

Prostitution in Antiquity—A Study in Social Hygiene.

BY DR. EDMOND DUPOUY.

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"Tout ce qui regarde les mœurs et les coutumes des peuples en fait connaître le génie et le caractère; c'est ce qu'on peut appeler l'âme de l'histoire."—ROLLIN.

PROSTITUTION IN ANTIQUITY.

The history of prostitution in antiquity touches so many important questions, and is connected with so many different problems, that in order to be written in a complete manner it would require the collaboration of men eminent in archeology, letters, science, philosophy and medicine, as the works of Dulaure, Beraud, Chaussard, Larcher, De la Chau, Felix Lajord, Creuzer, Famin, Sabatier, Rosenbaum, Rabutaux, Pierre Dufour and the celebrated Parent Duchatelet fully prove. It would require a philosophic and eclectic mind to gather the scattered studies of all these writers, that are only to be consulted at the present day in the finest libraries.

In analyzing these different monographs, one after the other, one is involuntarily led to make, from a new and original standpoint, a history of the human mind, in its evolutions across the ancient theologies and oriental religions, and thus proceed to a very curious examination of successive civilizations as regards their relations with the morals, legislation and hygiene of ancient peoples. So that, in the "history of prostitution," we determine three distinct periods:

1. The epoch of *hospitable prostitution*; that is to say, of concession, a title more or less gracious, of slave women to the guest that chance brought into the dwelling of primitive man. This was the stone age of prostitution.
2. The epoch of *sacerdotal prostitution*, which was exercised under the influence of superstitious ideas and the brutal passions of Asiatic races.
3. The epoch of *legalized prostitution*, that tolerated and sanctioned, in the name of physical and moral hygiene, the shameless commerce of human bodies.

These three forms of prostitution are admitted by all the authors who have written the general history of this subject, and we have found a very remarkable description in the work of Rabutaux.

"Everywhere," says Rabutaux, "as far as history permits us to penetrate, among all peoples and at all times, we see, as a more or less well-established fact, women accepting the most odious slavery, giving themselves up without choice or even attraction, to brutal ardours they covet and provoke. At times all moral light seems extinguished, and the noble and elevating influences of man lose in this darkness of night the last trace of dignity, while the woman becomes, by a supreme degradation, indifferent to those who possess her, and takes her place, as a vile thing, among the presents of hospitality; all sacred relations arising from the joys of the home fire-side and the tenderness of family ties have among this class of utterly degraded people neither any importance nor value.

"In former days—in the Orient, for instance—and nearer and nearer to all the races that had imbibed antique traditions, things were still more hideous, for the sacrifice of modesty on the part of woman was allied to dogmas of a monstrous naturalism that exalted all human passions and made them divine; they became sacred ceremonials of a strange and degenerate cult, and the salary paid for the immodesty of the priestesses of the temple was deemed an offering made to their gods.

"Among other races, finally, among those who held a more elevated rank in the social scale, misery or vice gave gross impulsions to the senses and their cynical desires into a close class, relegated to the lowest neighborhoods, tolerated but noted for infamy, were unfortunate women to whom debauchery and shame became a social occupation."

In a general manner, appreciating from a physiological point of view all documents relative to the morals of the first civilized peoples, we may, among all, distinguish *a priori* two classes of women—one destined by marriage for the reproduction of the species, living almost within the observation of natural laws, the other being in a condition of giving themselves up to the sexual functions of another kind, of which the end is sterility for themselves, and for the men who consort with them the excitation of all sexual senses and all the refinements of voluptuousness. It is among the latter class that the first causes of venereal diseases arose, as well as those aberrations of the moral faculties, the psychical formula of which has not yet been discovered. The history of this part of pathology is, then, closely connected to that of prostitution, the deep wound of Asiatic races, the fatal plague of future generations; which, with our example, will truly make the

safety-valve for human passions, and the *immoral guardian of public morality*.

Some historians and philosophers of antiquity have explained the religious origin of prostitution by the timorous spirit exhibited by primitive man. They are shown to us as seeking to appease the wrath of celestial powers by offering up the first of their harvest, their fruits, their flocks; these were offered to men calling themselves ministers of the gods upon earth. Priests, who claimed for their altars offerings and sacrifices, and abusing by ignorant credulity, suggested that Divine clemency might be obtained for the populace by prostituting their daughters to the temple, so that virginity became the legitimate monopoly of the holy male keepers of sacred edifices. It was at this period that those mysterious ceremonies commenced in which prostitutes played the rôle of the fundamental dogma of religion, in the presence of odd-looking idols fashioned in wood or stone, having the human organism or the virile apparatus of generation as a symbol.

To this sacerdotal prostitution legal prostitution fatally succeeded. Those who practiced it as a profession had only one idea, that of gain or money. Thus continued, the work of public corruption commenced by the prostitution of religion, but with less effect on the public health. With it were seen men and women giving themselves up to all the excesses of luxury, but the human being was no longer plunged into the morbid hypnotism of the mysteries of Isis and Belphegor, in which one saw the human species give up its body like a manikin to all unnatural functions. The religion of the demi-gods had profoundly enervated Asiatic populations and materialized their civilization. Happily, the Greek Venus came to bring a favorable modification to such barbarous morals. If she was still held divine as the courtesan of Piræus and the Isles of the Archipelago, if she was the protecting goddess of the prostitutes, she showed herself in the temples and the family households as the poetic allegory of Love in its most fervent aspiration toward the esthetic. Through the worship of Venus the human mind resumed its liberty; it permitted Greek genius to light that sacred torch, the rays of which illumined the world and re-awakened a sentiment for all *belles-lettres* and science.

Among the innumerable statues elevated to her memory, those of Venus Aphrodite, the Venus Genitrix, Venus of Cyprus, Venus Victrix (of which Venus de Milo is merely a specimen), the statues of Adonis and Cupid, the Muses and Graces, companions of this deity, prove the cult of Venus was only, in the imagination of the Hellenic population, the poem of the sentiment which was one of the

grandeurs of our nature, and led up to the chisels of Phidias and Praxiteles, who inspired Homer, Pindar and the immortal Plato.

There is a distance, as we see, between these erotic personifications of Asiatic gods and the divinization of that feminine queen of the world who charmed all by the beauty of her mind and her magnificently formed body, so full of physical grace. The Venus Urania was then the true point of departure where the human mind took unto itself wings for higher spheres.

