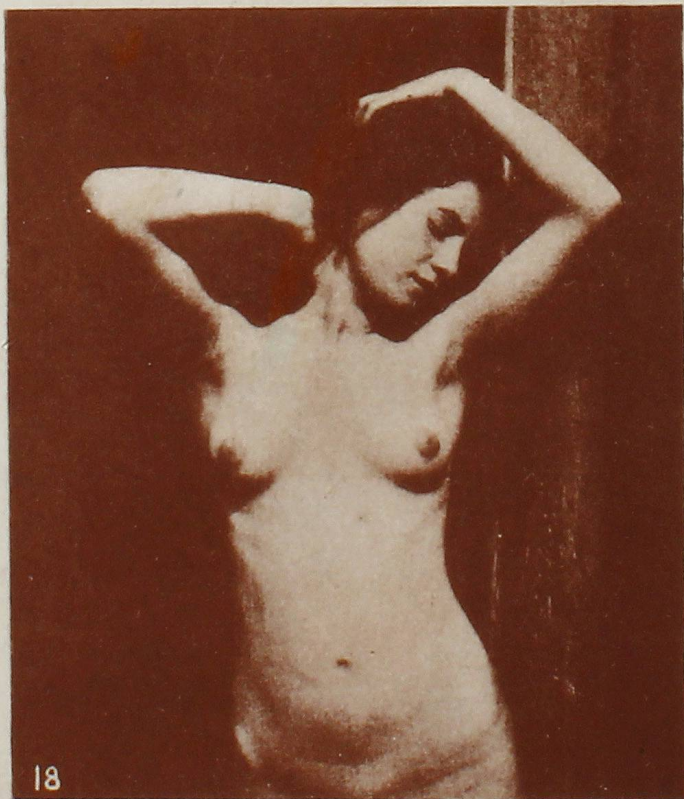
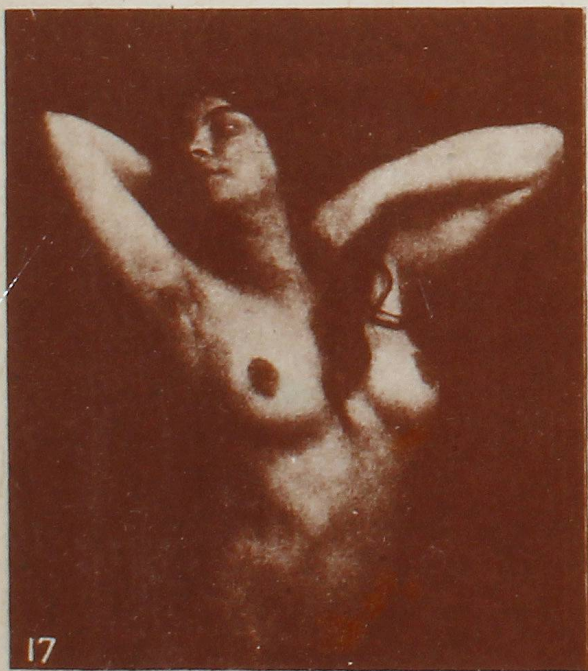
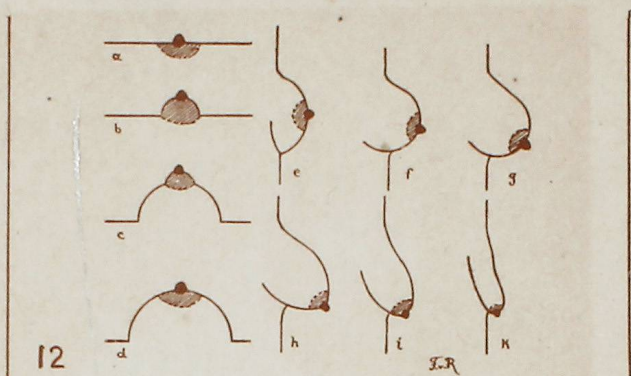
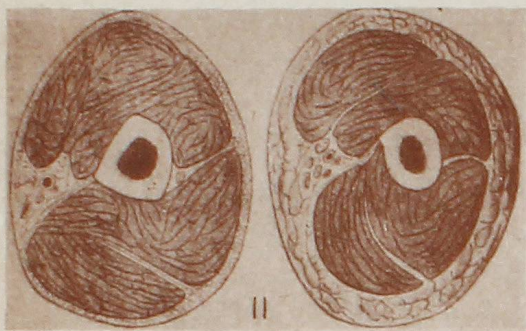
PLATE X. — Aboriginal Asiatic types. The couple photographed are man and wife of the Ifugao tribe in native wedding dress. Infinite pains and time are spent in the fashioning of these intricate costumes (after Bureau of Science, Manila).

Anatomical Studies of Breasts, Genital Organs, etc.

Types of Women of India, Samoa, Italy, Spain, Africa



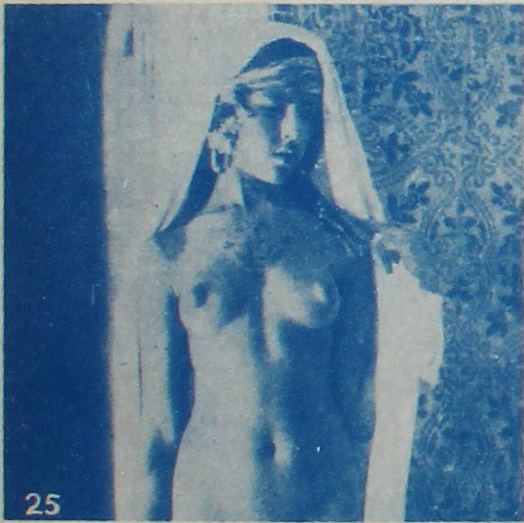
1.—Pelvic girdle: left, woman's; right, man's. 2.—Sexual differences in pelvic girdle: left, woman's; right, man's. View is from top to show greater width and depth of woman's pelvis, a necessity for childbearing. 3.—Left, mounted skeleton of woman; right, skeleton of man. 4.—Schematic section of human testis: (A) Principal part; (B) Epididymus; (C) Spermatic ducts. Underneath is section of tubule greatly enlarged. 5.—Internal genital organs of mature woman. 6-8.—Types of hymen: (6) Overlapping; (7) Fimbriatus; (8) Ring-shaped. 9.—Childbearing produces marked changes in mouth of uterus; left, os uteri of woman who has not borne children; right, after bearing child. 10.—Section of ovary of 19-year old girl.



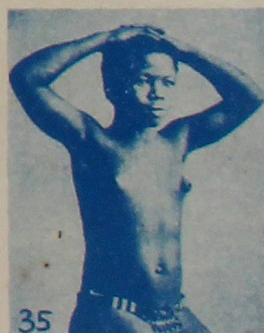
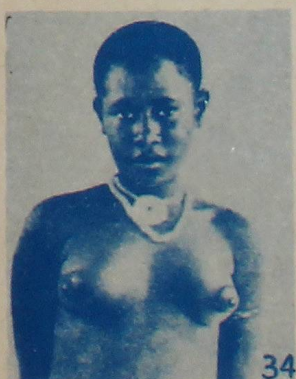
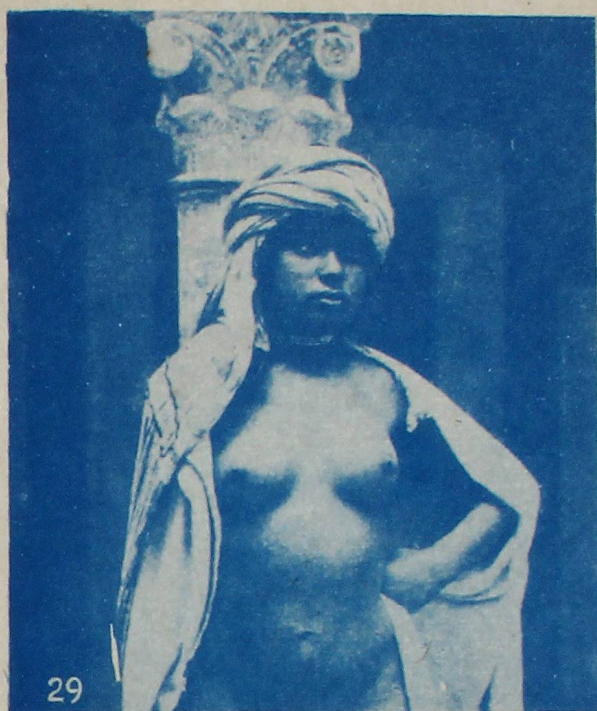
11.—Cross-section of arm of man (left) and woman (right); note greater growth of bone in man, increased fatty tissue in woman. 12.—Development and principal forms of woman's breast: (a) Puerile breast; (b) Bud; (c) Breast with persistent areolar bud; (d) Mature breast; (e) Cup-shaped; (f) Hemispherical; (g) Conical; (h) Half-lemon shaped; (i) Hanging; (j) Sagging or flaccid. 13.—Section of mammary gland, showing lactiferous ducts. 14.—Girl from India with cup-shaped breasts. 15.—Australian aboriginal with hemispherical breasts. 16.—Magungo (Central Africa) maid with conical breasts. 17.—Young Sicilian girl with large areolae. 18.—Sicilian girl with hemispherical areolae and nipples.



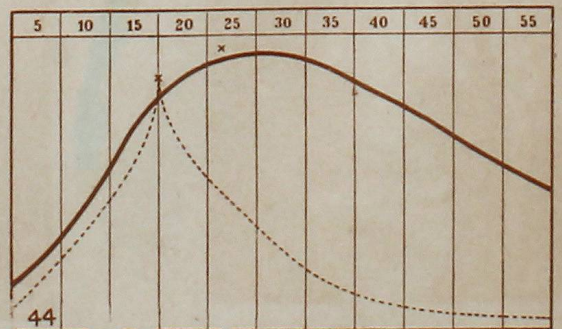
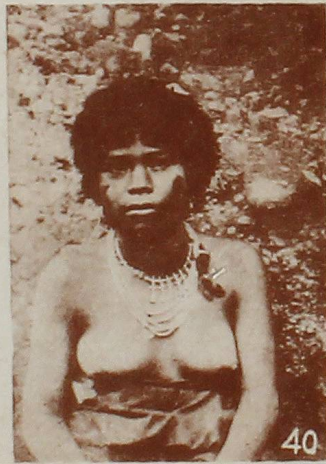
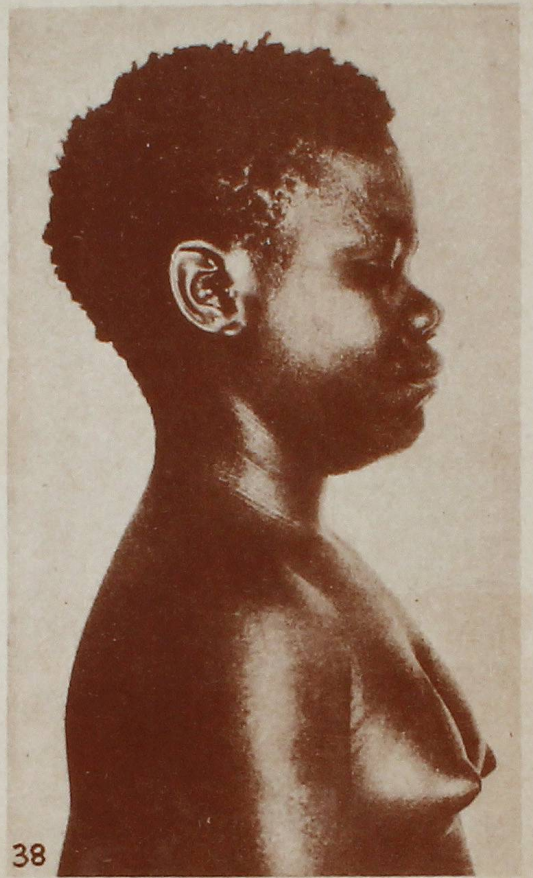
19.—Young Sicilian showing highly defined areolar margins. 20.—Singhalese girl with areolae (pigmented area around nipple) of the arched type. 21.—Tonga (South Sea Islands) girl with fully developed breasts of the hemi-spherical type. 22.—Cup-shaped mature breasts of a young Samoan.



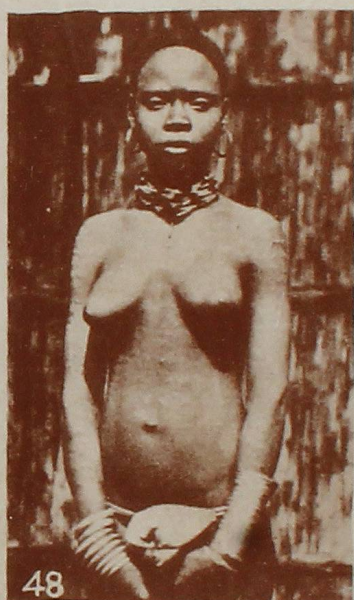
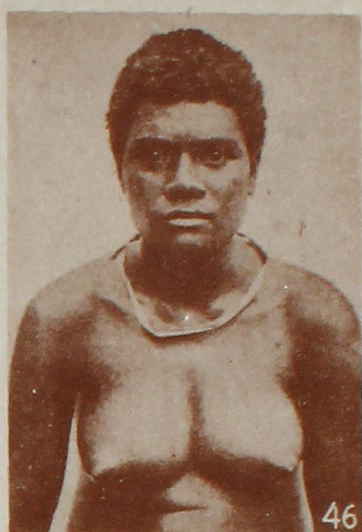
23.—Hindu woman with very large areolae. 24.—Arched areolae of Wedda-Singhalese half-breed. 25.—Arched areolae of a Tunisian woman. Note the tattoo pattern on chest. 26.—This Sicilian girl has uncommonly small areolae. 27.—Samoan girls have long wavy hair. 28.—Mature breasts of European woman.



29.—Mature breasts of a young Tunisian. 30.—Kaffir girl with half-lemon shaped breasts which have reached great fullness. These usually degenerate towards pendulousness. 31.—Javanese girl with breasts of hemi-spherical type. 32.—14-year old white girl, showing breasts with persistent areolar bud. 33.—The areolae of this Fais girl are raised and hemi-spherical in shape, a characteristic of the breasts of most negroid and Oceanic peoples. 34.—Breast with persistent areolar bud of North New Mecklenburg girl. Among some tribes the breast does not develop beyond this stage. 35.—Breast buds of Kaffir girl. In this stage the lactic glands begin to develop. 36.—Negress from the Egyptian Sudan with huge areolae whose diameter equals that of the breasts.



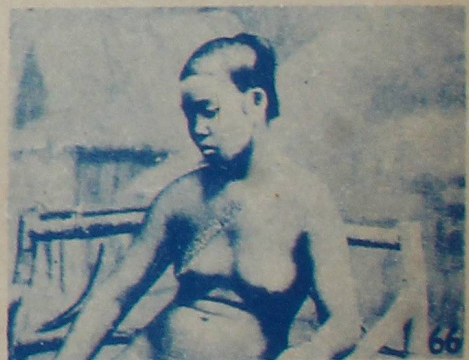
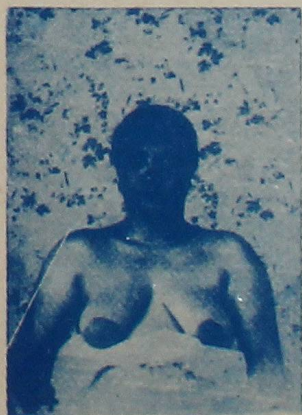
37.—Tingian girl from North Luzon (Philippines) with raised disc-like areolae. 38.—Ituri pigmy with mature half-lemon shaped breasts. 39.—Herero girl with hemi-spherical breasts. She has just reached puberty. 40.—Conical breasts of Campo Indian from Chanchamayo, Peru. 41.—Young Samoan whose breasts show persistent areolar bud. 42.—Negrito (Philippines) girl, with mature conical breasts. 43.—A "beaute du diable". The expression is used of women who mature in beauty very early and decline with equal rapidity into ugliness. 44.—Graphic representation of normal beauty curve (solid line) and that of "beaute du diable" (broken line). Figures above refer to age.



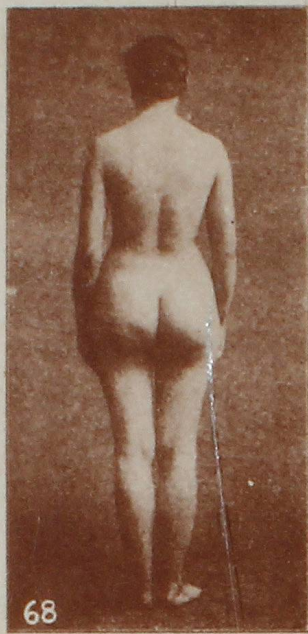
45.—Klip-Kaffir woman with half-lemon shaped breasts showing persistent arched areolae. 46.—Mature half-lemon shaped breasts. 47.—Niam-Niam (Central Africa) girl with half-lemon shaped breasts. 48.—Makraka (Central Africa) girl with half-lemon shaped breasts. 49.—Lepcha (Himalayan region) girl with half-lemon shaped breasts. 50.—Wedda woman with overhanging areolae. 51.—Kaffir girl from Natal with very highly arched areolae. Note welt tattooing. 52.—Guiana Indian with pendulous breasts. 53.—Kaffir woman from Natal with large, pendulous breasts.