Her religion, honored by all the great writers of antiquity, recognized by every nation on earth, is still to be seen in the temples of antique Rome, and became one of the good geniuses of Latin civilization. She came, too, in the beautiful days of Renaissance, and carried inspiration to poets, painters and sculptors. Immortal is her essence, and all-powerful is the action that nature gives Venus over the hearts of all true men. But by what fatality has she willed that at the side of the true and beautiful, by the side of Venus Urania should be Venus Pandemos? Why should love be depicted with prostitution? These preliminary considerations being necessary to intelligently look into this historical study of antique morality, let us now prepare our readers for the sombre pictures that we shall pass before their eyes—pictures that are for morality what pathological anatomy is for medicine. To those of our English readers whose sense of prudishness may be shocked by the translation that follows, we advise the placing of a veil before the eyes, or a discontinuance of a further perusal. No one can read of antique public morals and not be shocked. The modern world, no better than the old, plays a hypocritical part, and affects to condemn that which in its innermost heart it admires. Man to-day is no better than when he left Eden, while Eve no longer needs an apple to make him follow her. She leads supreme—queen from the beginning and queen to the end. This is an interpolation to the Gallic version, as may be observed by perusing the original text.

PROSTITUTION IN INDIA—THE CULT OF LINGAM.

In following the chronological order, social existence goes back to its highest antiquity in India, so there we must seek the first traces of sacred prostitution. The Indian Lingam is identical with the Greek Phallus and Egyptian Priapus, the virile organ being considered among the races of antiquity as the symbol of universal fecundation. Its worship was one of the popular myths of India, and the tradition was as follows: Upon the mountain of Kailasa, inhabited by the god Siva, there is a platform upon which is a square table, enriched by wine, precious stones, and in the middle a lotus having in its centre a triangle,

origin and source of all things. From this triangle projects a Lingam, eternal god, which makes this spot its everlasting dwelling-place.

"It is upon this mountain," remark Father Creuzer and Mr. Guignant,* "that the antique Phallus of the god Siva appeared for the first time, which the god, following another tradition, divided into twelve Lingams, radiating light that caused gods and men to look upon them; afterward, these were transplanted in the different parts of India, where the gods and genii who sit over the eight regions of the earth render them pious homage, and where they are still adored. It is also here that was celebrated, in honor of Siva, the feast of Phallus, when this sacred image was carried; there, also, with deliriant orgies, its adorers, moved by savage enthusiasm, seemed to give themselves up to the power of an irresistible movement and to be vivified by a devouring fire."

All Indian legends represent the Lingam as one of the most ancient of Hindoo gods. To the eyes of these instinctively religious people the genital organs were sacred parts that their imagination placed under the high protection of a divinity. This, in fact, was presented them by their priests under the figure of a male organ, which they adored by the name of Lingam. This religion, favored by the Brahmins, carried the populace, according to tradition, to all manner of excesses, and brought on contagious diseases of the organs of generation.

Pierre Sonnerat, in his interesting "Voyage to India," has reproduced another legend of the worship of Lingam, relative to the origin of venereal affections among the adorers of Siva and Vishnu. Although this story may only have the value of a fabulous history, it hides under the veil of fiction a probable fact, that agrees, besides, with other historical documents, the authenticity of which can not be disputed. Here is how Sonnerat expresses himself:

"Penitents reached a high degree of power by their sacrifices and prayers, but in order to preserve this power their hearts, as well as their wives' hearts, must always remain pure. Meantime, Siva or Chiven had heard the beauty of the women made a subject of boast, and resolved to seduce them. For this purpose the god assumed the form of a young beggar,† of most perfect beauty, and induced Vishnu to take the form of a most beautiful maiden, and to

* "Religions in Antiquity Considered in their Different Symbolic and Mythological Forms." By Creuzer and Guignant, Professors of History in the Normal School.

† Mendicants or fakirs in India run over the country by thousands, almost naked and extremely dirty. In ancient times, according to the authority of Strabo, their visits gave fecundity to women. The masses of the people did them honor, and men left their villages to give these mendicants a free field.—*Rosenbaum*.

go with him to the place of meeting of the penitents, in order to make them fall in love. Vishnu, as he passed along in the form of a divinely graceful maiden, threw such tender glances at the worshipers that they all fell in love, and abandoned their sacrifices to follow the entrancing young beauty. Their passion increased more and more, so that at the end they appeared inanimate, and their languishing bodies resembled melting wax at the approach of fire.

"Siva or Chiven, on his side, went toward the dwelling-places of the women, holding in one hand a water-bottle like a begging friar, and singing in the same fashion. His song was so charming that all the women gathered around him, and the form of the beautiful singer achieved what his voice had commenced. The trouble was so great that many women lost their jewels and raiment, and followed him in their costume of nature without noting their immodesty.

"Having passed through the village, it was left behind; all still followed the disguised god into the neighboring forest, where he quenched his desires. Very soon the penitents perceived that their sacrifices were no longer of much use, and that their power was not the same as before. After pious reflection, it was made clear to them that the cause was Siva, who, under the form of a beautiful youth, had seduced their women, and that they themselves had been led astray from the paths of virtue by Vishnu, disguised as a fascinating maiden. They resolved to kill Siva or Chiven by a sacrifice. Ashamed of having lost their honor without the power of avenging themselves, they resorted to extreme measures; they united all their prayers as one against Siva. This sacrifice was most terrible, and the god himself could not resist. It was as though *a fire had been thrown on the genital part of Siva*, and separated it from his body.

"Angry with the penitents, the god now resolved to put the entire world into a fire; the burning had already commenced and the fire was extending, when Vishnu and Brahma, charged with the preservation of humanity, took means to arrest the flames. Brahma took the form of a pedestal and Vishnu that of the sexual organs of woman, and Siva's genital apparatus was cured. A general earthly conflagration was thus prevented. Siva was moved by the prayers of the people, and he promised that thereafter he would not burn the world, if men rendered his parts divine honors."†

If we reflect on this myth, just as it has been told, we could defend the idea that it belongs to more modern times, for this fable is altogether probable in its application to syphilis. So Schaufus

† One can easily see in this myth the legendary part of the history of syphilis.

made it the basis of his opinion when he says that disease was imported from India into Europe. On the other hand, certain particulars of this history accord well with the antique belief of the Indians, and if we admit that it reposes on a legend, it was composed for utilizing ancient indications.

Since then Dr. F. Klein[§] has proved, according to the annals of Malabar, that not only was the venereal disease known in oriental India before the discovery of America, but that the physicians Sangarasias and Alessianambi, who lived almost *ten centuries ago*, besides other men before these, spoke of syphilis and its cure by means of mercury.

More recently, in 1863, M. P. Dabry, French Consul to China, published a book entitled "Medicine Among the Chinese," in which he found a description of syphilis from MSS. dating back 2,500 years before the Christian era.

Finally, Dr. Scheube, of Leipsic,^{||} published a manuscript totally unknown in Europe, that contained precious information, from the standpoint of its antiquity, regarding syphilis on the old continent. This manuscript, entitled "Dai-do-ru-i-shiu-ho," or "Collection of Recipes, Arranged by Classes, of the Dai-do Period," was composed in the year 808 of the Christian era.