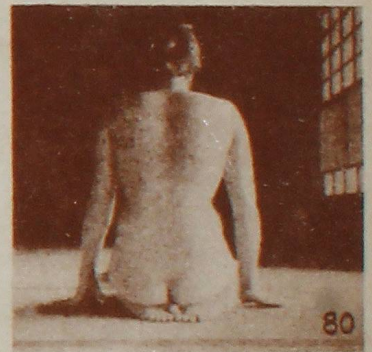
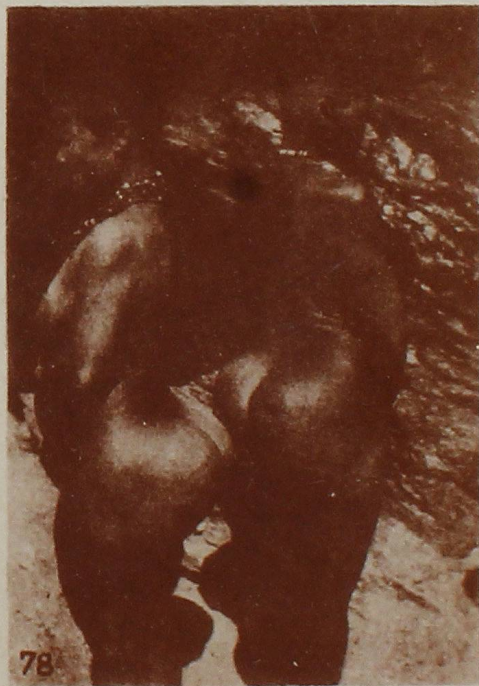
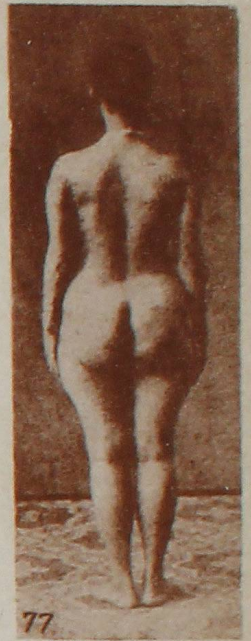
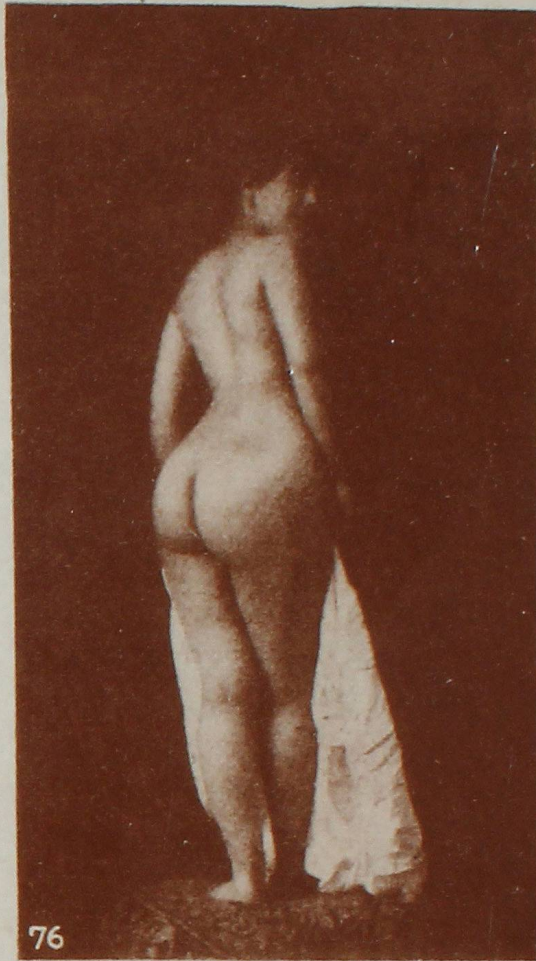
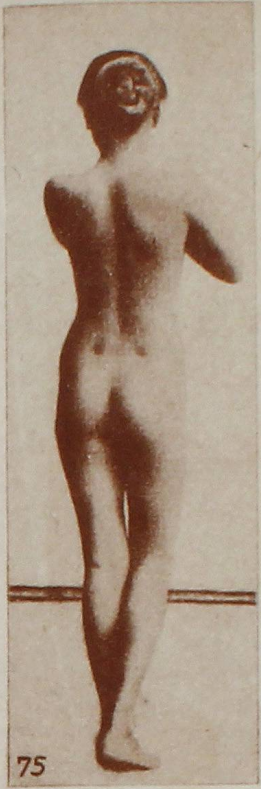
54.—Abyssinian matron with hypertrophied, sagging breasts. 55.—Abyssinian woman in matronly old age, showing catastrophic deterioration of the breasts. 56.—Wagga (New South Wales) matron. Discoloration of hair and increased pendulousness of breasts are typical signs of age. 57.—Nauru women are fattened to enhance sexual attractiveness. 58.—Kaffir girl kneeling. The fatty layers underneath skin give roundness to knees and thighs. A man in this position would show marked bone protrusion under skin. 59.—Bari woman with knock-knees, a common phenomenon in feminine anatomy of all races. Note large navel hernia.



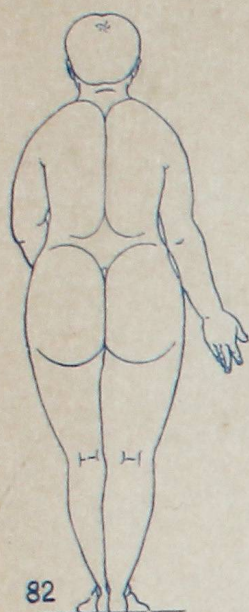
60.—Hyperextension of elbow joint, common among Samoan women, arises from supporting the body for long periods while sitting on the ground at home. 61.—Young Japanese woman with very large upper incisors, a common secondary sexual characteristic. 62.—Girl from Queensland, Australia, with strong development of downy hair on arms. 63.—Japanese woman dislocating her elbow: not a racial characteristic but belonging to those curious adaptations arising from special customs. 64.—Hawaiian Islander with very large areolae. 65.—Premature old age of a Gypsy girl from Turkestan. 66.—Hemispherical mature breasts of a young Javanese.



67. Spanish woman with arched sacral region. 68 - 69.—Racial differences in growth: the North German girl shows greater development of buttocks than shoulders; reverse development illustrated by Ashanti girl. 70.—Rear view of Spanish woman showing greater width of hips than of shoulders. 71.—Mulatto woman with level sacral region. The contour of this area shows interesting racial variations. 72.—Pelvic dimples are found principally among women. They result from a muscle-free area above the bones. 73.—European woman with well-arched sacral region. 74.—Group of Zulu girls. Note hip dimples of third figure.



75.—Javanese girl with hip dimples. 76.—Slight steatopygy in Spanish woman: this malformation is comparatively rare in white race. 77.—Hottentot with steatopygy and with thick fat pads in trochanter (upper thigh) region. 78.—Two Hottentot women with steatopygy. 79.—The beginning of steatopygy excessive fatty development of buttocks): 8-year old Bushman girl. 80.—Characteristic anatomy of Japanese woman seen from rear. 81.—Comparison of female hips, illustrating contracted pelvis in girl on right.



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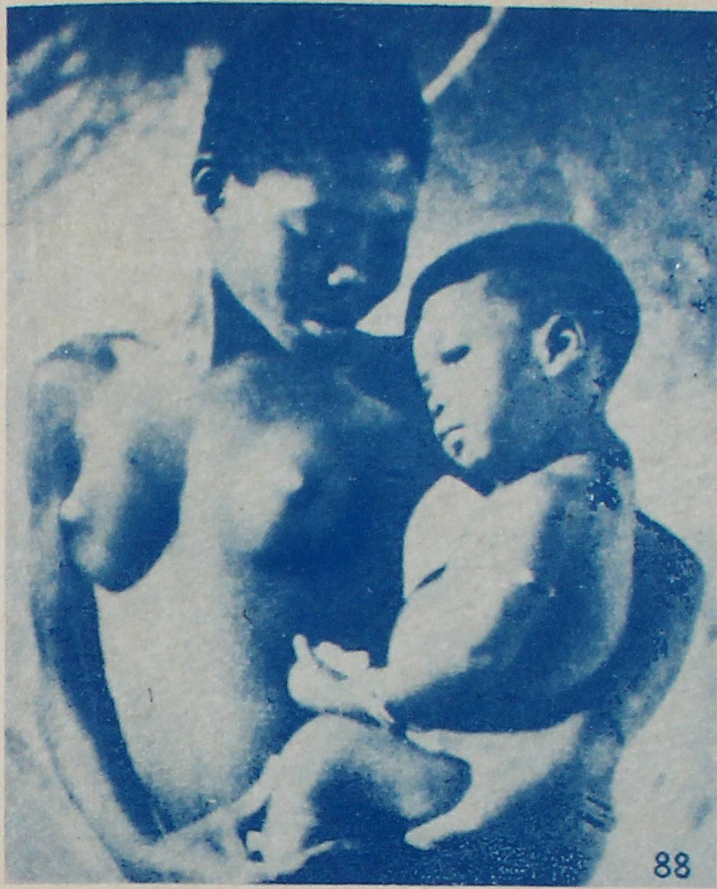


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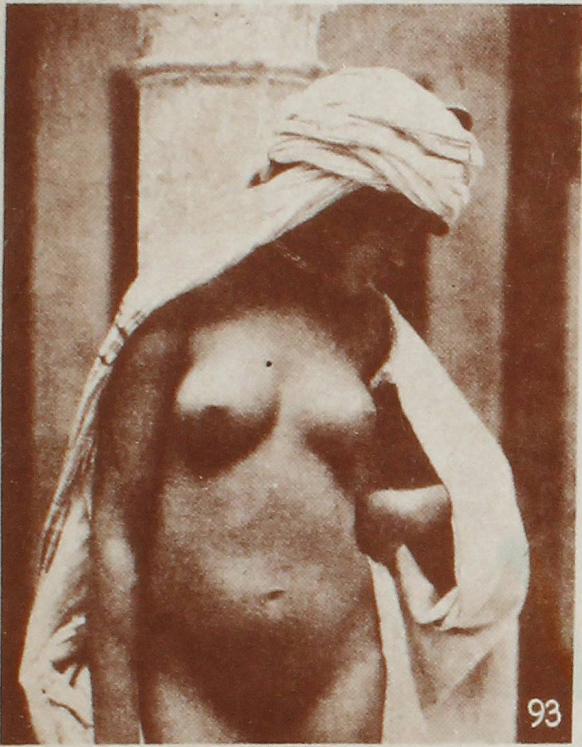
82.—Typical anatomy of middle-aged woman, after the German master Albrecht Durer. 83.—The Willendorf Venus is a prehistoric example of steatopygy. 84.—Steatopygy in a Hottentot woman. 85.—California Indian at the age of 107. 86.—The female body in old age: a Nicobar Islander. 87.—"Donna Marianne", a Brazilian, photographed at the age of 131.



88.—Young Ewe girls of Togoland close crop their stiff curly hair. 89.—Hawaiian girls have long wavy hair. 90.—Karo-Battak women have wavy hair. 91.—East Peruvian women have stiff, straight hair. 92.—Primitive sculpture from Bomo, Africa, representing man and wife.

Racial Types of Beauty; Australia, Tunis, Ceylon.

~ ~ ~ ~ Racial Peculiarities ~ ~ ~ ~



93.—Berber girl from Tunis. 94.—Among primitive peoples the shaved head often gives women decidedly masculine appearance: two Sipibo Indians from Peru. 95.—Half-breed girl, product of white father and Peruvian Indian mother. Fathers of mestizos almost invariably of superior race. 96.—Australian aboriginal girl from New South Wales. 97.—A beauty from Samoa. 98.—Siusi girl from Rio Aiary region of northwest Brazil. Note highly arched areolar bud.



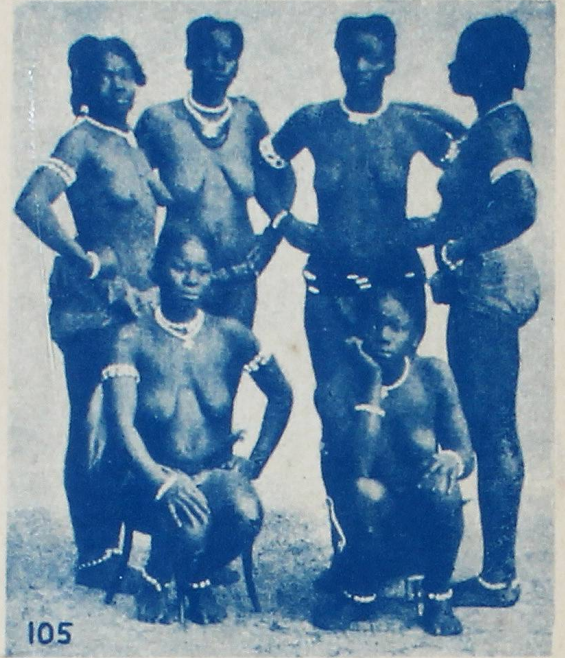
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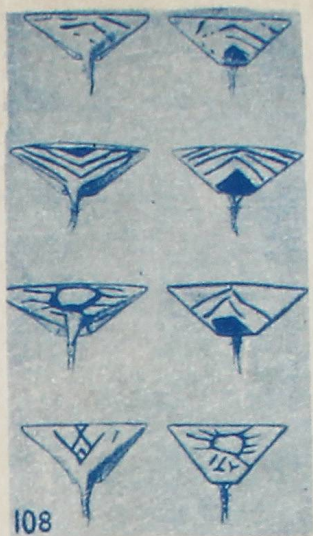
99.—Wedda-Singhalese girl from Ceylon. 100.—Fiji-Islander, with Melanesian strain. 101.—A half-breed, father Scotch, mother native Hawaiian. Note full bosom characteristic of Hawaiian women. 102.—Singhalese girl, mixture of Ceylon aborigines with Aryan stock. 103.—Samoa-Fiji Island half-breed.



Curious Adornment of Body: Tribal Tattooing,
Savage Arts of Dress; Sex-Aprons of Primitives



104.—M'Kosa Kaffir girl with girdle which is worn partly for decoration, partly to ward off Evil Eye. 105.—Ashanti women wear white beads as bracelets, armlets, anklets and necklaces; these contrast strongly with their dark skins. 106.—South Sea Islander (Kaniet, Anachorete Group) with primitive corset. Note tortoise shell ornament in nasal septum; also enlargement of earlobe. 107.—Andaman Island women with sex aprons for protection against insects and small animals.



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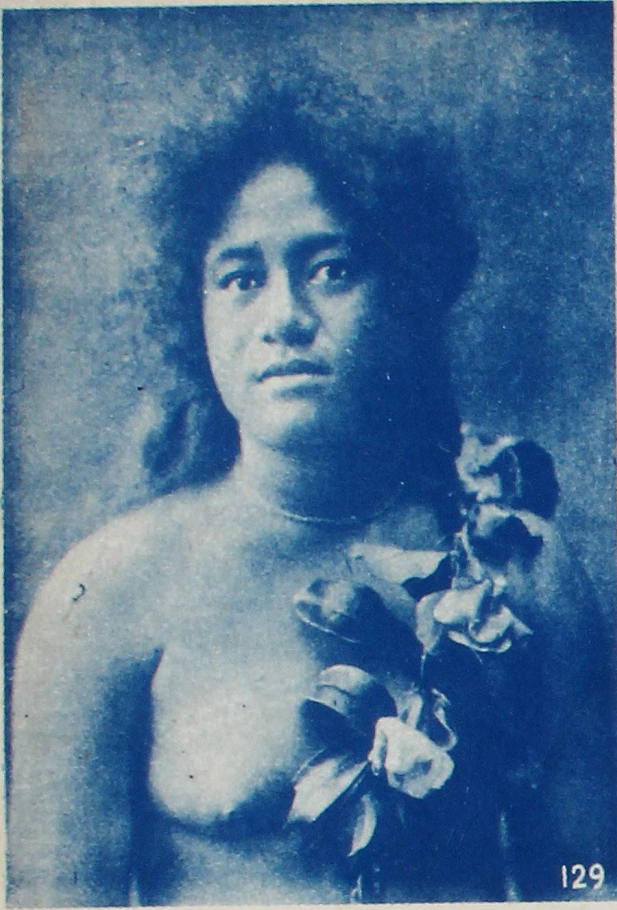
108.—Uluris taken from Bakairi (South America) women. They are fastened over the sex with a string, serving as protection against insects, and not for concealment. 109.—Bororo (South America) mother and daughter wearing sex aprons for protection against insects and small animals. 110.—This Fais (Caroline Island) tribesman is wearing a genital shield for protection against insects. 111.—Sex apron worn by Patagonian girls undoubtedly originated in a taboo associated with menstruation. 112.—Carib women wearing uluris, made of plaited bark. 113.—Dyak women wearing their enormous body spiral ornaments. 114.—Congo girls with spiral wire ornamentation around legs and arms. Note also combs in hair.



115.—Over the simple sex apron Kaffir girls sometimes put a more elaborate girdle for adornment. 116.—Mentawai Islander (D.E.I.) with characteristic head dress and skirt of grass. 117.—Daughter of Sumatra chief showing her long nails, sign of aristocracy. 118.—Elaborate hair dress of young Hopi Indian girl. 119.—Northeast African woman with spiral wire decorations on arms and legs. Note half-lemon shaped breasts. 120.—Among the Yamis, of Formosa, blackened teeth are the cosmetic vogue. 121.—Samoan girls with flowers in hair. The necklaces are usually made of coral or shark's teeth.



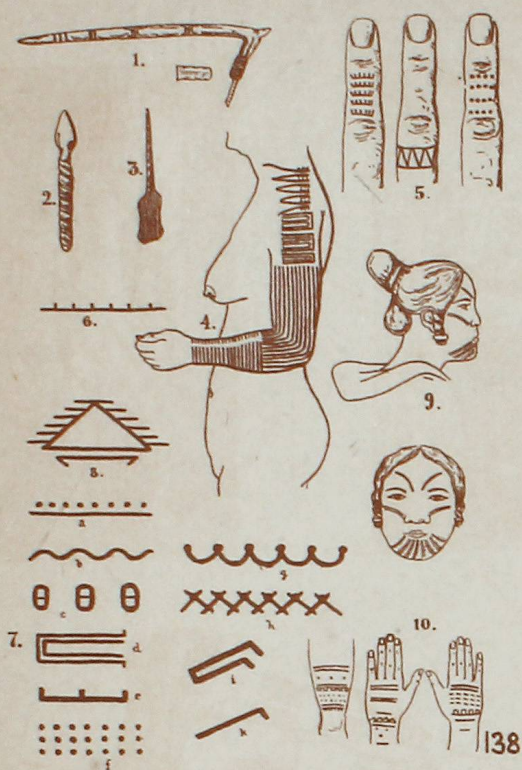
122.—Wandorobo women with iron decorations about their necks. These ornaments are removable only after decomposition of the body. 123.—Masai woman with the spiral ornamentation assumed after puberty. 124.—Japanese make extensive use of cosmetics; this woman has painted cheeks, lips, eyebrows and blackened teeth. 125.—Native Congo women painting their faces to heighten sexual attractiveness. 126.—Turban headdress of Kirghiz woman. 127-128.—Kameroun women use palm oil to mould their hair into fantastic shapes. Girl in fig. 127 also used clay.



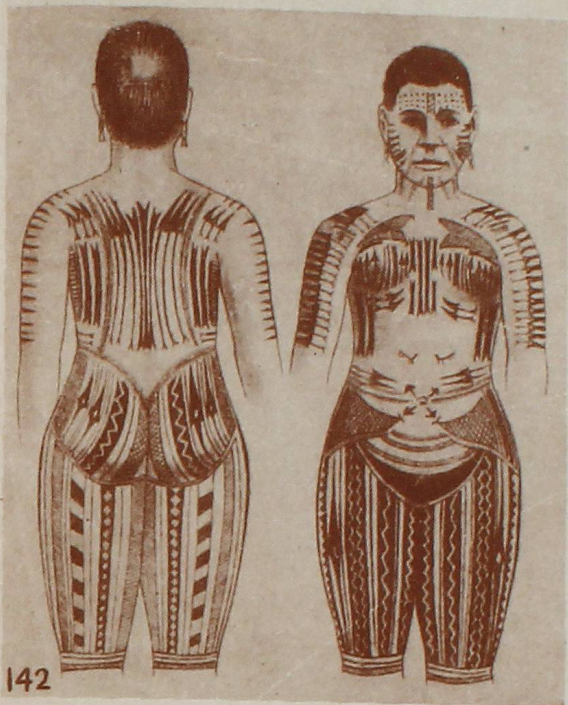
129.—Samoa beauty with simple floral decoration. 130.—Samoa girl with ceremonial headdress.
131.—Hair braids of Ovambo (Africa) women. 132.—Samoa girl with high headdress.



133.—Kaffir girls make innumerable little braids in dressing their hair. 134.—Tattooing scene in Samoa: operation usually performed at puberty. 135.—Tattooing instruments used among the Mentawai: top, stick with sewing needle; bottom, stick with brass wire. 136.—Mao girls from Siam wear very elaborate headdresses. 137.—Philippine natives wear this diadem-form of head ornament.



138.—Tattooing: (1) instrument from New Zealand; (2) needle from Andaman Islands; (3) needle of Bakuba (Congo); (4) tattooed woman from Djalut; (5) finger tattooing of Marshall Island women; (6) and (7a-k) tattooing patterns; (8) tattooing of "mons veneris" on Nukuoro Islands, at puberty; (9) and (10) lampblack tattooing of Central Eskimos. 139.—Samoa tattooing of the thighs. 140.—Bedouin girls, arrived at the marriageable age, having this symbol tattooed on their cheeks. 141.—Among the Maoris of New Zealand, woman's upper lip is lightly tattooed; also the chin. These are considered an enhancement of sexual beauty.



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142.—Front and rear view of tattooed Nukuman woman. Note dark pattern to emphasize pubic area. 143-144.—Front and rear view of tattooed Easter Island girl. 145.—Genital and abdominal tattooing of Ponape Islander: the pattern is carried onto labia majora and entrance to vagina. 146.—Pelau Island girl submits to genital tattooing as soon as she desires intercourse, for no man will even look at her without this mark of maturity. 147.—Tattooing on legs and buttocks of Ponape Islander. Here tattooing has strong sexual significance and vulva is also decorated. 148.—Sexual tattooing on arm of white man. This type of tattooing is often highly obscene. 149.—Tattooed hand of Liu-Kiu Islander. 150.—An Easter Island chief, who had the vulva of his wife tattooed on his chest as a sign of marriage. 151.—Japanese with completely tattooed body; probably masochist aberration.



152.—Woodcarving of Maori man and wife showing face tattooing. Note stylized rendering of cohabitation. 153.—Front and rear view of tattooing on a Samoan. 154.—The Koita (New Guinea) natives tattoo their girl children when they are ready for marriage. 155.—Elaborate tattooing patterns of South Sea Islanders. Note the genital ornaments. 156.—Ainu (Japanese aborigines) girls have mustaches tattooed on the upper lip. 157.—Yugoslavian woman with characteristic tattooing. 158.—Kadiueo Indian girl with elaborately painted face and bosom. 159.—Seri Indian women from Arizona have face painted with clan insignia.

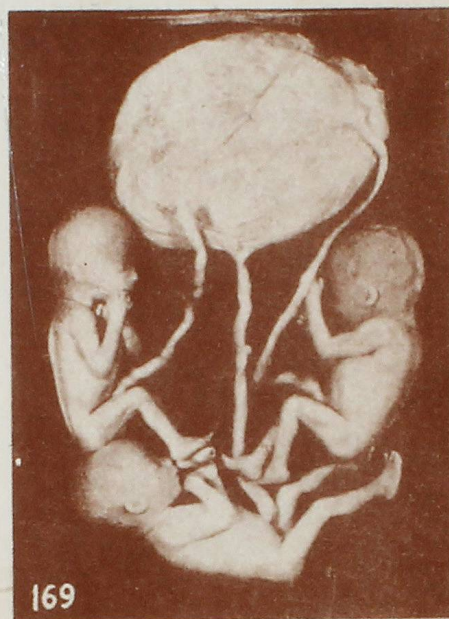


160.—Kaffir girl with characteristic welt tattooing. The welts are commonly formed by rubbing mud into the open incisions. 161.—North Queensland (Australia) woman with large welt tattooing on upper arm. 162.—Elaborate welt tattooing on back of Australian native woman. 163.—Woodcarving of Benin (Africa) girl with phallic head ornament. Note welt tattooing. 164.—Unusually fine example of welt tattooing on abdomen of Munchi (Sudanese) girl. 165.—Australian woman with welt tattooing. Operation is usually performed during rites of puberty. 166.—Haida Indian with tattooed totem symbols on breast, arms and legs. 167.—Welt tattooing in the sacral region of a Dahomey woman.

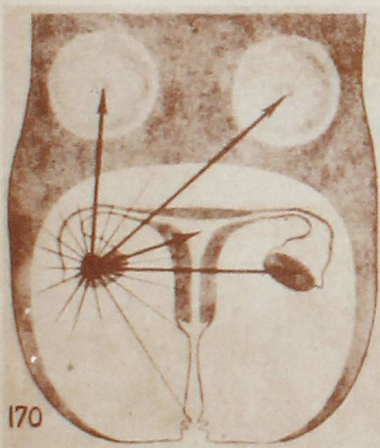
Phenomena of Childbirth in Primitive and Civilized Peoples; Bizarre Deliveries; Caesarian Sections



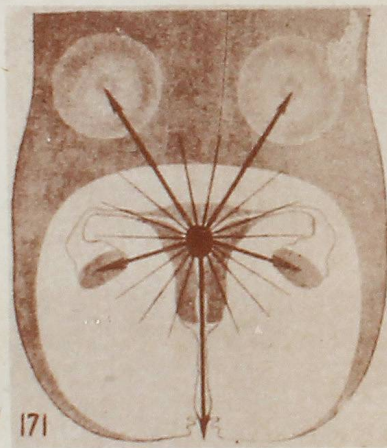
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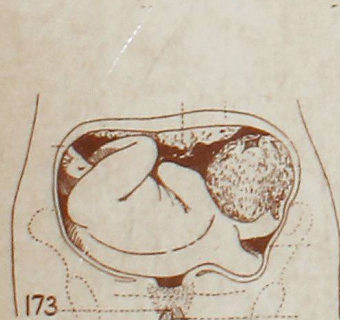
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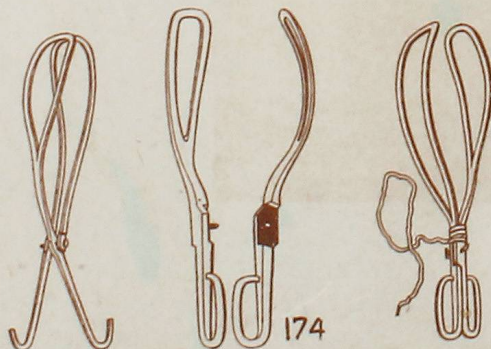
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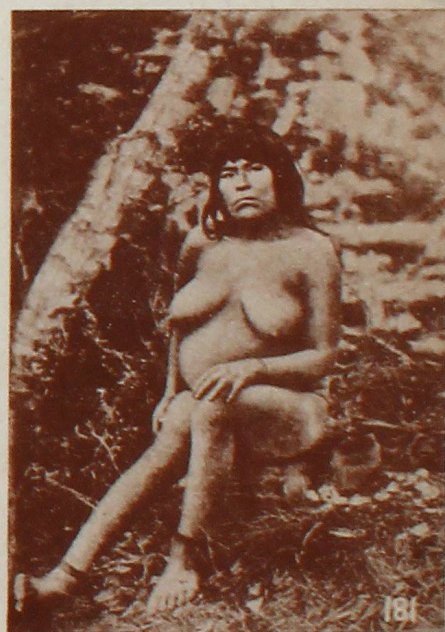
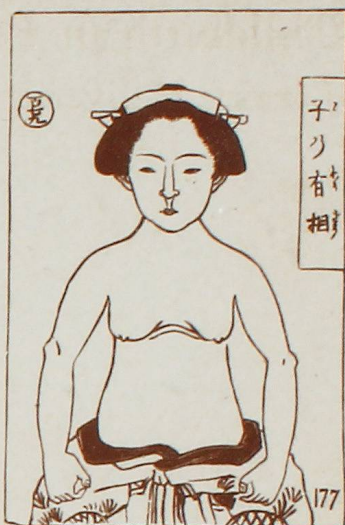
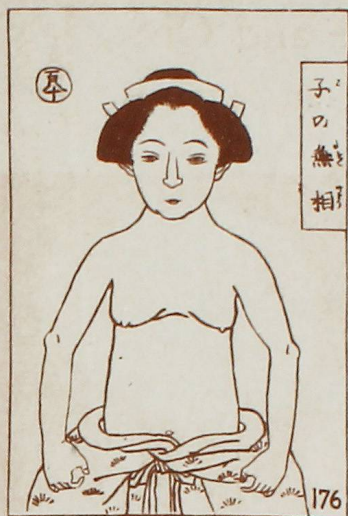


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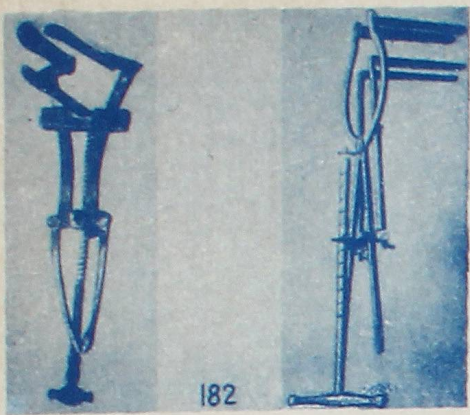


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168.—X-ray of birth process as child's head is emerging from vagina. 169.—Identical triplets, shown attached to placenta by navel cords. 170.—Schematic drawing of relation between ovaries and breasts before pregnancy. 171.—Changes in the relationship after pregnancy. Note increase in size of womb. 172.—Clumsy cutting of the navel cord among primitive peoples often produces navel hernias; witness this negress from Kameroun. 173.—Oblique position of foetus resulting from transverse contraction of the uterus. 174.—17th century forceps: the most important contribution to modern technique for assisting the birth process. 175.—Pregnant Kaffir-Hottentot half-breed.



176.—Barren woman, according to Japanese encyclopaedia: because, first, she lacks deep vertical groove above lips; second, teeth are too sharp and white; third, lips are pale. 177.—Fertile woman, according to Japanese encyclopaedia, which tells us she will give birth to boys if left ear is larger than right. 178.—Pregnant Japanese woman who, according to this 18th century artist, is fated to have a difficult delivery. 179.—Javanese woman in her 8th month. 180.—Pregnant Japanese woman whose delivery will be easy. Note that a principal difference between picture 178 and 180 is in the size of the areolae. 181.—Fuegian woman in the 7th month of pregnancy.



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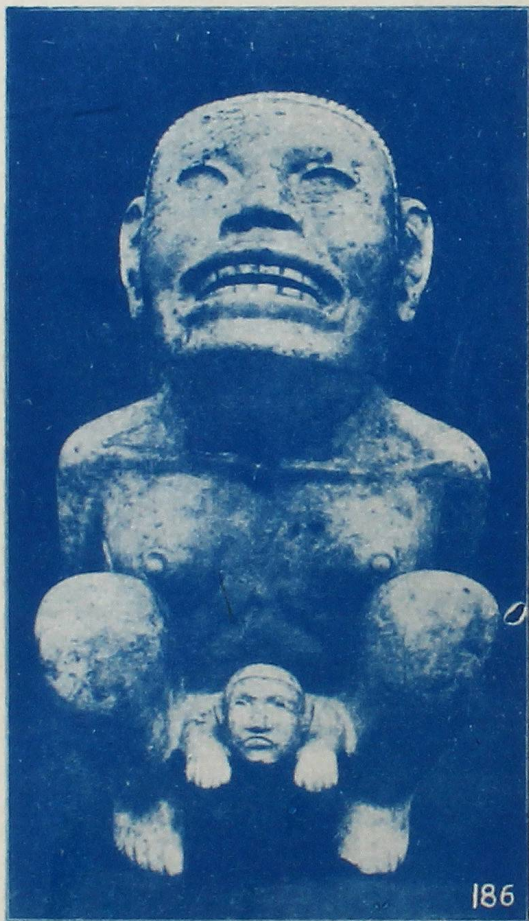
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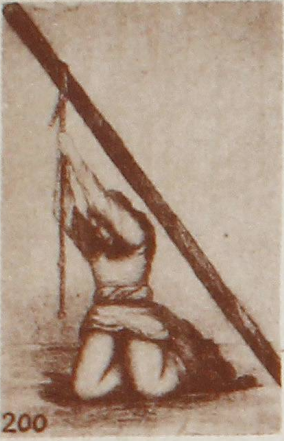


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182.—Ancient specula: instruments used for enlarging vagina to facilitate childbirth. 183.—Advanced case of ovarian dropsy in Siamese woman. The malady is often mistaken for pregnancy. 184.—Native of New Guinea with ovarian tumor which is often mistaken for pregnancy. 185.—Pregnant Japanese women bathing. 186.—Statuette of a goddess of ancient Mexico in the act of giving birth. 187.—Japanese artist's representation of various positions of the unborn child. 188.—Every imaginable position is assumed by primitives when giving birth: Bongo negress grasps this horizontal stick when she has labor pains, a friend kneeling before her to prevent child from falling to ground. 189.—Difficult delivery of a woman in White Nile region.



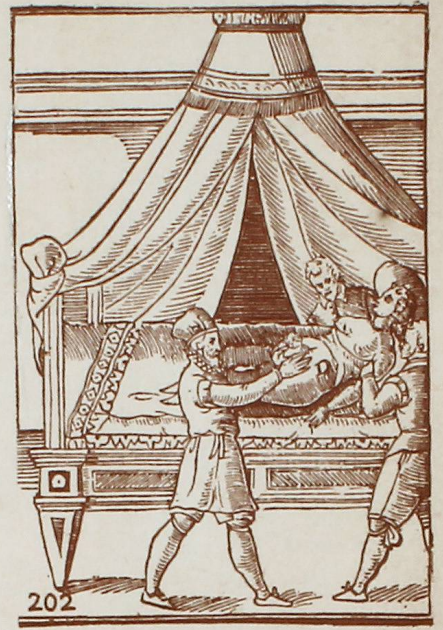
190.—A Mexican Indian in labor clings to a rope while friends knead her body. 191.—The Serang Islander in labor has her arms tied to tree. 192.—An old barbaric custom made the confined Japanese woman spend a whole week, without sleep, on this birth-chair. 193.—Awaiting delivery, Kabyle (Algeria) wife stands, supported by friend. 194.—The Creek Indian lies on her belly during delivery. 195.—Persian woman preparing to give birth. 196.—Comanche Indian shelter for childbearing. 197.—Birth scene in ancient Cyprus. Same kind of birth-chair is still used on the island. 198.—“Sitting on the Mat”, the Japanese technique for hastening difficult delivery, is primarily a system of body massage. 199.—Balinese clay group showing men assisting at childbirth: they massage woman’s body and drive off lurking demons.