At that epoch the Emperor Heizei Tenno, seeing his country invaded more and more by Chinese medical science, resolved to collect in one book all the elements of medicine belonging to Japan proper. Two physicians were charged with this work, A-be Ma-nao and Idzu-mo Hiro-sada. But the manuscript of this work was lost and was not found again until it turned up in a temple on an island in the Province of Bungo, in 1827. Edited by Bude, this manuscript, the reading of which is difficult, as it is written in the old Japanese language, was almost completely unknown to the learned world, when a Japanese physician, Dr. Kayama, a pupil of Dr. Scheube, sent his old-time preceptor the translation of some chapters relative to syphilis. As interpreted, this translation leaves nothing to be desired, for Dr. Kayama assures us that for all very difficult passages he had the aid of very learned Japanese, his own countrymen.

The ninety-fourth chapter is as follows:

"*Kata-shine-Kasa*—that is to say, an *eruption in the groins*. In the transverse fold, situated between the thigh and abdomen, showing redness and swelling, accompanied by violent pain and fever. After some days of suppuration, the abscess opens and much pus flows out.

[§] "De morbo veneris curatione in Judea orientali usitata," 1795.

^{||} Archiv f. Path. de Virchow, 1883, p. 448.

"*Mara Kasa-hyami*—that is to say, an eruptive disease of the penis. At the commencement, swelling as large as a millet seed and pains. After some days ulceration and discharge of pus.

"*Fuse-Kasa*—the skin of the penis, seat of eruption, contains water; phenomenon most frequent in summer. The penis is swollen and largely increased in size. The swelling extends all over the organ, and one can not see the glans from the exterior. Pus flows from the skin.

"*Shiri-Mira-Kasa*—that is to say, a second eruption on the penis. At the commencement an eruption shows like that of *Mara Kasa-hyami*. Afterward come ulcerations and pains. After a few days, again, the ulceration extends and the glans falls. Then the ulceration gains little by little backward, the penis drops, and the testicles are likewise invaded by ulceration.

"*Kaskiri-Kasa*—that is to say, the ordinary eruption. The poison of the penis or one of the groins increases, and the eruption becomes invading. Heat and cold are established, and the bones of the extremities become painful. After some months a small eruption appears upon the back and face that is neither painful nor itching. A yellowish liquid flows from this. After some months, again, the face seems gangrenous, takes on a fetid odor, and discharges pus."

Then follows chapter 95:

"*Hone-no-hari-Kasa*—that is to say, the eruption and swelling of bone. After the cure of the eruption on the penis the articulations of the limbs become painful, so much so that they can neither be extended nor bended. There is usually fever. This is called *Hone-no-hari-Kasa*. From thence the poison spreads and induces different injurious phenomena, while the bones are painful. The patient has fever; this lasts all day. The appetite is suppressed. There is constipation. The urine is red and is voided with difficulty.

"*Nondo fuki-Kasa*—that is to say, the eruption in the throat. The rest of the poison from the prepuce goes up to the superior regions and destroys the face and head. During long years there is no cure. The poison destroys the skin, flesh and bone. When the ears are destroyed there is an eruption of the nose or blindness. Or, again, the lower extremities are swollen or painful for many years. Then the patient grows rotten. The poison eats the whole body; the testicles are covered with pustules, swollen and gangrenous, and full of holes. Following this the surface of the body is destroyed.

"*Mimi-no-hi-Kasa*—that is to say, an eruption of the ears. The remaining poison gains the upper parts; buzzing in the ears occurs, and difficulty of hearing. After some months violent pains ensue,

and a yellowish liquid is discharged. The buzzing of the ears ceases, but the patient no longer hears."

There certainly exists, says Gille de la Tourette, a great confusion of all the symptoms attributable to syphilis, but it is easy, notwithstanding this, to recognize primitive, secondary and tertiary symptoms of this venereal malady—ulceration of the penis, ulceration of the throat, osteoscopic pains, syphilides, gummata of the skin and of the face, etc.

If there remains any doubt as to the nature of the disease, it will suffice to add that the word *Kasa* in ancient Japanese, as in modern Japanese, serves to designate the contagious affections coming on after sexual relations, that are well known in the Japan of the present day.

The worship of Lingam, and sacerdotal prostitution, which was its consequence, enters so largely into Indian morals that travelers, who visited the country less than a century ago, found in certain provinces of oriental India both as popular as at the epoch of historic tradition. The Abbot Mignot, in his second "Memoir on the Ancient Philosophers of India,"* remarks: "This variety of Lingam is found at the present day in India, as may be seen by the figures of idols of this country, which have been sent to the Marquis Marigny. We yet see bas-reliefs in pagodas representing the Lingam of more or less great dimensions, and it likewise exists in paintings and sculptures. In some pagodas there is represented in the same manner the reunion of both the sexes under the name of. Pulleior. These designs are also found on amulets called *taly*, which, after being blessed by the Brahma, are sent by the husband to his betrothed the day of the marriage."

Sonnerat relates an anecdote that shows what a zeal for proselytism employed toward these ignorant tribes is worth. Some of them were converted to Catholicism. But two kinds of missionaries were making proselytes, *i. e.*, the Jesuits and Capuchins. The latter denounced the former at Rome by reason of their tolerance toward the women, whom they permitted to wear these antique amulets bearing the stamp of small Lingams. The Jesuits defended themselves, giving as a reason the ancient usages of the country, and obtained the approval of the Pontifical Court, but they required their Indian converts to place a Christian cross upon their *taly*.

Other recitals show the worship of Lingam rooted in India. In houses and upon the public highways one sees everywhere the Hindoo god, either under his human organic form or under his

* "Memoire de l'Academie des Inscriptions et Belles-lettres," p. 136.

allegorical form—a pedestal supporting a vase from which hangs a long cylinder. The pedestal is Brahma; the vase is Vishnu, the female goddess; the cylinder is Chiven or Siva, the male god. Such is the Indian divinity. But, in solemn processions, to the ordinary Lingam they add a man's figure. "And the religious idea is present in the Indians so strongly that they do not see any immodesty in it," says Dulaure, and adds: "Thus we see in the pagoda at Elephanta, a bas-relief representing a group in the infamous action that the Latins designated by the word *irrumatio*, upon the doors of the gates of Suri-Patnam. Sita, wife of Rama, seventh incarnation of Vishnu, is seen surrounded by six fakirs or penitents on their knees, with their eyes turned upward, each holding a Lingam in his hand; in the pagoda of Villenour isolated Lingams, of extraordinary dimensions, are represented on all the walls."

Grandpré, in his "Voyage to India," recounts in his turn that on the coast of Trovencour a marine officer sent some sailors ashore to gather some information. The men perceived in a niche a Lingam of such large size that they carried it off, and it served as a tiller for the ship's rudder when they reëmbarked.