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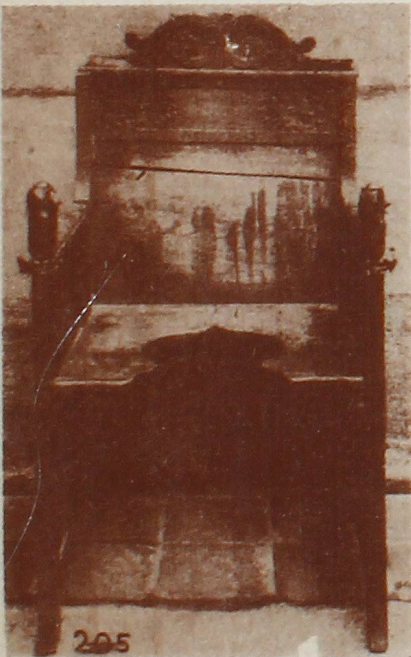
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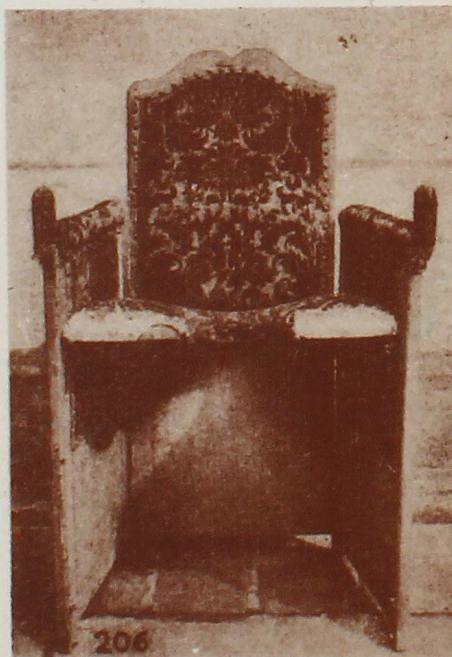
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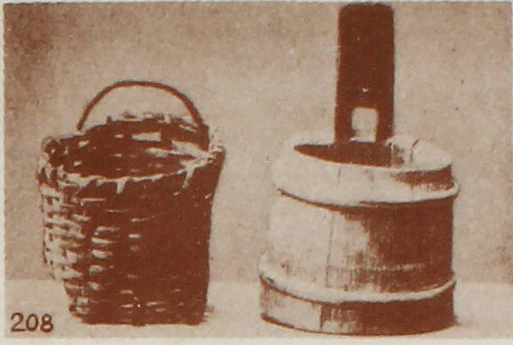


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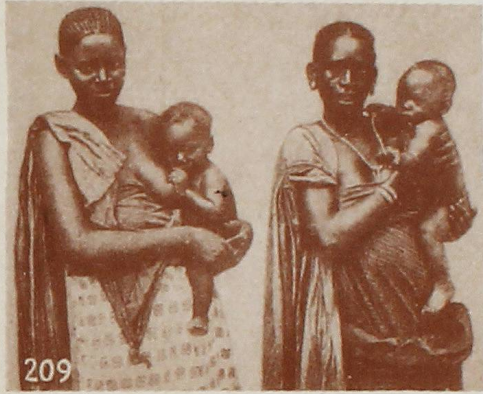


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200.—Squatting position of the Mexican woman in labor. 201.—Abdominal massage to aid delivery of Japanese woman. 202.—17th century Caesarian section. 203.—Caesarian section made upon a woman who has just died (15th century). 204.—Caesarian section upon a living woman (17th century). 205 - 206.—Birth-chairs used in Germany during the Middle Ages. 207.—Midwife of Assuan (Egypt) and her flower-decked birth-chair. Seven days before anticipated delivery she brings it to home of the confined.



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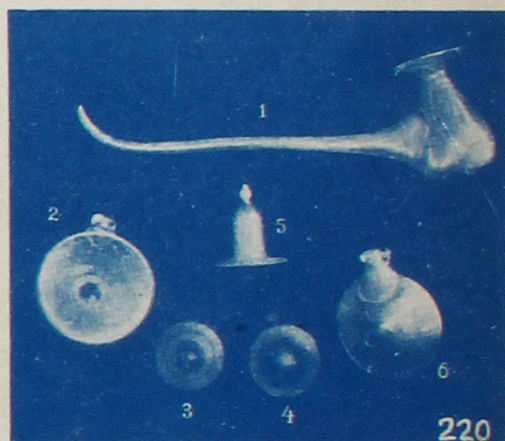


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208.—Special baskets used for receiving the afterbirth in Yugoslavia. 209.—Swahili women carry their children on the hip. 210.—Japanese mother carrying child on her back. 211.—Javanese carrying 4-year old nursling. Note cigarette in boy's mouth. 212.—Negrito (Philippines) woman suckling her baby while smoking a cigar.



213.—Japanese reclining on a mat while nursing baby. 214.—Japanese women also suckle children in the sitting position. 215.—Chinese woman suckling baby while seated with crossed knees upon a bench. 216.—Columbian woman suckling twins simultaneously. 217.—Siamese mother usually suckles child in this particular position.



218.—Hottentot smoking pipe and nursing baby by throwing breast over shoulder. 219.—Hottentot mother suckling baby. Breast is thrown over shoulder. 220.—Instruments for the female breasts: (1) 17th century milk pump; (2) shield to prevent wetting of clothes; (3-5) protectors for inflamed nipples; (6) reverse view of (2). 221.—Women of Central Sumatra usually suckle children for three years. 222.—Araucanian mother suckling her baby.



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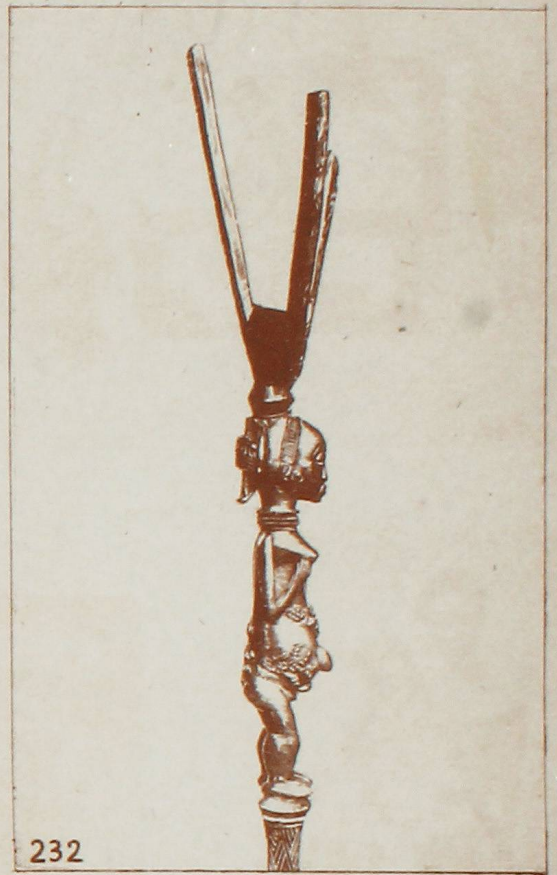


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223.—Chinese wet-nurse suckling baby. Note that she sits on an elevation and crosses her knees. 224.—Fernando-Po women carry their children on the hip. 225.—Niam-Niam (Africa) mother nursing 3-year old son. 226.—Woman of New Guinea giving breast to young boy who feeds standing upon a box. 227.—Armenian mother nursing recumbent baby. 228.—Abyssinian mother with flaccid breasts, a result of childbirth. 229.—Method of suckling the papoose among Chippeway Indians. 230.—A Kiriwina (Southeast New Guinea) mother wears this grass costume after childbirth.



231.—Japanese woodcut showing wandering ghost of a woman who died in childbed. 232.—African woodcarving showing navel hernia, common primitive deformity resulting from severing cord too close to child's abdomen. 233.—Woodcarving from West Africa. Lower right figure depicts woman giving birth. 234.—Blessing of fertility: a Jewish conception according to a 13th century manuscript. 235.—Painted door from Dutch New Guinea depicting position of foetus in mother's body.

Strange Rites of Puberty, Menstruation, Marriage:
Japan, Africa, etc.; Prostitution; Adultery and Sex-Locks



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236.—Special puberty garb of Gold Coast (West Africa) girls. 237.—After first menstruation, the Loango (West Africa) girl occupies this tent until marriage or sale of the right to the first night. 238.—Because she is considered unclean during menstruation, the woman among many primitive tribes is segregated during that period: segregation hut of North American Indians. 239.—Ceremonial costume worn by Bakulia girls, at puberty, after excision of the clitoris, are painted to resemble corpses, in the belief that they have died as barren children and been reborn as fertile women. 241.—In Madibira (East Africa), girl candidates for the rites of puberty are instructed about sex and marriage by means of these clay figures.



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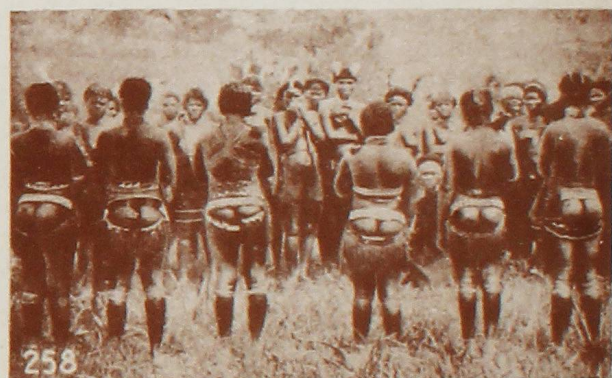
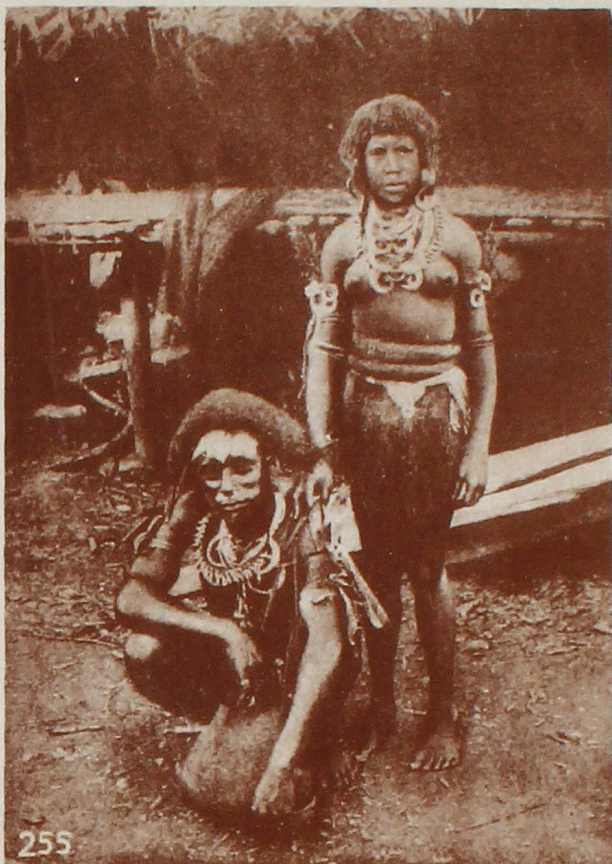


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242.—One of the puberty rites for girls among Australian aborigines is the knocking out of an incisor tooth. 243.—After Krobos (Gold Coast) girls successfully pass the rites of puberty, they assume these costumes, indicating their readiness for marriage. 244.—After removal of the clitoris, "Greegree" girls (Liberian pubescents) are secluded in woodland schools. They must daub themselves with clay before reappearing in the community. 245.—Bechuanaland girls in Boyale costume worn after first menstruation and during a period of schooling in the facts of marriage. 246.—Adornment of young girl of Bakuau (New Guinea) for the rites of puberty. 247.—Chewes women of the Caucasus seated alongside segregation hut for menstruating women. 248.—After puberty, girls of the Bismarck Archipelago are obliged to live in separate huts guarded by old men.



249.—Kaffir brides wear rich pearl ornaments on forehead. 250.—In Scandanavian countries the bride wears crown made of tinsel and artificial flowers. 251.—Girl from Togoland in bridal costume. 252.—Adorning a Zulu bride. 253.—The Sumatra bride is bedecked with tasseled shawl and enormous bracelets. 254.—Samoan Village Virgin. Her virginity is closely guarded in the belief that this safeguards the community.



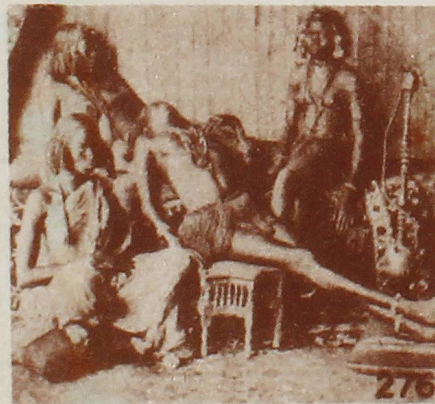
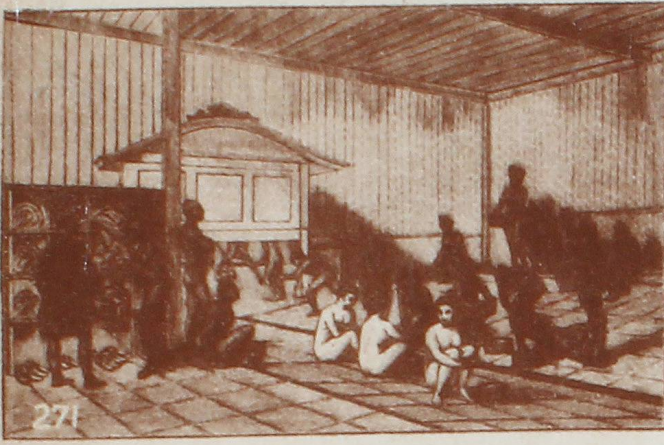
255.—Highly painted newlyweds from the Siar region. 256.—The wedding ceremony is cause for bride and groom to don special costumes: Ifugao couple in wedding costume. 257.—Sitting on the same mat seals the marriage contract among Andaman Islanders. 258.—Kaffir bride and groom pass between ranks of assembled relations, symbolizing marriage to the entire family. 259.—North Dalmatian women in the public marriage market. 260.—Katschinze marriage broker. In Asia the marriage broker, generally female, is an established institution.



261.—“Nougi”, or rubbing noses, a Maori (New Zealand) custom; probably origin of modern kiss, into which it developed as sense of smell declined. 262.—Women’s secret society of Sierra-Leone (West Africa), which conducts the puberty rites for girls: excision of clitoris, marital training, etc. 263.—Among Gold Coast natives one of the wife’s duties is combing husband’s hair. 264.—Duel with sticks between Australian women to settle dispute about lovers. 265.—Charivari; in medieval times re-marriage of widows was frowned upon, and a noisy, licentious crowd would try to spoil the wedding night. 266.—Among aristocrats the marriage bed was publicly consecrated in medieval times.



267.—Vengeance of the deserted bride. At the "hour of the Bull", she nails the straw figure of her lover upon a tree as a symbol of the fate she invokes for him. 268.—Worship of Baal, a phallic deity 269.—Entrance to sacred grotto where the lingam is worshipped for fertility, virility, etc. (Elephanta, India). 270.—Australian woman before fertility stone. The stone is believed inhabited by an ancestor who will impregnate the suppliant.



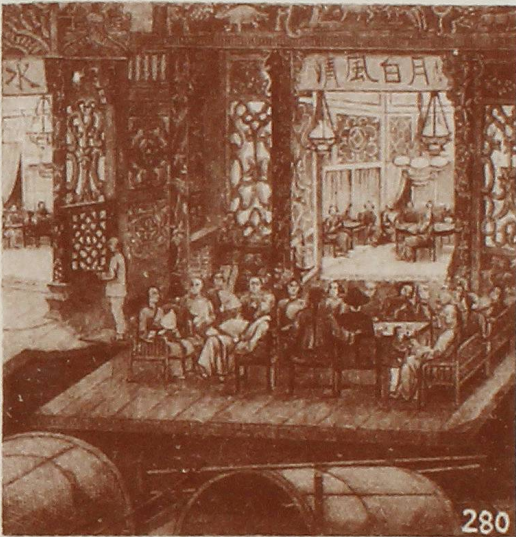
271.—Mixed bathing is the general practice in Japan. 272.—Mixed bathing was common in Europe during the Middle Ages. 273.—Before the influx of Western culture, men and women in Russia bathed together. 274.—Drawing by Albrecht Dürer of a medieval women's bath. 275.—Bas-relief of Grecian hetaira. These prostitutes of ancient Greece were cultured and mannered far beyond the domesticated wives. 276.—The Almehs combine the art of dancing with that of prostitution in modern Egypt. 277.—Prostitute of East Africa: an illustration of the influence of "civilized" institutions upon primitive peoples.



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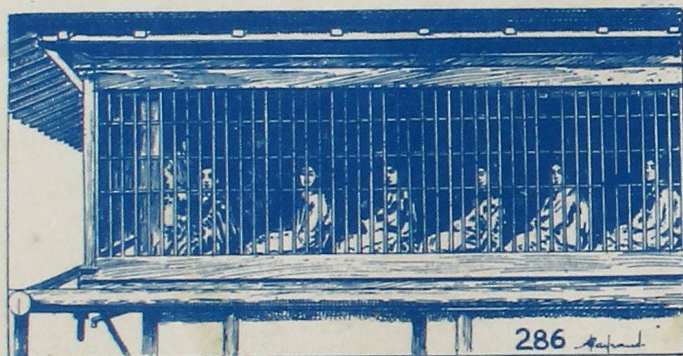
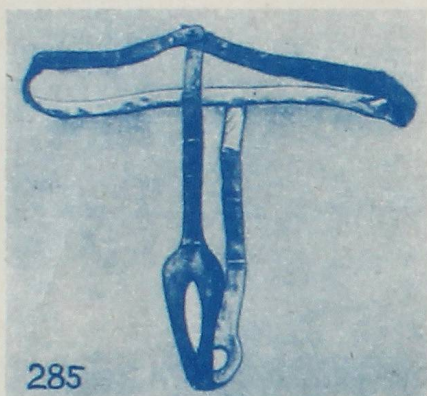
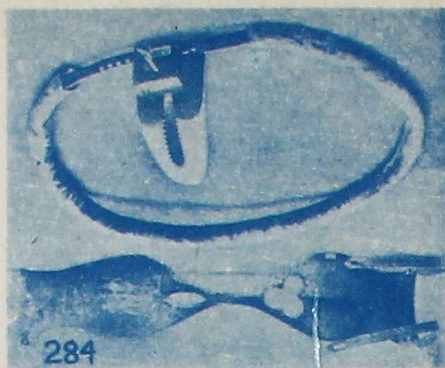
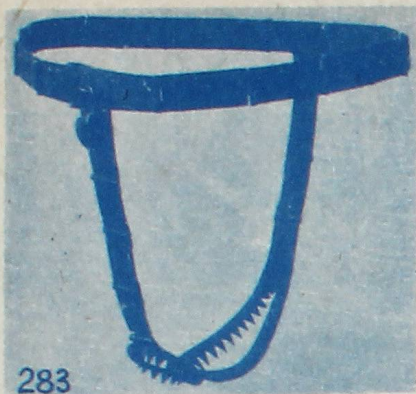


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278.—Contemporary print showing a house of prostitution in 17th century Brussels. 279.—Japanese prostitute, in costly costume, followed by her servant-apprentice. 280.—The "Flower-boats" of Canton, China, are houses of prostitution, combined usually with restaurants. 281.—Section of the annual parade of prostitutes in Kyoto, each of whom is attended by a young girl serving as apprentice. 282.—Lantern, parasol and insignia of a Japanese prostitute.



283.—When the chastity belt first appeared on the market of Paris, the enterprising merchant had to flee before infuriated wives who sought to throw him into the Seine. 284.—The chastity belt first appeared in Italy early in the 15th century. The above example is from the famous collection in the Musée de Cluny, Paris. 285.—Leather chastity belt now in the Germanic Museum at Nuremberg. 286.—In the Yoshiwara district of Tokyo, Japan, prostitutes are displayed behind a grating under electric lights. 287.—Annual holiday parade of Japanese prostitutes.

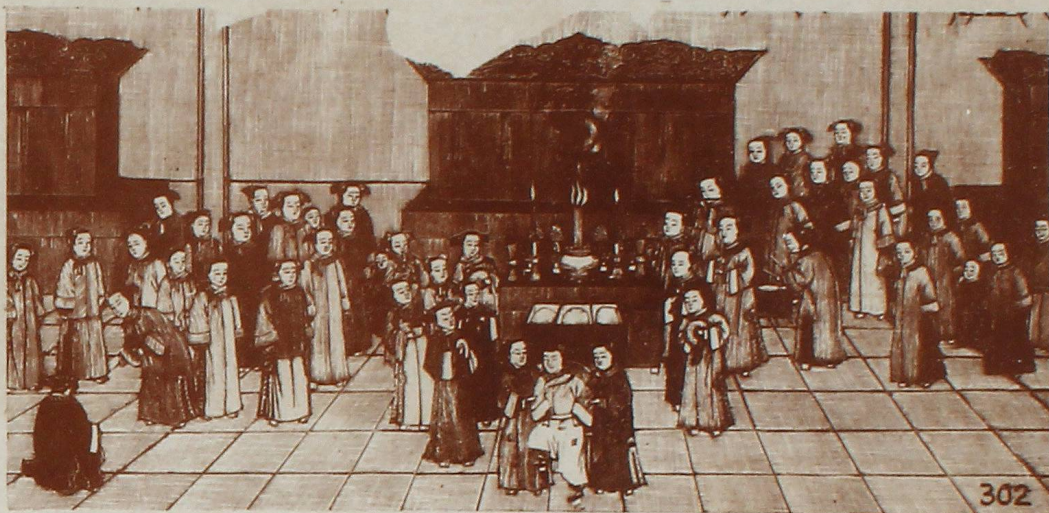


288.—The sitting posture of Fuegian women is such that their legs usually cover the pudenda. 289.—Stoning an adulteress in ancient Judea. 290.—Fuegian woman covering her sex, an unusual case of modesty among primitives. 291.—The adulterer apprehended: a drawing by Rowlandson. 292.—Revenge of a betrayed Japanese husband upon the seducer. 293.—To enforce chastity among unmarried Igorrote (Philippines) girls, they are required to sleep in communal huts, always well guarded. 294.—Medieval torturing of woman, accused of sex crime, to force her confession.

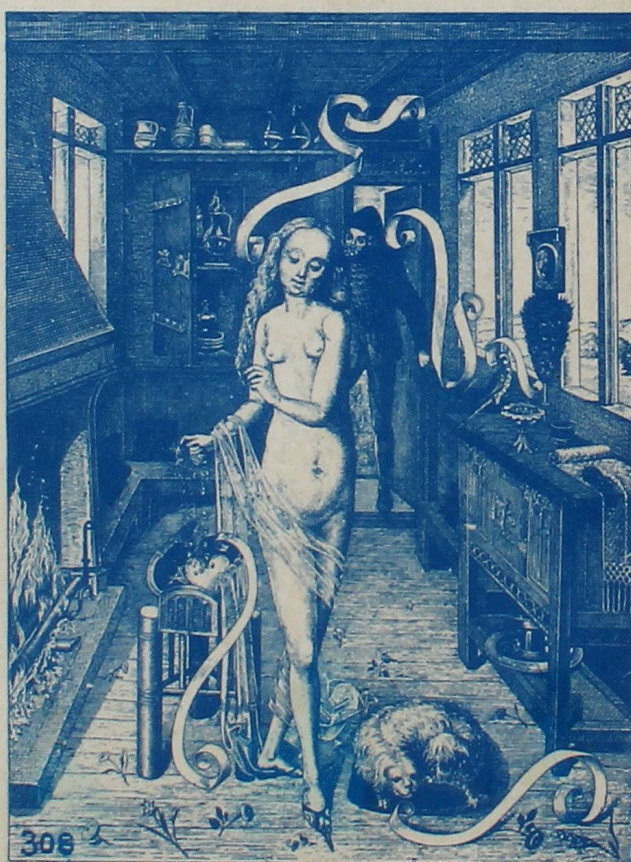


295.—This Mentawai Islander cannot discard her widow's costume until she re-marries. 296.—Mass suicide by the wives of the King of Java alongside his funeral pyre. 297.—Widow's weeds in New Guinea. Under her hair braids she must wear the penis-sheath of her husband. 298.—The Aranda (Central Australia) widow smears herself with clay and wears this special headdress to conceal her face. 299.—The Chippeway Indian widow carries a model of her husband about during her period of mourning. 300.—Andaman Island widow, with the cleaned and painted skull of her dead husband, which she must carry with her until she re-marries. 301.—Hindu Sutte, or cremation of the living widow on the husband's funeral pyre.

~ ~ Sexual Elements in Witchcraft; ~ ~
~ ~ Amatory Enchantments ~ ~



302.—Chinese female soothsayer prophesying under the influence of hypnotism. 303.—Medieval weather-witch drawing rain from the clouds. 304.—Witch's Sabbath, according to a 17th century painting. Here witches and devils cohabited and incredible orgies took place.



305.—Kaffir soothsayer whose services are often in demand to foretell marriages, childbirths, etc.
306.—Siberian Shamans (witch doctors) dancing. There are special dance patterns for erotic celebrations.
307.—In China the sorceress is frequently called in to cure barrenness. 308.—Woman making a love charm. She is dropping sparks on a wax heart, symbol of the person whose passions she is attempting to arouse.

Dancing as Universal Erotic Expression: Europe,
South America, Hawaii, Samoa, Turkey



309.—Modern dancer. The nude figure is covered with bronze paint, giving a new erotic content to the dance. 310.—Young Samoan in dance costume. 311.—Samoa dancer; many of his movements simulate those of coitus. 312.—The Hawaiian hula-hula dancer emphasizes hip and thigh movements to arouse sexual passion. 313.—The Baducca in Sao Paulo (Brazil) is a dance of negro prostitutes, generally joined in by male drunkards.



314.—Nubian dancer. Dance and prostitution are allied so that dance has sexual excitement as its principal content. 315.—A Nubian dance-girl's performance is highly erotic. 316.—Village dancer of Samoa, in dance costume.



317.—Erotic dancing is part of the Indian Nautch girl's attractions as a prostitute. 318.—The couchee-couchee dancer, representative of a recent Occidental school of erotic dancing. 319.—The "danse du ventre" or Nautch dance: from a painting by Bedt. 320.—Almeh dancer of Egypt who combines prostitution with the art of the dance.

~ ~ Domestic Occupations of Women ~ ~
 ~ ~ ~ in Africa and the Orient ~ ~ ~



322



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321.—Waankole women harvest bananas. 322.—Ewe girl from Togoland carrying water. 323.—Javanese women sorting cacao beans. 324.—East African negresses are primitive innkeepers, selling beer at retail. Note phallic shape of bottles.

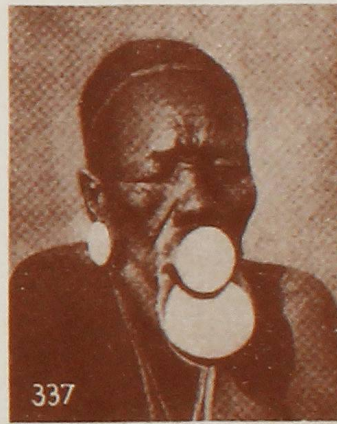
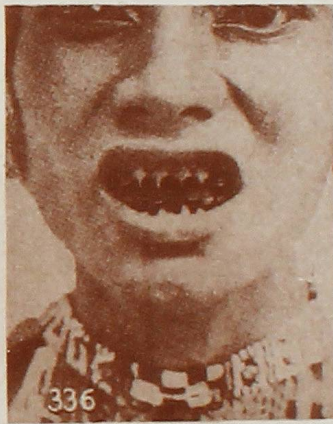
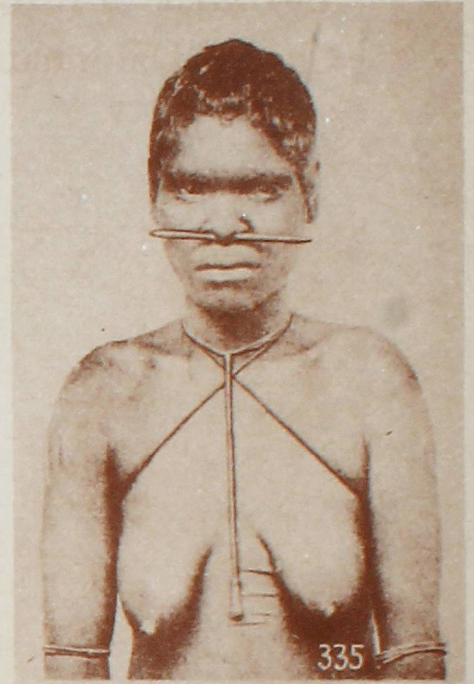


325.—South American Indians grinding corn. 326.—Xosa Kaffirs carrying building materials for their hut. 327.—At this market in Assahun, South Togoland, wives sell cooked food and pottery of their own manufacture. 328.—Girls of Samoa prepare Kawa, the island's popular, potent drink. 329.—Japanese women sorting silk-worm cocoons.

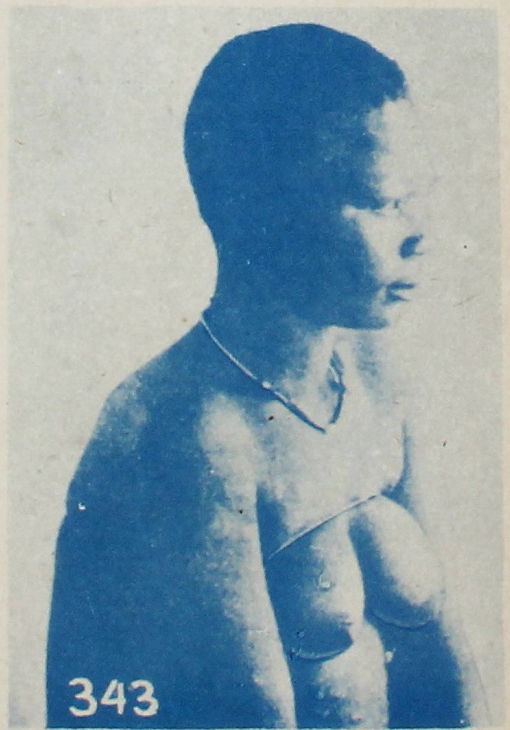
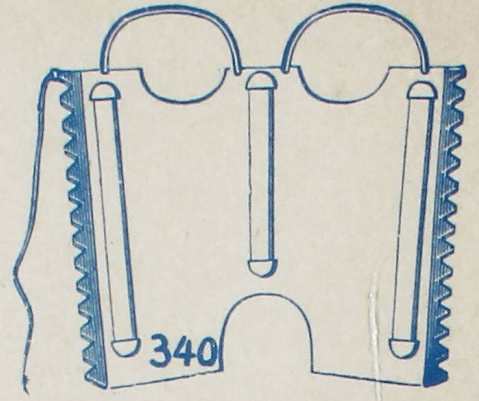
Barbaric Ethnic Mutilations of Skopzi Sect;
Chinese Deformations; Amputations as Fertility Offering



330.—X-ray photograph of foot of 22-year old Chinese girl, showing typical bone deformation from tight binding. 331.—Bound foot of Chinese woman. This mutilation is said to stimulate fatty development of the "mons veneris". 332.—Formosa girl wearing earpeg. She is also an interesting instance of facial tattooing. 333.—Guiana Indian. Steel needle, first she has ever seen, used as a lip adornment.



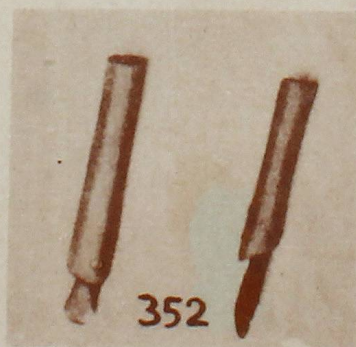
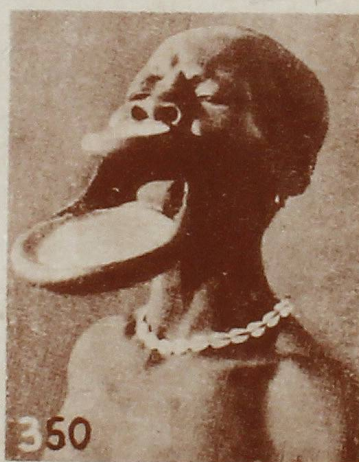
334.—Cashibo Indian girl from Peru, with painted face and wearing nose-ring and lipdisc. 335.—North Australian woman with stick piercing the nasal septum. 336.—Bogobo woman of Mindanao Island. The teeth are filed to points and blackened. 337.—Musgu woman with eardiscs and upper and lower lipdiscs. 338.—Pendulous breasts of Bushman woman (center), highly regarded as sign of beauty, are produced by tight binding.



339.—Deformation of waist of Viennese girl produced by tight corset. 340.—Caucasian corset for moulding the bosom and waist. 341.—Liron woman with tremendous elongation of earlobe caused by heavy ring ornaments. 342.—The Loangos find pendulous breasts sexually attractive. Tight binding with string is used to produce this condition. 343.—Side view of same woman.



344.—African with eardiscs and lipdiscs. At about the age of eight, ears and lips are stretched taut and pierced. Successively larger pegs and discs are then placed in the openings. 345.—East African woman with eardiscs and upper lipdiscs. 346.—Skopzi celebration in Roumania. This religious sect mutilated the male and female sex organs and female breasts. 347.—Skopzi with amputated nipples.



348.—Ahong girl from Cambodia wearing heavy earrings which elongate the earlobes. Note also the finger type of nipples. 349.—Taulipang girls bind arms in order to make them round and fat. 350.—Sara-Massa woman showing her upper and lower lipdiscs. 351.—Kaitish (Australian) girl has two front teeth knocked out by tribeswomen when she attains puberty. 352.—Left figure shows knife for circumcision of boys; right shows knife used for extirpating clitoris.