Apropos of the religious character of Lingam in modern India, Dulaure mentions that according to certain explorers, the priests of Siva, every day at the hour of noon, ornament with flowers and perfumes and with sandal oil the sacred Lingam of the temple, and that in the country of Canara the Indian priests walk about naked, and ring bells to call the women near them "*pour embrasser pieusement leurs parties génitales.*"

As to religious prostitution, the facts that demonstrate this have been adduced by Duquesne. He saw in a pagoda at the suburbs of Pondichery young married women come to make a sacrifice of their virginity to their god. They were seated upon a Lingam made of wood or iron. "But," says he, "in many pagodas the unscrupulous priests relieve their god of this precious function." In another pagoda, that of Tresiscare, consecrated to Siva, we see a colossal monument representing the Indian trinity. "It is in this sanctuary, upon a sacred stone, that the priests of Siva initiate the young Deradessi into the mysteries of love. These Deradessi are better known to us by the name of Bayaderes, or Bailadera. At the same time they are consecrated to their religion, they likewise serve for the pleasures of the public, like the courtesans and prostitutes of Greece."

We know that these Indians execute ballets; but the chorus of voices and instruments of music, the perfumes and essences

of flowers, perhaps even the seduction of the chorus they direct against the lookers on, all unite to free their minds from worry and intoxicate their senses. As among the *auletrides* of Greece, sometimes a soft emotion, an unknown fire, seems to penetrate them. Astonished, then agitated and trembling, they appear to succumb under the impression of a too powerful illusion. Thus, by their gestures, the positions of body of the most expressive sort; with low, burning, half-suppressed sighs, sparkling and tender glances of lustrous eyes, full of soft languor, they first express embarrassment from bashfulness, then desire and impatience, yet hope; finally all the menaces and trepidations of the voluptuary.

"The Bayaderes, dancers of India," says Raynal, in "Philosophic History of the Two Indies," "live in troupes in seminaries for voluptuaries. The best composed societies of this kind are consecrated to the richest and most frequented pagodas. Their duties are to dance in the temples on occasions of great solemnity, and to serve at the pleasures of the Brahmins. To palliate the people for the scandals of such a licentious life, all these women are consecrated to the service of the altar. People loan themselves much more willingly to this species of superstition, since it contains, in a single enclosure, the unbridled passions of a troupe of Indian monks, and thus shelters their wives and daughters from seduction.

"It is true, in attaching a sacred character to this kind of courtesan, parents see, without the least seeming repugnance, their most beautiful daughters entering this vocation, quitting the paternal home to enter this immoral dancing seminary, from whence, when superannuated, they may return to society without any taint of shame on their name; for it is no crime that the intervention of the gods can not consecrate, no virtue that they can not debase. The notion of an absolute is in the hands of the native priests, who, by abusing it, destroy all public morality.

"There only remained for the Brahmins one step to carry this kind of an institution to perfection. That was to persuade people that it was agreeable to the gods as well as honest and holy to marry a Bayadere in preference to all other women, and to solicit, as a special grace, the rest of their debauches.

"There are less well chosen troupes of Bayaderes in the larger cities for the amusement of rich men, and others to amuse the women. But, no matter what religion or of what caste they may be, any one may call on them. There are even traveling troupes led around the country by old women, who, once pupils in such seminaries, finally

become directresses, which affords an example of the gradation of religious prostitution toward legal prostitution.

"To the monotonous and rapid sounds of the tom-tom these Bayaderes, warmed up by a desire to please, and by the odors with which they are perfumed, finish by being beside themselves. Their dances are poetic pantomimes of love. The place, the design, attitudes, measures, sounds and cadences of these ballets all breathe of passion and express voluptuousness and its furies.

"Everything conspires to the prodigious success of such women—art and the richness of their ornaments, the skill with which they make themselves look beautiful. Long dark hair falling over their lovely shoulders, or arranged in pretty tresses, are loaded with sparkling diamond jewels, glittering among natural flowers. Precious stones flash from their jewel-decked necklaces and tinkling bracelets.

"Nothing equals the attention they pay to conserving their bosoms, as the most precious treasure of their beauty. In order to prevent enlargement or deformity of the breasts they enclose them in two sheaths of light perforated wood, joined in front and buckled behind. The outer casing of these wooden breast-shields is covered by gold leaf, decorated with brilliants; but this veil that covers the breasts neither hides their palpitations, sighs or soft undulations—nothing is taken away from voluptuousness.

"The majority of these dancers think to add to their brightness of complexion, and make their glances more impressive, by making a dark circle around their eyes, which they trace with a needle dyed in powdered antimony. The art of pleasing is the whole life-occupation and only happiness of Bayaderes. It is extremely difficult to resist their seductions."

Independent of the *Deradessi*, specially attached to sacred prostitution, there exist several other classes of *Bailadera*; these are the *Natches* or *Nautch* girls, who fill the same functions, but belong to no particular temple; the *Vestiatris* and *Cancenis*, who consecrate themselves to the pleasures of the richer class of this oriental population. They are selected from the prettiest girls; their costumes are very fine and brilliant, and, despite their licentious life, their social position is not considered as being *dishonorable*. *The Hindoo priests settled that.*

In Mogul and Hindostan sacred prostitution is still managed by the Hindoo priests, who strangely abuse their authority over their unhappy adepts. Bernier, in his recital of his travels in these countries, states that in the pagoda of Jagrenat virgins were led to be sacrificed to the god Lingam himself, who becomes incarnate at that

moment. The young girl is brought into the sanctuary, and they tell her that the god will come to woo her, and that she must listen to him, and also interrogate him as to her future. Under cover of the shadows of night a Hindoo priest profits by this escheatage, and the abused girl thinks the commerce is with the deity. She afterward tells, with divine confidence, all that the priests have an interest in making known to the people to maintain their despotism over them.

Father Dubois, in his work on the "Morals of India," reports what he saw in India in 1825. "The Lingam," says he, "that the devout attach either to their hair or arms, or suspend from the neck, is a small reliquary representing *Veranda utriusque sexus in actu copulationis*; there are, besides, two white lines traced in front that recall *masculi liquorem seminalem*, and a red line indicating *feminæ fluxum menstruum*.

"Lingamists are very numerous in Malabar at Coromandel; they compose at least one-half the population. They consider the Lingam as making all men equal, and their priests, called *Gourous*, enjoy great advantages. When a *Gourou* visits his district all the adepts dispute for the honor of lodging him. He takes his choice, and all the males in the house he enters leave the mansion; there he remains day and night with the women of his hosts, who, filled with desire, serve his every caprice, without the husbands ever even being the least jealous.

"It is necessary to note," adds Father Dubois, "that they invariably selected the houses having the youngest and prettiest women. These *Gourous*, besides, have mistresses specially designated as *spouses to God*, a distinct class from the *Bayaderes*, but no less depraved. These carry on their thighs the tattooed imprint of Lingam."

Such was the sacred prostitution of India, and the work has gone on from a most remote period of time, the Hindoo priests doing what they have done in the name of divine intuition for the people.

We find the same kind of priests in other oriental countries, pushing their human victims into the infernal circle of monstrous sensualities, bestializing their adepts with lying fables, debauching the men, deflowering the women, and living from this prostitution and corruption, raising temples to their licentious idols, holding celebrations in their honor, and claiming in their name the gold necessary for the expenses of luxury, obedience to their will, and supporting the women, who are indispensable to their lubricity.—*Cincinnati Lancet-Clinic*.

[TO BE CONTINUED.]

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PROSTITUTION IN ASIA MINOR.

[Continued.]

WORSHIP OF PHALLOU, BAAL-PEOR, MOLOCH, ATIS AND ADONIS.

Under the names of Phallou, Baal-Peor, Moloch, Atis and Adonis we find the cult of Lingam almost the same among the Assyrians, Chaldeans, Canaanites and Phenicians.

Phallou, or Phallus, was particularly honored at Hieropolis, on the borders of the Euphrates. There existed an immense temple of unheard-of richness, before the door of which stood two Phallou, 170 feet in height each, bearing an inscription stating they had been erected by an Assyrian god in honor of his mother-in-law.

The Temple of Baal-Peor, or Belphegor, was situated on Mount Peor, from whence its name. Among Chaldeans the name Baal signified savior, or lord.

Moloch was the male idol of the Moabites, Syrians, Lydians and Ammonites. His statue represented a man with a bull's head, in bronze and of colossal dimensions; he held his arms extended to receive offerings of all kinds, that his adepts deposited in seven enormous mouths hollowed out in his belly. Victims offered to Moloch were usually domestic animals, but sometimes infants. The base of the statue reposed on an immense furnace, that was lighted up to burn the victims while the priests stood around executing barbarous music. When the ceremonies commenced, and while the bronze idol became incandescent, the worshipers turned around and around the statue, uttering savage cries and acting in a frenzied manner. Afterward, at a given moment, they gave themselves up to all varieties of sodomy of the most horrible kind.

The mysteries of the worship of Baal-Peor were identical to those of Moloch, less the sacrifice of human victims. This god was figured to the eyes of the Midians sometimes by a gigantic virile member, or

again by an hermaphrodite statue. His temple served as a place where men and women debauched themselves; there young girls were prostituted, who gave up their virginity at the first period of puberty.

Pierre Dufour recognized as the principal element of this worship a sacred prostitution; and, relative to the acolytes and priests in such heathen temples, he remarks: "There were beautiful young men without beards, who, with epilated bodies rubbed down with oils and sweet perfumes, sustained an ignoble commerce in the midst of the sanctuary. The *Vulgate* calls such debased beings *effeminati*; in Hebrew they were termed *Kedeschim*—that is to say, *saints* or *consecrated ones*. Their ordinary rôle consisted in the use, more or less active, of infamous mysteries; they sold their bodies to the adorers of their god, and deposited on the altar of the idol the money received from prostitution. This was not all; they had dogs trained for the same ignominious practices, and moneys received from the rental or sale of these animals, called the *price of the dog*, were also applied to the revenue of the temple. Finally, in certain ceremonials that were celebrated at night in the depths of the forest, when the faces of the beautiful stars were hidden by foliage of trees, or by shame at the filth of mankind, the priests and consecrated ones attacked their own bodies with knives, covering themselves with gashes and slight punctures; then, heated by vice, excited by their wild instruments of music, they fell over each other pell-mell, covered with blood."

The *effeminati*, the same author states, formed a sect that had its rites and initiations, the origin of which was evidently connected with the profusion of the various shameful diseases that had vitiated the blood of their womankind, and rendered their approaches very dangerous—leprosy, discharges of blood and other varieties of discharge.

Despite all this, in order to augment the revenue of their cult, an association of women was added, connected with the *effeminati*, who prostituted their bodies for the altar of the temple. These women, called *Kedeschott*, dwelt in gay-colored tents just outside the Temple of Baal, giving themselves up to prostitution, burning perfumes, preparing love philters or charms, and playing music. After the period of sacred prostitution, we find these same women giving themselves up to legal prostitution, in whose arts they had been educated from infancy up.

The worship of Baal-Peor, Moloch, Astarte, and other similar divinities, whose name only changed following the country, was then composed of the prostitution of women and men and the practice of sodomy. It was the same in Egypt, in the mysteries of Osiris

and Isis, but it is necessary to say that this unclean dissoluteness of the senses was especially favored by the Phenicians, Syrians and Lydians, and they propagated the vice in all countries they frequented. The Apostle Saint Paul, in speaking of these people, wrote: "Their bodies were full of desires. God abandoned them to their shamelessness, to the end that their bodies might be dishonored. The same that women changed in pleasures against nature the joys of natural sexuality, even the same the men renounced cohabitation with women, holding commerce with their own sex and doing shameful things. Coition, according to the laws of nature, belonged to the worship of Venus, but sodomy was also one of its parts."

This prostitution of man was the origin of castration among Orientals. Lucian mentions it very explicitly in the following passage: *

"When they lived under the morals of ancient times and respected Virtue, daughter of the gods, conforming themselves to the laws of nature, those who married at the proper age begot vigorous children. Little by little, in descending from the elevated regions of morality into the gulf of debauchery, they sought to satisfy sexual pleasures by infamous and brutal methods. Depravation extended, and they trampled the laws of nature under foot. Man was found who first took his like for a female, upon whom, either by violence or ruse, he exercised brutality; it was thus that two individuals of the same sex had connection in the same bed, and had no shame for what they did nor what was done to them, sowing, as was said, upon a sterile rock, harvesting much of shame and injury for small pleasure. Some, in the last depths of depravity in leading this abject life, went so far as to remove with hot iron the parts that gave them the character of man, believing to heighten their voluptuous infamy by tearing away the marks of virility. But these unfortunates, in wishing to prolong their condition, no longer remained men, and an equivocal type of double sex soon made them lose the character of their primitive nature; they no longer knew to what sex they belonged. The strength of their youth was only exhausted more rapidly, and while they were still young they were already aged; there was no middle period of life for them. It was thus that voluptuousness exhausted one pleasure in another, and ended in shame and utter depravity, leading to unutterable vice, of such a sort that no kind of joy remained in their souls."