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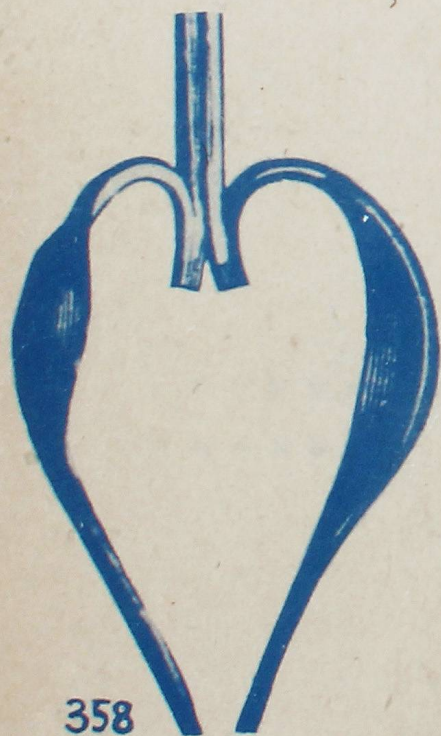
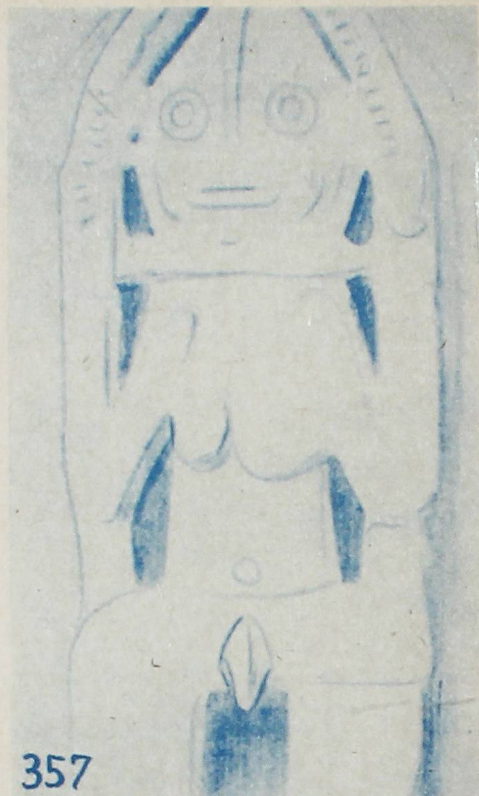


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353.—Inhabitants of Kotzebue Strait showing pearl lip ornaments. 354.—Hindu women pierce the left side of the nose and place a button-like ornament through it. Note also rings and bangles on feet. 355.—Urua (Central Africa) woodcarving showing the practice of artificial enlargement of the labia minora.

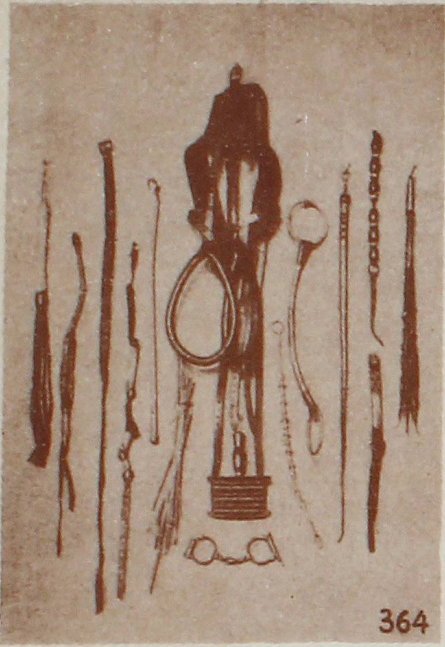


356.—Guiana Indian whose calves have been enlarged through binding. Note lip plug. 357.—Stone figure from Bismarck Archipelago, illustrating the practice of artificial enlargement of clitoris. In Nyassaland Wahia women increase its size to finger-length. 358.—Pincers used by Bongo women to tear out the eyelashes. 359.—Hindu women of Bangalore (India) have first joint of small and ring fingers amputated as fertility offering for their daughters.

Aberrations, Perversions: Transvestitism, Fetishism, Flagellation; Secret Sex Clubs in Paris, Berlin, etc.



360.—Black Mass of a Parisian secret society. Obscenity and sacrilege were united equally in these rites. 361.—A corset fetishist. 362.—Female homosexual in male costume. 363.—Two homosexuals dressed in female clothing. This aberration, called transvestitism, is a fairly common expression of psychic hermaphroditism.



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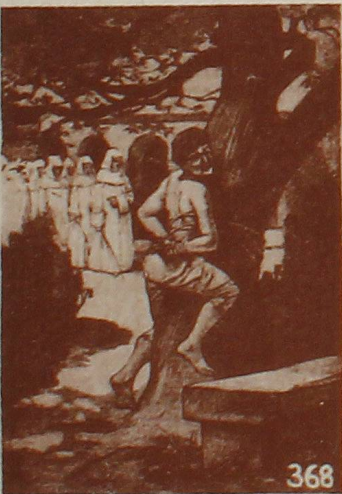
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364.—Sadist's arsenal, exactly as it hung at the house of a "masseur" in Hamburg, where it was seized by police raiders. 365.—A gathering of Satanists. At these unholy reunions, sodomitic and sacrilegious orgies were combined. 366.—The lover of pornographic books: a satirical drawing. 367.—Mortification of the flesh: a satire on the discipline maintained in Jesuit convents. 368.—English society of flagellants. Note costumes modeled after monastic garb. 369.—Scene in English society of flagellants (17th century).



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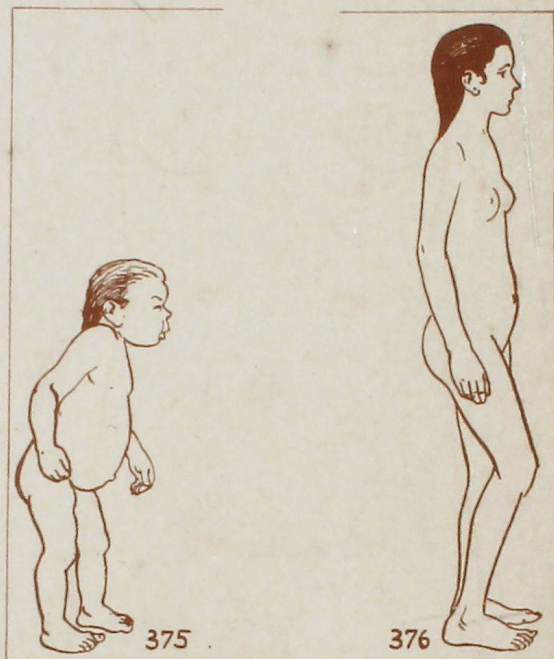
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370.—Pigott, founder and self-declared god of a love cult which flourished in England early this century. 371.—Rape of a woman by a gorilla, according to the sculptor Fremiet. 372.—The Adamites were a sect of nudists believed by contemporaries to practice unholy orgies: engraving shows raid upon sect in Amsterdam (18th century). 373.—18th century engraving of women's secret society where homosexual orgies took place.

Freaks and Other Abnormalities: Siamese Twins,
Petrified Foetuses, Bearded Women, etc.



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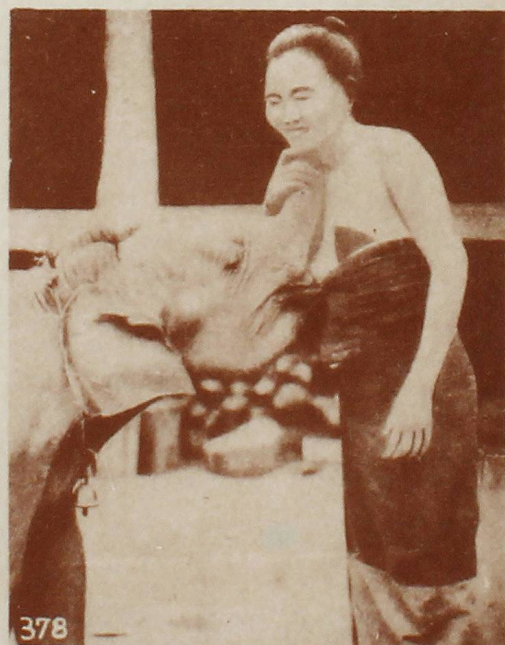


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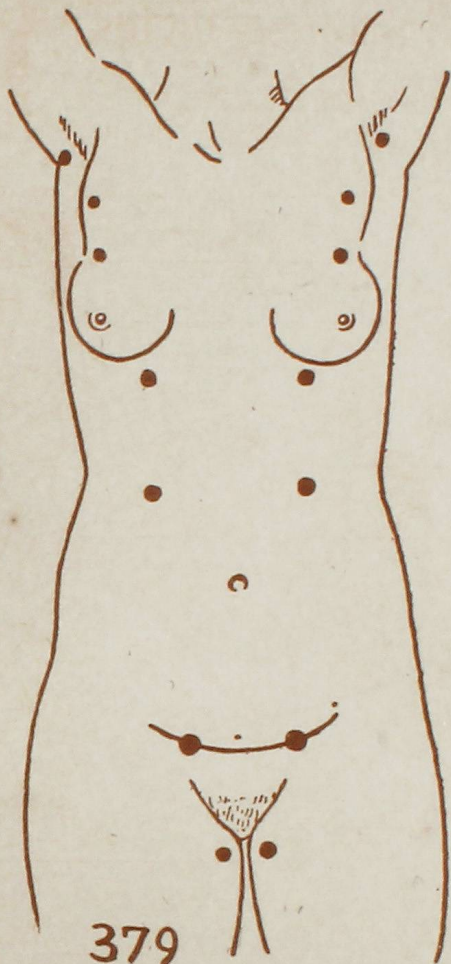


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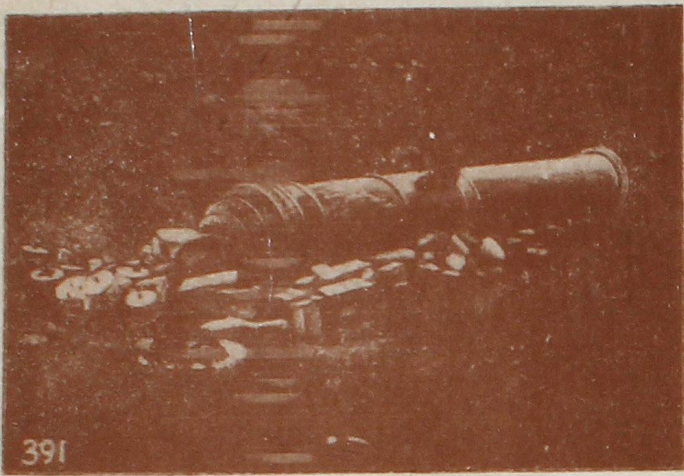
374.—Lithopaedion, or stone-child: product of a twenty-two year period of pregnancy. 375-376.—Dwarfism often results from improper functioning of endocrine glands: left, stunted growth of 15-year old girl with deficient thyroid; right, same girl after treatment with thyroid extract. 377.—3½-year old joined twins from Bengal, India, with incomplete separation of abdomen and chest. Attempted surgical separation proved fatal. 378.—Oriental wives often suckle young animals: elephant at breast of Siamese.



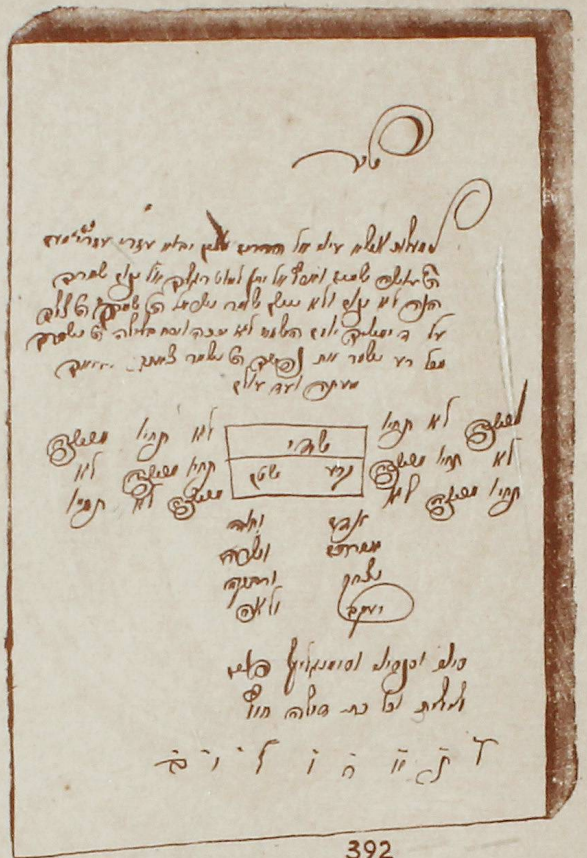
379.—Diagram showing where additional milk glands sometimes appear in the female body, in reversion to the multiple teats of lower animals. 380.—Joined twins from Hungary (18th century), with relatively small fusion at hips. 381.—Bearded European woman, an anomaly arising out of glandular disorders. This kind of freak is a regular feature of circuses. 382.—Mrs. Taylor of Lincoln, Nebraska, grew a full-sized beard.



383.—View of stone-child. Hardening resulted from the deposition of calcium (instead of putrefaction), after the death of the embryo. 384.—3-year-old German girl with premature development of breasts and abnormal fattiness. 385.—Ainu (Japanese aborigine) wife suckling young bear. 386.—A contemporary case of American joined twins, Daisy and Violet Hilton.



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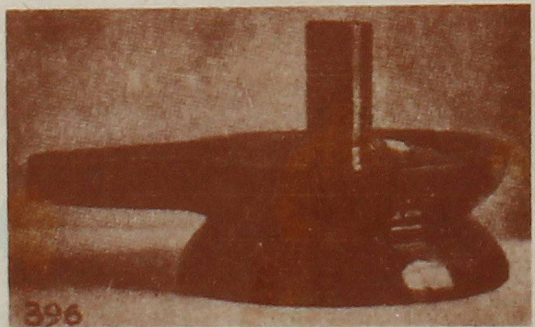
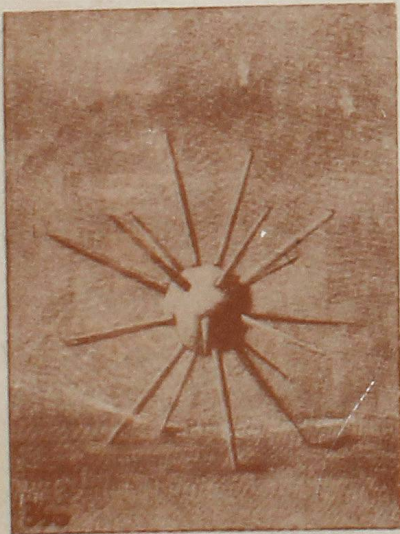
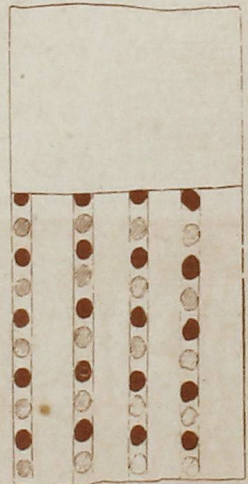
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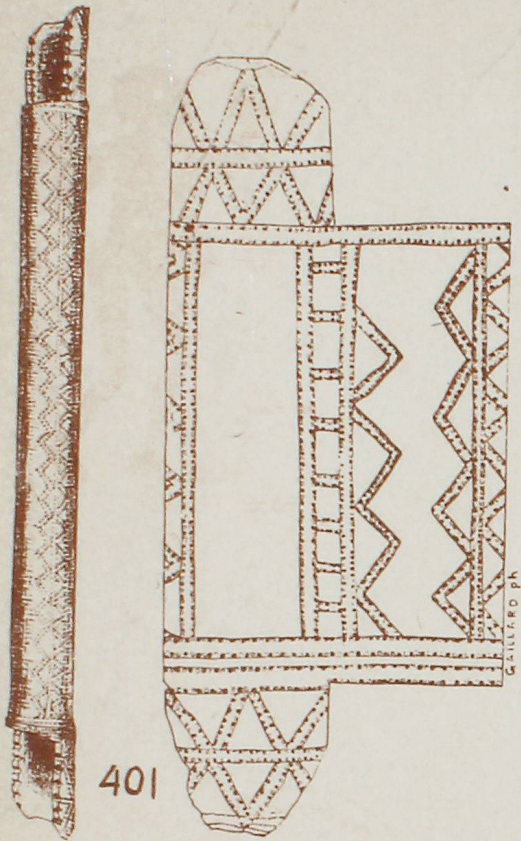


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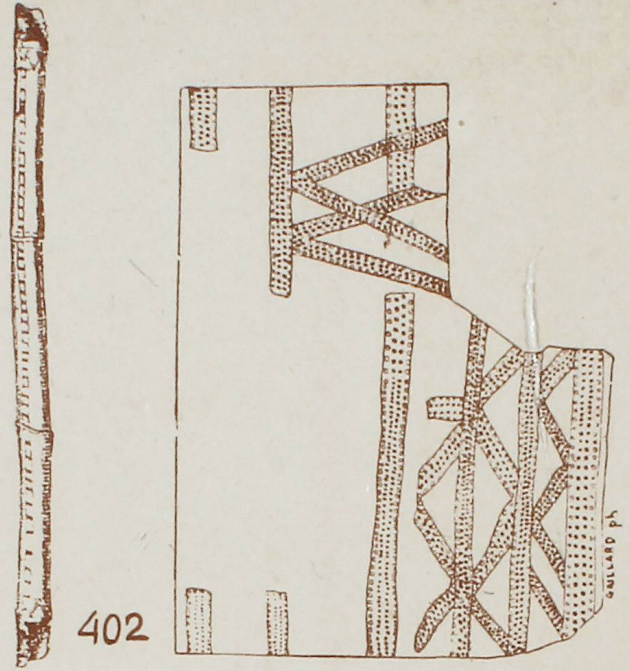
391.—Ancient cannon in Batavia which became a fertility shrine, obviously because of resemblance to giant phallus. 392.—Talisman to protect Jewish women in child-bed against machinations of Lilith (South Russia). 393.—Fertility stone, with realistic vulva, in Kamakura, Japan. Native women pray to this stone for big families. 394.—Chit-Nort, rolled and unrolled (to show magic pattern), used during first month for washing new-born babe (Malacca). 395.—Votive offering from South Tyrol made by wives to secure fertility. Spikes are symbols of spermatozoa entering the womb. 396.—The Indian lingam is not exclusively a male symbol: only the upright part represents Shiva (male principle); the support is Bhavani (wife of Shiva, or female principle).