This libertinage of men and women, who gave themselves up to the worship of oriental divinities, had the effect of bringing on among

* See "Amores," Cap. 20-21.

them a certain number of affections of the genital organs, difficult to specify, but of which the origin and existence can not be denied. Herodotus, writing regarding the invasion of Asia by the Scythians and their sojourn in Syria, stated that they returned to their own country with a morbid vice contracted from connection with the Syrians, *nosos thailea*, a vice that the legend considered as a vengeance of Mylitta, whose temple they had pillaged at Ascalon. It is, in fact, again mentioned in a passage of the historian Eusebius Pamphilus, relative to the description of the Temple of Venus on Mount Libya. "There," says this author, "existed a school of immorality for libertines, who dishonored their bodies in all manners—effeminate men, who denied their natural dignity and venerated a divinity in the *nosos thailea* with which they were affected. They, besides, practiced acts not permitted among women, a lascivious coition, and committed themselves to shameful and infamous practices, so that in that place there was neither faith nor law."

Authors have left us the names of other diseases that affected the mouth and sexual parts—*morbus phenicus*, *scelerata lues*, etc.—names clearly indicating a venereal origin and contagious nature, that may be considered as the principles of syphilis. Meantime, according to other commentators, according to Rosenbaum in particular, the disease of the Scythians, the *nosos thailea*, was not a contagious venereal affection, but a lessening of vitality induced by the passion for passive sodomy.

There can be no doubt, then, as to this condition of the prostitution of man in antiquity; the idol of the Temple of Amathonte, besides, was represented by the statue of a bearded woman, with the attributes of a man. Under feminine drapery there was figured the form of a simple cone, in white stone of Paphos, in honor of the deity of Cyprus.

SECTION II.

THE ASIATIC VENUS.

The Assyrian Venus bore the name of *Mylitta*, or *Milidath*, which according to Scaliger, signifies *genitrix* (a mother), for there was in her the idea of a one-being principle of all others. The Persians called her *Mithra*, and the Arabs *Alitta*, as is indicated by Herodotus and Selden. According to the Abbot Chau, she was adored by the Chaldeans under the name of *Delephat*, by the Babylonians under that of *Salambo*, by the Saracens under that of *Cabar*. In Syria and Phenicia she was called *Astarte*, or *Assera*; in Armenia *Anaitis*, or *Anais*; at Ascalon and at Joppa it was *Derceto*. The

latter was represented under the form of a woman whose lower extremities had a fish tail.

In this principle Mithra, or Mylitta, was nothing less than the celestial Venus of Love, the principle of generation. In several oriental dialects Mithra signifies, in fact, light and love. According to Herodotus, the Persians received this worship from the Indians and transmitted it to the people of Cilicia.

De Hammer considered Mithra as the genius of the sun, the *Ized*. The name of this genius, that the Greeks wrote Mithras, is *Mihr*, and this word in Persian still means *Ized*, the sun and love.

It was in Chaldea that the worship of Mylitta originated; from thence it was propagated to neighboring races. It consecrated the religious form of prostitution everywhere, and very soon degenerated into cynical debauchery, which was performed publicly in the midst of temples raised to the deity. Herodotus, the father of historical tradition, has shown us the practice of this cult of Mylitta, which was characterized and designated under the name of sacred prostitution. He says:

"The girls of Babylon are obliged to deliver themselves up once in their life, and for money, to some strange man in the Temple of Mylitta. Women of distinction disdain to see themselves confounded with others, owing to pride inspired by wealth, and have themselves carried to the temple in covered chariots. There they are seated, having behind them a crowd of servants who protect them from the priests of the temple. But the majority of them place themselves on the edge of the temple with a crown of flowers about their heads. Everywhere are seen alleys separated by extended ropes. Strangers promenade along these alleys and choose the woman who pleases them best. When a woman has taken her seat in this place she can only leave after some stranger has had commerce with her outside the sacred inclosure, saying: 'I invoke the deity Mylitta!' However moderate may be the sum, he can not be refused; the law forbids, for this money becomes sacred. She follows, then, the first man who throws her money, and is permitted to repel the advances of no one. Finally, when she is released from what she owes to the deity, she returns to her own home. After that neither promises nor gifts, no matter how great they may be, lead her into any stranger's arms. Those who are elegant in form and of much beauty do not tarry long in the temple, but ugly women often remain some time, as they can not satisfy the law. There are some who have remained there three or four years." *

* Herodotus, Liber I., p. 199.

Philosophers and historians have sought the origin of this custom of selling the virginity of women, this immoral traffic with strangers, a custom that existed not only among the Babylonians, but among all the people of Asia who worshiped Mylitta. This sacred form of prostitution, which spread throughout Asia, has been attributed to the belief that the first of all things must be consecrated to the divinity, and that, consequently, the virginity of women belonged to the Goddess of Love. But, if it were a religious act, why was this ceremonial given to strangers, officiously forewarned that they must pay money to the maids who offered up their virginity on the altar of Mylitta?

It has also been stated, in order to explain this defloration of Asiatic virgins, that the idea of impurity attached to the blood that flowed after the rupture of the hymen; but this is the one affirmation that has never been proved by an authentic test. If the blood of the first coition had been considered as really impure by religious dogmas, why did the priests charge up the money to people of quality? * Were there not, besides, Phallous and other Priapeæ in wood made on purpose to rupture the virginal membrane? Our opinion is that a question of money was the first thing, and that foreign merchants who lived in the ports paid largely for this virginity, classed as a principal source of revenue for the temple from poor families. We find the proof of this in the ceremonial nuptials of certain tribes. "Among the Nasamons," says Herodotus, "a people of Lydia, the first wedding night the bride accords her favors to all the guests, and each one makes her a present that he brings to the house" (Herodotus, Liber IV., cap. 172). Traffic in virginity for a long period of time brought a *dot* to brides who had no money. The women of the privileged class were in the habit of bringing slaves, known by the name of *hierodules permanentes*, into the temples, who performed the sacred act of prostitution for their wealthy mistresses.

It was thus that Venus lost her character as deity of generation in order to become the protector of shameless love. Temples and groves ceased to be places where the two sexes met for the purposes of procreation, and finished by becoming places of libertinage. The offerings were no longer the tribute paid to prostitution; the temples became true public houses, in which the priestesses of Mylitta and Astarte filled the parts of official prostitutes, under the eyes of the priests and under the mantle of religion.

* Sonnerat states, in his "Voyage to Oriental India," that the King of Calcutta gave his principal priest five hundred crowns to loosen the belts of Venus among his many wives.