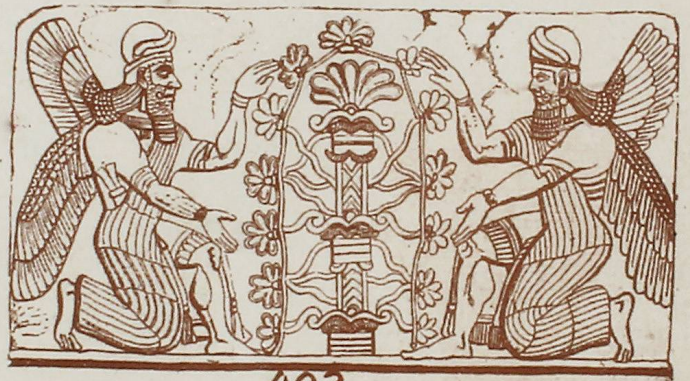
397.—Window of Dumblane Abbey, England, which is a realistic representation of the vulva. 398.—Diana of Ephesus. The many breasts are a symbol of fertility. 399.—Tablet in a Roman temple of Aesculapius: the nymphs are holding shells, symbols of the yoni. 400.—Kama-Deva, Hindu god of love, shooting an arrow made from a lotus bud, symbol of the lingam.



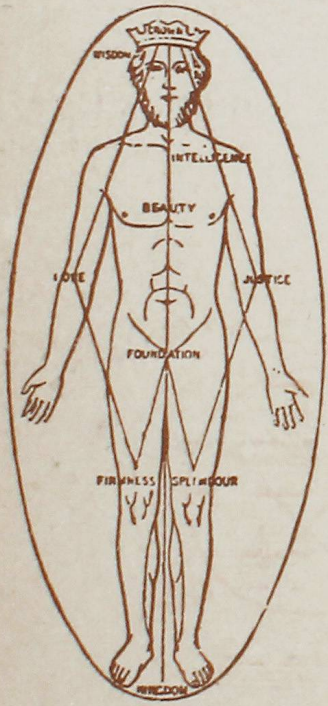
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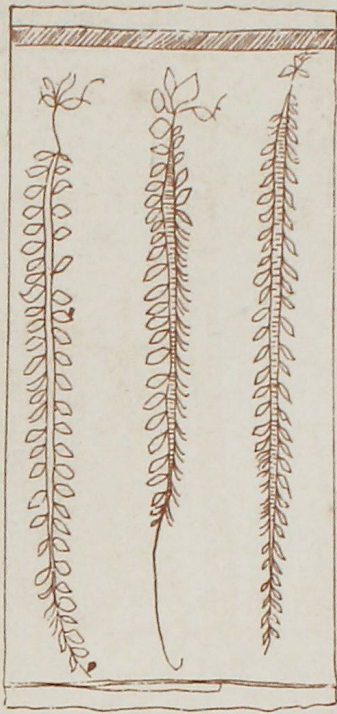


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401.—The Chit-Nort is a bamboo vessel, with painted magic pattern, used by women of Malacca. This one is for the first washing of a recent mother. 402.—Chit-Nort, rolled and unrolled (to show magic pattern), used for second washing of a recent mother. 403.—Assyrian "Tree of Life". The central pillar is the lingam; at its extremity is a symbolic clitoris; the arch is the yoni. 404.—Archetypal (i.e., composite ideal male-female) man, according to the Kabbalah. Firmness (male), and splendor (female) produce "foundation" (sex). 405.—In Togoland, clay figures are placed before lying-in room to frighten away demons who cause labor pains.



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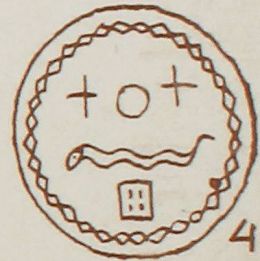
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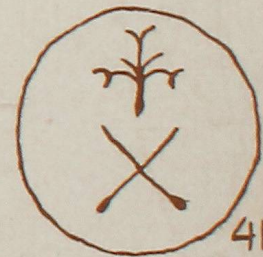
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406 - 407.—Magic patterns painted on bamboo vessels used in purification rites after menstruation (Malacca). 408.—Talisman from Dahomey for easing labor pains. 409.—Siberian goddess with child in her womb. Idol is placed on the body of a woman in labor to ease her pains. 410 - 411.—Front and reverse sides of Gypsy talisman against infidelity by wife. Note figure of tower under serpent symbolizing great virility desired by husband so that wife will be sexually satisfied.



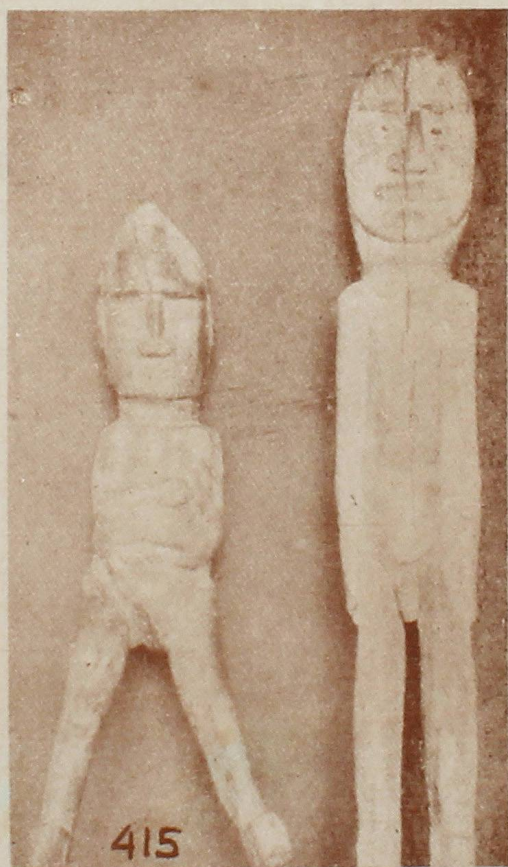
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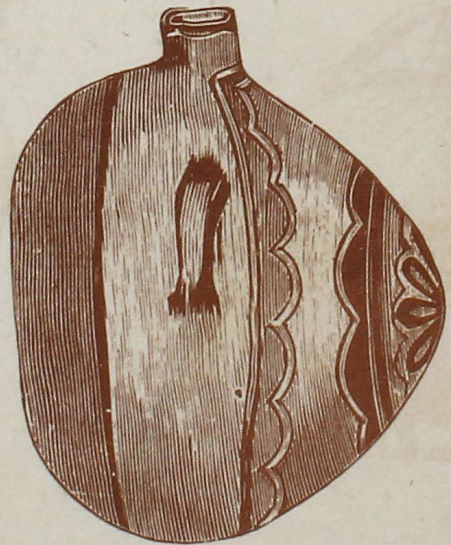
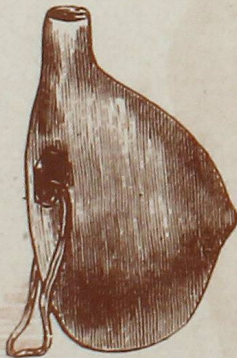
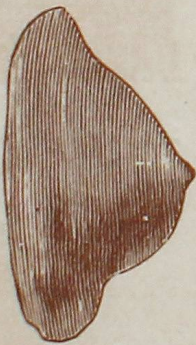


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412.—Hands in blessing representing: first, the male genitals; second, the door of life (yoni) through which worshippers gazed at sacred objects; third, male genitals and yoni; fourth and fifth, sexual union. 413.—African fertility charm. Note the kauri shells which symbolize the vulva. 414.—Gypsy talisman which protects bearer during the period of pregnancy. 415.—Male and female idols used by medicine man of African tribe in fertility rites.



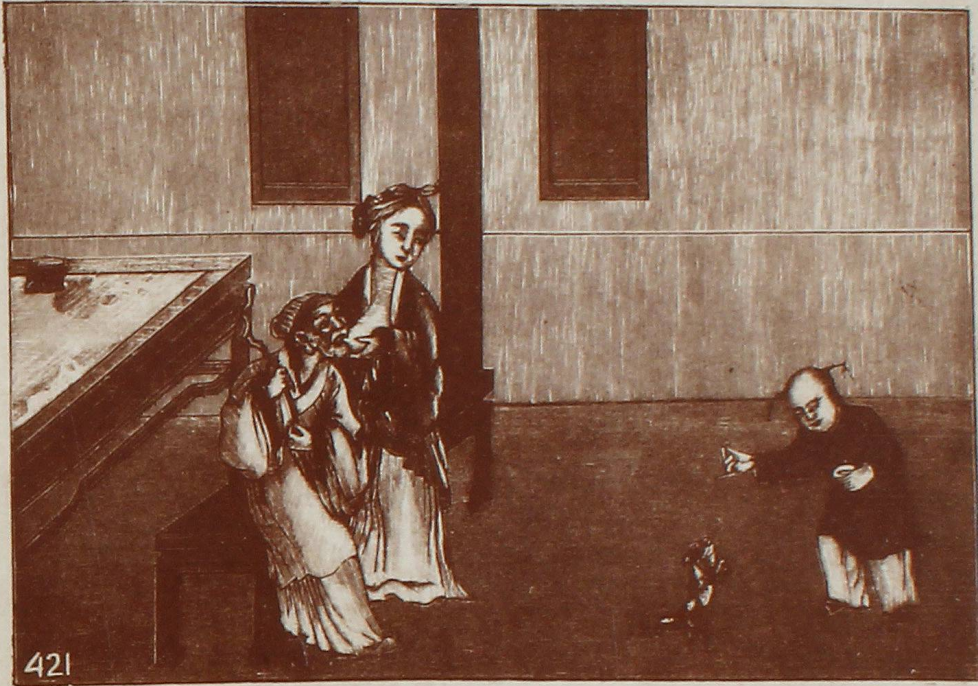
416.—“Death Concubine” of ancient Egypt. The figure of a naked woman (or woman and child) was buried with the unmarried dead male so that he would be properly accompanied into his new life.
417.—Sculpture in ivory of Krishna and the Shepherdess. Devotees of Krishna hold licentious orgies in honor of this god and in emulation of his love adventures with shepherdesses.



420

418.—Ishtar, Babylonian goddess of fertility, holding her breasts, source of milk, the elixir of life.
419.—Lamaist protective deity in the Yab-yum position of cohabitation, a symbol of spiritual purification.
420.—Female form used in decorative arts: water vessels in shape of woman's breasts, made by Zuni Indians of Arizona.

Miscellaneous Anthropological Curiosities



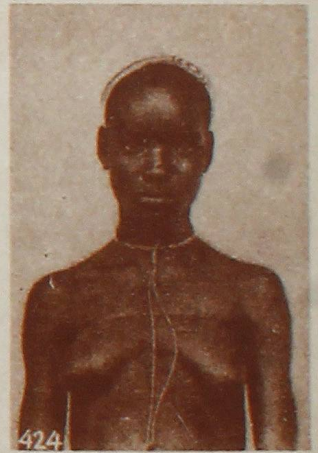
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421.—Chinese wife nursing her mother-in-law: a lesson in the virtue of filial devotion. 422.—Device used by the Italian Dorothea, who gave birth once to nine children, a second time to eleven. 423.—Primitive women decorate the buttocks as a sexual excitant. 424.—Tight binding of breasts deforms them. Pendulous breasts are considered beautiful among many African natives. 425.—Many primitive tribes wear this sort of sheath to protect head of the penis.



426.—16th century engraving of a camp whore. These women followed in the train of every army.
427 - 429.—16th century prostitutes: (427) Roman; (428) Bolognese; (429) from Rhodes.



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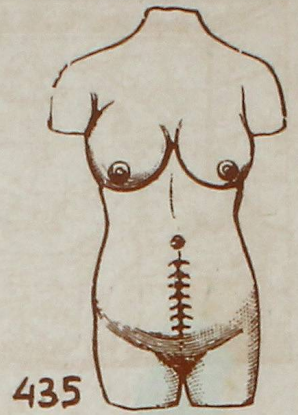


433

430.—Sixteenth century Venetian prostitute. 431.—Formerly the daughters of the poor in India resorted to public display of their charms to find husbands. 432.—Difficult delivery among the Coyotero-Apache Indians. 433.—The "back-pack" is a wide-spread method of carrying the baby among African wives.



434



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434.—A Niam-Niam woman in labor is serenaded by her friends. 435.—Sewed abdomen of 20-year old Uganda woman after Caesarian section by native doctor. 436.—Ancient Egyptian bas-relief of childbirth scene. 437.—Pregnant South American Indian. 438.— Side view of same.



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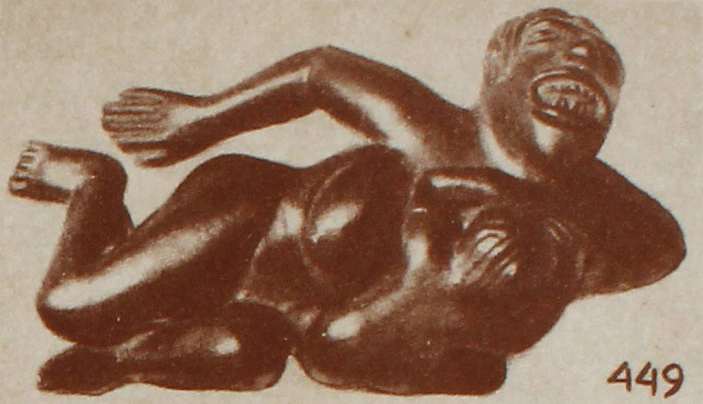


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439.—Caesarian sections were successfully performed by native doctors in Uganda. 440.—The Madi negress in Central Africa interlocks her arms with those of her assistant when she is ready to give birth. 441.—Aztec Madonna suckling her child. 442.—Kiowa Indian bends forward and an emetic is blown into her mouth by the midwife. 443.—18th century drawing showing Jewess in childbed while neighbors say evening prayers.



444.—A string about the neck constitutes the principal ornament of the Papuan woman. 445.—Araucanian mother from Chile with her babe strapped to her head. 446.—Pendulous breasts of Samoan resulting from childbirth. 447.—Anachorete woman with double apron for improving her figure, not for concealment of sex or buttocks. 448.—Rear view of same woman.



449



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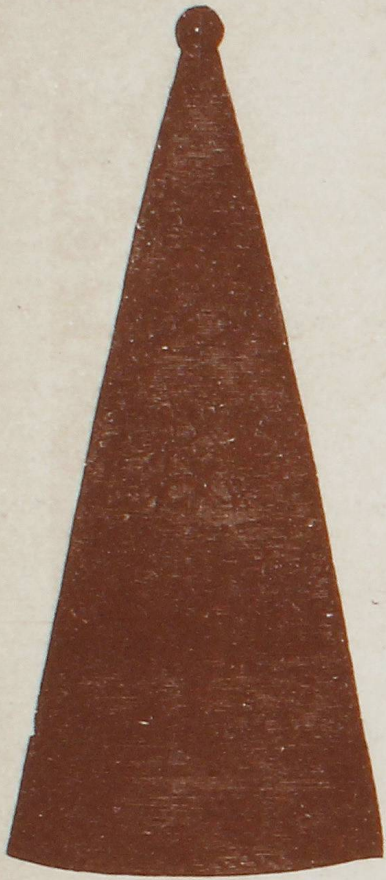


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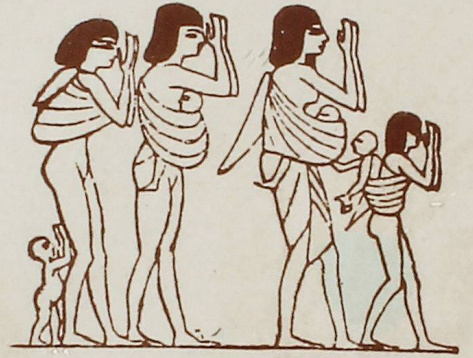
449.—Primitive sculpture of mother suckling child while reclining. 450 - 451.—Children's toys among the Kwakiutl Indians of British Columbia: mother nurses in squatting position. 452.—Japanese ivory carving of old woman nursing at breast of young mother. 453.—Sioux Indian giving breast to well-grown boy. North American Indians frequently nurse child to advanced age of 10 or 12.



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454.—Fan made from human shoulder-blade used by confined Batak (Sumatra) woman. The Bataks are somewhat cannibalistic. 455.—Boy feeding at teats of cow simultaneously with calf (Ancient Egypt). 456 - 457.—Ancient Egyptians carried their babies in the various fashions here shown. 458.—Aaru Island widow. After a fixed period an erotic ceremony is held as a reminder that she must re-marry.



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459.—Decoration painted upon Pitta-Pitta (Australian aborigines) girls at puberty. 460.—Ma-Nyema woman with welt tattooing. When husband travels, he adds several welts to his wife's back before starting as good luck charm. 461.—Decoration painted upon Yaroinga (Australian aborigines) girls at puberty. 462.—These head scratchers are used by Hoskurath Indian girls during puberty ceremonies when they must not touch hairy parts with the hands. 463.—Hottentot woman with steatopygy. 464.—Tanembar Islanders tattoo the breasts of young women with these patterns.