Besides, the prostitution of virgins was only the prelude of the prostitution of women, and it was thus that the Temple of Mylitta at Babylon became too small to contain all the adorers of this deity; but there was around this temple a vast enclosure, which made part thereof, and contained statues, fountains, ponds, gardens, etc. "It was a field of prostitution," remarks Pierre Dufour. The women who gave themselves up were on sacred soil, where the eyes of a father or husband would never watch them. Herodotus and Strabo do not speak of the part reserved for the priests in the pious adoration of Mylitta, but the prophet Baruch represents these priests as being "*gentlemen who refused nothing.*"

Sacred prostitution rapidly brought about the degeneration of Babylonian morals. This immense city, with its several millions of inhabitants, was given over to the most indescribable debauchery. Quintus Curtius, in his "History of Alexander the Great," has outlined the libertinage of this great Assyrian city. He remarks: "There can be nothing more corrupt than this people, none more learned in the arts of pleasure and voluptuousness. Fathers and mothers permitted their daughters to prostitute themselves to invited guests for money, while husbands were no less indulgent as regarded their wives. The Babylonians were all drunkards, and suffered from the alcoholism that followed. Women who went to their dinner parties threw off their robes, afterward all their undergarments, forgetting all modesty, and exhibiting themselves in nakedness. It was not women of the town who acted in this manner, but *fashionable women were even more debased, and even permitted their daughters to become qualified.*"

The worship of Mylitta was soon propagated in all of occidental Asia, inducing in all of these countries the principle of sacerdotal prostitution, the secret of public debauchery, that the masses accepted with enthusiasm, under a different name, and with a few adaptations to their particular customs.

In Armenia, for example, Anaitis had had a temple, the expenses of which were defrayed by the young girls of the country who were worshippers of this cult. Strangers were admitted into this seraglio, where women, for pay, the Armenian girls, accepted their favors. Strabo adds that they were careful, as far as possible, to look at the form and social condition of such lovers, in order to please the Anaitis. After a certain time passed in the temple, the parents went after their daughters, and married them off, and they were all the sooner married off, the more reputation they had as priestesses of love.

We know that in Syria and Phenicia the deity bore the name of Astarte, or of Assera; the same that Phallus took the name of Adonis, her lover, who represented male nature, and whose worship was reserved for women, as far as Astarte was concerned, in statues with the double sexual attributes of man and woman. In their *night festivals*, their prostitution assumed the character of satyriasis and a nymphomania unfit for description. Men and women commingled, and gave themselves up to venereal orgies to the sound of music, castanets and tambourines, in the presence of the pagan priests, who directed this carnival of sexual crime.

In the funeral festivals consecrated to Adonis, all the women were obliged to cut their hair off or to give their bodies up to strangers, in honor of the deity, in the presence of a statue of the god, ornamented for the occasion with an unlimited number of *phalli* of different sizes. "They abandoned themselves to this shameful traffic," says Lucian, "as often as they were paid." And all the money produced by this shameless prostitution went to the credit of sacrifices offered to Anaitis.

This worship, that deified venereal pleasures, progressively invaded all the countries of the old world; it had been introduced by Phenician merchants, who had had commercial relations with the cities of the Orient. It was to be found in Pont, at Zeles and Comones, at Sidon and Ascalon, and upon the territory of the Carthaginians, and all the littoral side of the sea. Temples were raised to Venus everywhere, which were placed in sight of the sea, for the purpose of indicating to sailors the dwelling places of their deity. There young girls awaited them; girls who went through the stage of love before they married, and thus gained property of their own, which was always accepted by their future husbands with thanks, the men of that period having little scruples.

It is among the Lydians that we first clearly see prostitution losing its sacred character. The debauchery of girls and women had only one purpose, *i. e.*, the money that was gained.

Macrobius and Atheneus have both described the erotic morals of the Lydians, a recital that has been translated by Pierre Dufour, in the following terms:

"They had in their armies a crowd of dancers and musicians marvelously trained in the art of voluptuousness. Music then became the incentive of libertinage, and there were no great feasts where drunkenness and debauchery were not solicited by musical instruments, obscene songs and lascivious dances by courtesans. This shameful spectacle, these preludes to orgies carried on without any restraint, the ancient Persians even permitted their wives and

daughters to take part in. They came to the festal place without the usual veil and crowned with flowers. Warmed by the wine, animated by the music, exalted by the voluptuous pantomime of the musicians, these virgin daughters and matrons, these husbands and fathers, lost all self-respect, and exchanged and provoked the most disgraceful defiances, in the presence of brothers and children. All ages, all sexes, all ranks of society, commingled under a general vertigo; singing, crying, dancing were redoubled. A horrible promiscuity was thus induced in the dancing-room, and it became an infamous *dicterion*. The feast and debauchery were prolonged until Aurora's light made Night's torches pale, when the half-naked revelers fell pell-mell asleep in each other's arms on beds of silver and ivory."

Herodotus dwells at length on the legalized prostitution of the Lydians. In order to depict the lives of these girls he used words that lend themselves no special equivalent, but which Henri Heine has translated from the Greek as "*those girls who earn their living horizontally*." Strabo says as much of the Armenians, while, as for the Phenicians, Saint Augustin says: "*Veneri etiam Phœnices donum dabant de prostitutione filiam, antequam jungerent eas viro*."

Such is the history of prostitution in Eastern Asia, and the testimony of all authors is authenticated by the carved monuments of each special period.—*Cincinnati Lancet-Clinic*.

[TO BE CONTINUED.]

Prostitution in Antiquity—A Study in Social Hygiene.

BY DR. EDMOND DUPOUY.

Translated by Thomas C. Minor, M. D., Cincinnati.

[Continued.]

PROSTITUTION IN EGYPT.

THE WORSHIP OF PRIAPUS, ISIS AND OSIRIS.*

The priests of ancient Egypt taught that in the spring time, when the sun Osiris brought life to nature, with fecundity to the earth and animal creation, he entered into the constellation of Taurus. Osiris then, in the spoken language of Memphis, had as an emblem the bull, *Apis*; and Isis, the earth, the emblem of a cow. In adding to the word *apis* the prefix *pre*, that indicated a sacred thing, the word *Priape* is produced, that designated the sacred parts of Osiris. This is the explanation given by Dulaure, and is supported by a long work of erudition much too elaborate to report in full. Herodotus remarks, too, that "the Egyptians invented human figures to which they added a genital part as long as the body, and the dwelling of Priapus was in the figure of a bull."

The Abbot Mignot, according to his "Researches upon the Religious Antiquities of the Assyrians and Phenicians," thinks that the worship of Priapus was originally derived from Assyria and Chaldea, where it was known under the name of *Phallou* (Phallic worship). It was from thence that it was introduced into Egypt, where it lasted until as late as the year A. D. 400. At the feasts of Osiris they carried a Priapus in all rural processions, to obtain abundant harvests; and priests made it move by the aid of a spring compressed by a cord. This same ceremony was noted in Congo as late as 1787 by De Grandpré. Plutarch mentions it in the following lines: "They celebrated the birth of the sun god Osiris at the spring equinox. They exhibit his image, the *phallus* of which is three times the

* It was the Greeks who changed the Egyptian names, *Isheth* and *Osireth*, into *Isis* and *Osiris*.

size of his body, for this god is the principle of generation, and every principle, by its productive faculty, multiplies all that goes out of it."