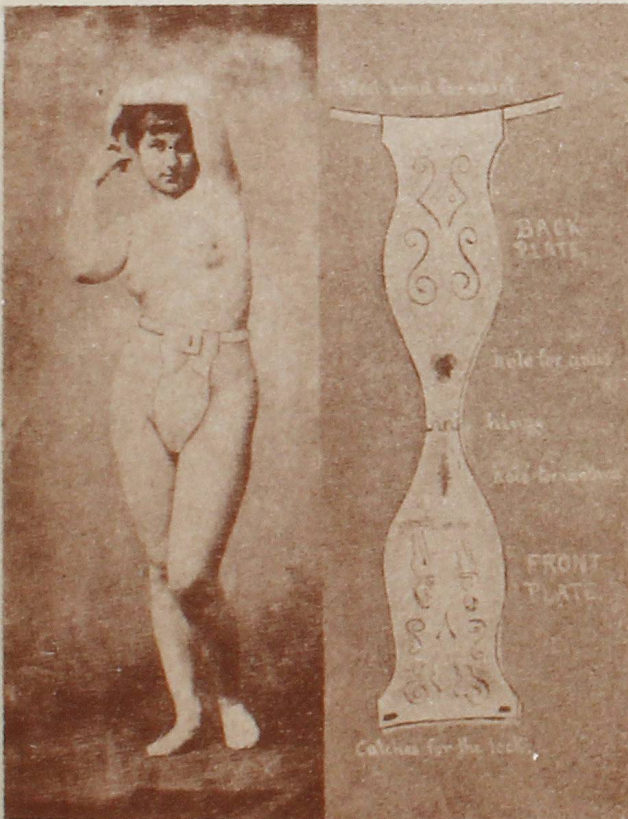
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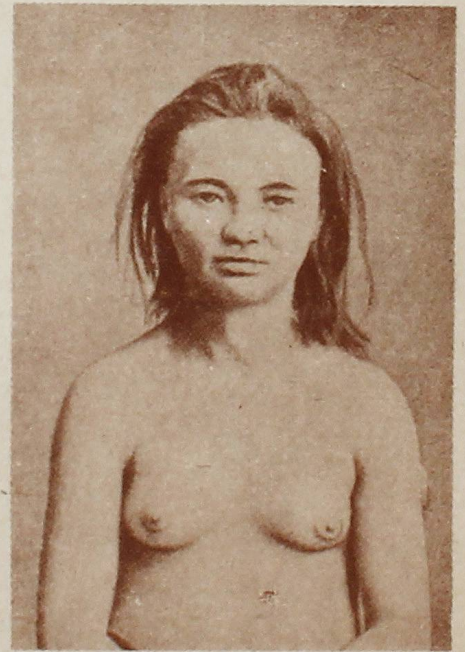
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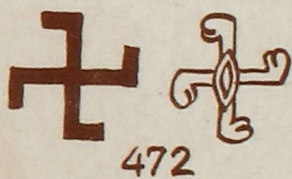


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465.—Young Javanese with mature hemi-spherical breasts. 466.—Hymen of half-moon type. 467.—12-year old Wahima girl, with mature breasts. 468.—Medieval chastity belts. 469.—The areolae of this Laplander are flat and disc-like, a characteristic of most European and north Asiatic peoples.



470.—Ancient Peruvian pottery showing an erotic pose. 471.—Trojan idol. Note swastika within the pubic triangle. 472.—The omnipresent swastika was originally symbol of polyandric union. 473.—Ancient Aztec male and female fetishes. 474.—One of the earliest examples of mother-worship, the Assyrian goddess of maternity (about 2000 B.C.).



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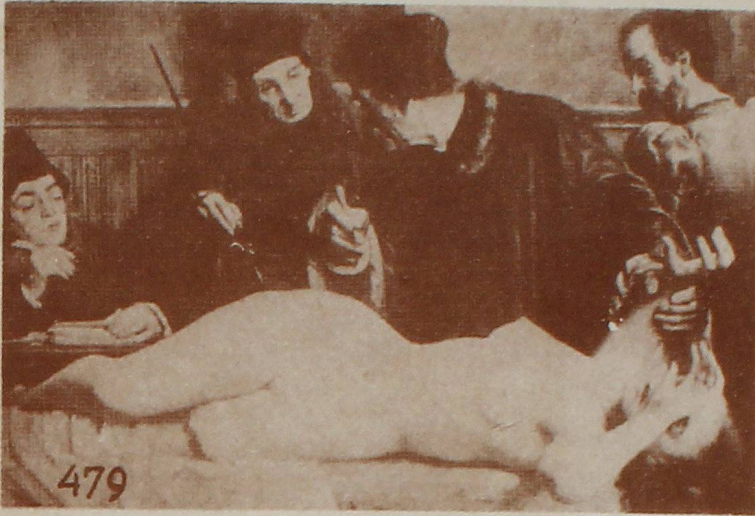


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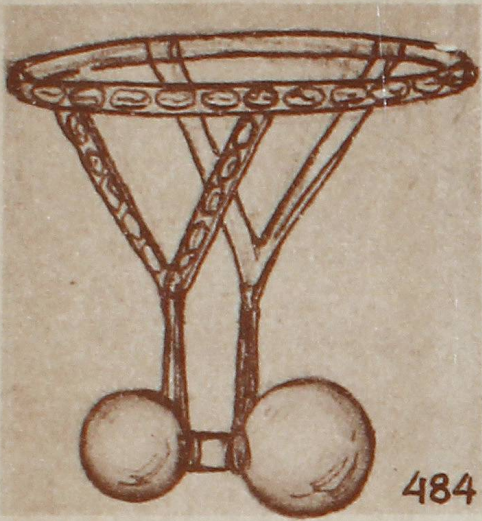


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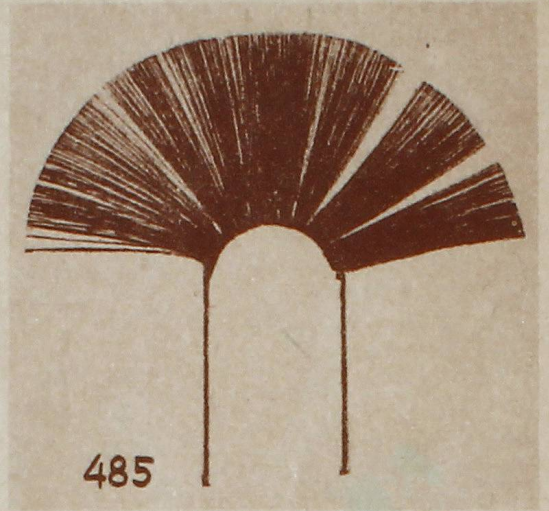
475.—Castration of an adulterer in 18th century Holland. 476.—Punishing an adulterer in 18th century Holland by nailing his scrotum to a bench. 477.—Among Mohammedans the penalty for adultery by the wife is death by stoning. 478.—Japanese phallic shrine.



479.—Trial of a witch. The body was punctured at many places until the so-called anaesthetized spot, typical of the witch, was discovered. 480.—In Vienna the sale of condoms is made through well-distributed automatic machines. 481.—“The Stork Ensnared”, European trade-mark for a contraceptive. 482.—“The Stork Imprisoned”, European trade-mark for a contraceptive. 483.—Hardwood stick used among Australian tribes for rending the hymen when girls attain puberty.



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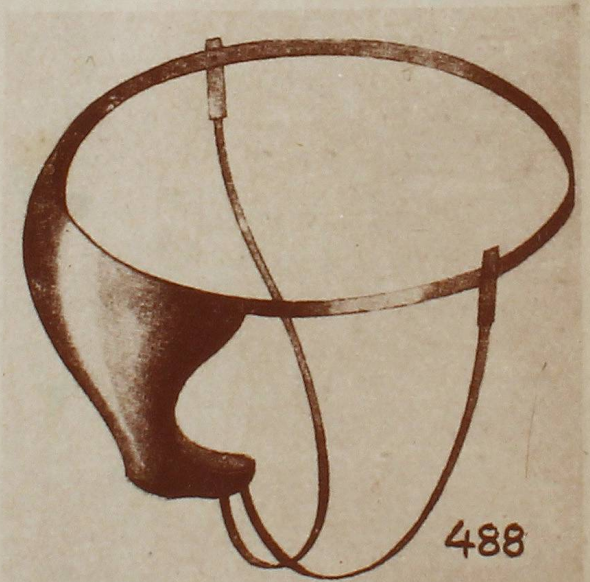
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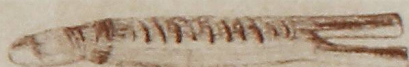
484.—Genital ornament worn by South Sea Island women. 485.—Among Patagonian Indians, the libido of wives is stimulated by this device attached to the penis. 486.—“Blood-stone” used by a peasant “doctor” in Germany to prevent hemorrhage during childbirth. 487.—Uluri from Bolivia, worn over the pubic region by native women. 488.—Nocturnal bandage for girls to prevent self-pollution.



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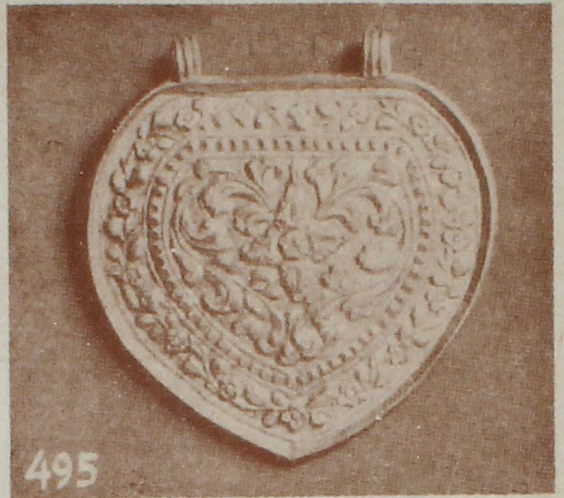


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489.—Medieval seals in the shape of the circle (symbol of the breast), the female triangle (symbol of the pubes), and the oval or ellipse (symbol of the yoni). 490.—Assyrian god Asshur holding pine-cone, symbol of the lingam. 491.—Instrument for rending hymen; in use among Australian aborigines. 492.—The Egyptian goddess Isis, virgin mother of Horus, holding the sistrum, symbol of her virginity. The sistrum was attached to the labia of female children in ancient times. 493.—Sexual love among the flowers, naively symbolized in "Love of the Flowers", by Erasmus Darwin.



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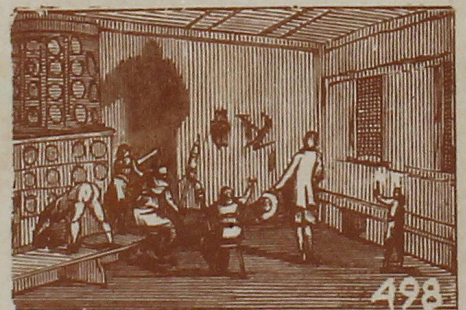
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† Vinegar ("vinum mortuum") Gold. ☉☿
 ☿☿ "Calcinatio-Auri" (burning gold to ashes) Silver, ☾
 ♀ Copper ("Venus"). Antimony, ♀
 ♀☿♁ Mercury. Iron ("Mars"), ♂
 ♀♁ Sulphur ("Father").
 The elements (air, earth, fire, water) ⚛️

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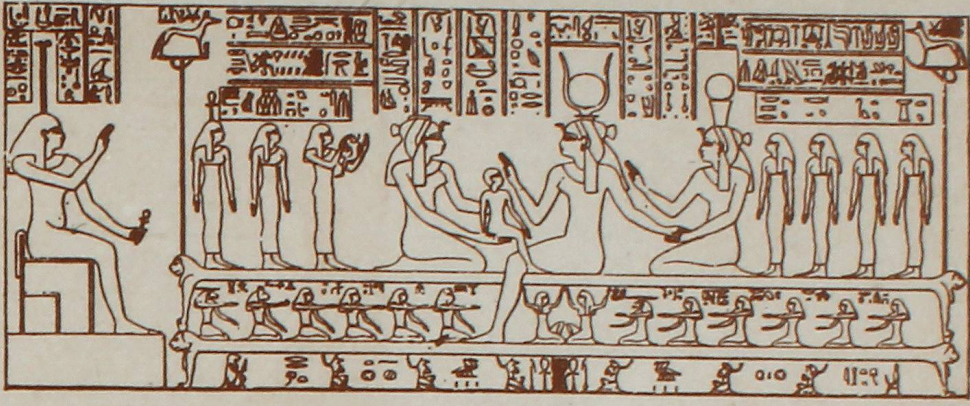


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494.—Jugudhatri, Hindu goddess of love. The ring and finger represent sexual union. 495.—Metal decoration for small girl in Macassar. Although placed over the sex, it is for decoration and not for concealment. 496.—Medieval alchemists used many phallic symbols in their "equations". 497.—This form of clay vessel is still used in Spain as a birth-chair. 498.—Love oracle of St. Agnes' Eve. The young girl, naked, thrusts her head into the oven to "see" her future husband.




499



500

499.—Egyptian bas-relief of a birth scene. 500.—Indian type from Chile.

THE GREAT SOCIAL SERVICE of Literary and Pictorial Scientific Sex Works

“N view of the everlasting gonad urge in human beings, it is not a little curious that science develops its sole timidity round the pivotal point of the physiology of sex,” says the famous Sexologist, Dr. Robert L. Dickinson. And this timidity in the extremely important studies of sex and sex anatomy is the wonder of other great modern scientists. In his great *Anthropologia Sexualis* recently published in English by the Falstaff Press, the courageous pioneer in Sex Science, Dr. Iwan Bloch, stresses the vital need of pictorial representations of sexual phenomena, both normal and abnormal, in the study of cultural anthropology, medical science and criminology. Havelock Ellis has long recognized the imperative necessity of graphic and photographic studies in sexual education.

The lamentable ignorance of the average cultured person concerning the intimate processes of his own genesis and the mechanism of the physical side of love is the most shocking of all the limitations of civilized society. This appalling ignorance is due for the most part to the fact that for many years, especially in the lands of the Occident, and above all in England, America and Canada, there existed a strange and idiotic taboo on the frank studies of the sexual functions, so overwhelmingly important; an idiotic taboo created by the illiterate or half-literate with the support of ignorant and hypocritic censors and so-called “purity” societies headed by psychopathic morons who saw nothing but “filth and obscenity” in the studies of the divinest and most all-embracing function of man! And amazingly enough, these moronic societies, supported by the ignorant, illiterate and idiotic, had the power to make vital sex knowledge inaccessible to the cultured and intelligent: the tail of society, so to speak, directing the head and brains. And this tail-leadership with its enforcement of sex ignorance has led society into awesome pitfalls: the staggering prevalence of venereal diseases; unhappiness and tragedies in the marital relations; impositions by sexual quacks on the unfortified; and above all, the fearful toll so frequently paid by our sons and daughters who, unarmoured by essential sex instruction, are blood-poisoned in the very flower of their boyhood or girlhood, often irreparably! And these purblind leaders bring about, in the name of morality, sorrow where happiness and pleasure should be. As William Blake says these

*Beasts in black gowns are walking their rounds
And binding with briars our joys and desires.*

But at long last in matters of sexual literature the head and brains are coming into their own both in England and in America; and the tail, in the form of ignorant censors and vicious so-called anti-vice societies, is being relegated to its proper place in the anatomy of society. United States Federal Judges have not only upheld works treating scientifically and educationally of the sexual relations, but encouraged their dissemination as a crying need to counteract the ills due to superstition and lack of knowledge. But more is needed in America: it is necessary to follow the way of other civilized countries who have authorized the dissemination of exact and scientific sex knowledge through the media of bureaus of public health and public welfare; to establish departments of sex education in all the lower and higher institutions of instruction; to force the large organs — the newspapers, the periodicals and the radio — which are the main avenues of public dissemination, to lift their disgraceful taboo against the advertisements of serious works on sex so necessary for public welfare. This disgraceful taboo against the advertisement of instruction in the main function of mankind is maintained through the few complaints of illiterate old-maid societies and obsolete so-called anti-vice societies: it is essential to do away with this last remaining influence of the tail in order to bring about health and sanity in the sexual relations.

Until such institutions of sex education are established, knowledge can be spread, as it is being done, through liberal and modern publishing houses and their books.

JAMES BRUCE

Anthropologist, Sexologist

Author of

The Natural Method of Birth Control

Editor and Translator of

*Anthropological Studies in the Sexual
Relations of Mankind*

and other scientific works

by Dr. Bloch; Prof. Mantegazza, etc.

Fundamental Importance of Pictorial Representation of Sexual Phenomena to Cultural Anthropology and Medical Science

It is only in modern times that jurists and penologists have recognized the fundamental importance of the graphic arts in sexual education and public hygiene, as well as in the pathological treatment of sexual perversions and perversities. Havelock Ellis has well recognized this important function of pictorial representations of the sexual relations of mankind in his classic work on "Sexual Education": "Art, as well as literature, can be made a valuable aid in the task of sexual enlightenment and sexual hygiene."

In our study of the erotic art and literature of the English speaking world in "Sexual Life of England Illustrated" we rightly emphasized the importance of such a viewpoint:

"Most significant of all, however, is the fundamentally important psychological and psychoanalytical rôle played by erotica (in literature and art): firstly, in the numerous faithful descriptions of the sexual development of individuals . . . ; secondly, in the representation of the normal sex life . . . ; thirdly, in the necessary use of erotica by the literary critic, historian, philologists, bibliographers and many, many other serious students in their research work, which is often left in an incomplete and fragmentary state because of their inability to procure important classics which are considered harmful to children and infantile adults,—and are hence forbidden to mature, cultured adults, even when motivated by the most laudatory of scholarly projects; lastly, and perhaps most important of all, in the extraordinary value of erotica to medical science, pathology, lay and medical jurisprudence. The clearest light on the origination and development of all the pathological manifestations of a country is to be found in such works. Many physicians and jurists have learned far more about the treatment, possible cure, and the best 'punishments' for sexual perversions from these 'harmful' works than from regular text-books with their scant mention or hasty dismissal of this fundamental problem in modern life"

Dr. Iwan Bloch, M.D.

Professor and Physician of Diseases of the
Sexual System, Charlottenburg, Berlin

Author of

Sex Life in England Illustrated

120 Days of Sodom

Strange Sexual Practises

Sex Life of Our Time

Origin of Syphilis

Marquis de Sade

Etc., Etc.

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