The Egyptians did this publicly, so Herodotus states, before the bull Apis, for this was the homage rendered the representative of the god that was to preserve them from sterility. For this same reason they wore amulets or charms representing the priapic form, and Michael Montaigne said: "Egyptian ladies, at Bacchanal feasts, wore upon their necks exquisitely carved pieces of wood, the statue of their god."

In order to comprehend such morals it is necessary to take into account that the first religious sentiment of man, on leaving his savage state, was the adoration of the mysterious forces that tended to the propagation of the species. They worshipped the sun, and, among all the people of antiquity, the sun was considered as the principle of fire, as the principle of generation, and the sexual organs as the attributes of the divinity that fecundated nature. All these ideas became commingled with each other, and gave rise to the same kinds of worship.

Religious prostitution was introduced into Egypt by the Chaldeans and other peoples of occidental Asia. The amorous nature of the Egyptian women, as well as their insatiable cupidity, soon led to its rapid spread, while the priesthood became powerful auxiliaries, as they were directly interested. The latter deified the sun god, or Osiris, as the representative of the male nature, and the earth, or Isis, as the principle of the female nature. "In these ceremonials," remarks Pierre Dufour, "the priests of the female deity carried the mystic *van*, which received the grain and its bran, but only retained the former, rejecting the latter. The priests of the male deity carried the sacred *tau*, or key, that opened the best closed locks. This *tau* stood for the virile organ of man, while the *van* was the symbol of the female organ. There was, besides, an eye, with or without eyebrow, that was placed beside the *tau* in the attributes of Osiris, as a mark of the connection between the two sexes. Even at the feasts of Isis, immediately after the milch cow, came young consecrated girls, called *Cistophores*, holding the mystical vase, while near by walked a priestess, who carried in her bosom a golden urn, in which was a *phallus* that, according to Apuleus, was "the adorable image of the supreme divinity and the instrument of the most secret pleasures."

Sacred prostitution, under such a form of worship, had a large extension; but it was certainly, at least in the earlier ages, the priests who made it one of the most productive sources of revenue for their altars. "It ruled immodestly in those initiations, the prelude of which were ablutions, repose and continence. The god and goddess com-

mitted full powers to their ministers on earth, who used them all materially. Epiphanus positively states that these occult ceremonials made allusions to the morality of mankind before the establishment of society. There was then full promiscuity of the sexes, and all the dissoluteness of the grossest libertinage."

A study of monuments, carved and engraved, of antiquity, leaves no doubt as to the licentious morality of such periods.

According to Strabo, the most beautiful Egyptian virgins were offered to the Egyptian god *through the intermediary* of his ministers. They afterward married, but that did not limit them from the benefits of the priesthood of Isis. They initiated neophytes of both sexes to the secrets of the most excessive libertinage, in ceremonies where they marched around the temples through subterranean passages communicating with the interior. Herodotus states that every year 700,000 pilgrims were initiated at Bubastis during the festival of Isis. This sacred prostitution—we might say this mania for sacred lubricity—was the source of considerable revenue for the altars of the goddess, revenues that were divided among the priests of Isis, who alone held the powers necessary for initiation to these sacred mysteries.

By reason of the corruption of Egyptian morals, the fatal consequences of the religious practices of the worship of Osiris, prostitution became so common that in order to know the thief who robbed him, Ramises prostituted his own daughter in a place of open debauchery, frequented by the worst bandits of his kingdom, while the daughter played spy in order to capture the thief who had robbed her royal sire. Another king, Cheops, likewise sacrificed his daughter to procure the necessary funds to erect the greater pyramid. Herodotus mentions this fact as follows: "Exhausted by the expenses of twenty years' work, Cheops came to that point of infamy where he prostituted his daughter in a place of debauch, ordering her to make her numerous lovers give up all the money they could. I do not know what the sum of this tax was; the priests would not tell me. Not only did she carry out the orders of her royal father, but she also desired to leave a monument for herself. She then prayed to all who came to see her to each give her a stone for the work she contemplated. It was these stones, the priests told me, that built the middle one of the three pyramids."

By counting the stones of these monuments, archeologists might discover the number of favors accorded by the beautiful Egyptian princess, the daughter of Cheops, to the subjects of her royal father.

History has preserved us the names of several celebrated court-esans of Egypt, and particularly those of the town of Naucratis. Let us cite *Rhodopis*, who erected the pyramid of Mycerinus. By reason

of her beauty she acquired immense riches from her numerous lovers, among whom may be mentioned Charaxus of Mytilene, the brother of the famous Sappho. After her came *Archidice*, who held her favors at such a high price that it cost a fortune to obtain them. In Larcher's notes we find the following anecdote regarding this woman: "A young Egyptian who had but little fortune was infatuated with her, and offered his entire patrimony for one night of love—all he possessed. Archidice disdained his offer. The lover, in despair, prayed Venus to give him in a dream what the beautiful girl had refused him in reality. His prayer was answered, but the miserly and heartless courtesan, having heard the story, had the young man arrested and taken before the judges, to make him pay for his voluptuous dream. The judges sagely decided that Archidice should pray to Venus for a *dream of silver* in payment for a fictitious lover."

Legal prostitution, as we see, was recognized at all times in Egypt, and treated with the same tolerance as sacred prostitution. The Ptolemys went still farther; they favored celebrated courtesans to the point of giving them, as Ptolemy Philadelphia did, certain powers at court. With the protection of the king on one side, and the interested encouragement of the priests of Isis on the other, there was nothing astonishing in the fact that these Egyptian courtesans, with their incomparable talents for exciting passion, acquired the reputation that has been given them by ancient historians.

They had for rivals, meantime, some Greek *hetaires*, who had great monetary success with Egyptian princes, as may be noted in the chapter dedicated to the *hetaires* of Athens and Corinth. Besides, the queens and princesses of Thebes and Memphis had no aversion to prostitution, and even found it natural to draw advantages from their charms in their royal amours. Such a one was Cleopatra, celebrated for her beauty as well as for her crimes. Cæsar paid her for favors by giving her the throne of Egypt; Antony, in his turn, obtained them by giving her some of the Roman provinces in the Orient. What would she have required of Octavius, if the victor of Actium had consented to succeed in the good graces enjoyed by Cæsar and Antony? But Cleopatra was thirty-nine years old, an age when a woman rarely succeeds in seducing a victorious general. Cleopatra understood this when she took the poisonous asp and pressed it to her bosom.

We know that there were in the Orient, and particularly in Egypt, a class of women, similar to the Bayaderes of India, forming a close corporation. There were the *Almees*, from the Arabic *almeh*, which means *learned*. Their songs especially were erotic, and, although received in family ceremonials, belonged to the class of great

courtesans. Those who exhibited themselves to the masses of the people were known as *Gawasi*. They could marry without dishonor; morality did not oppose them, nor did religion.

There were no festivals without them—that is, no amusements of which they were not the ornaments. Savary says: “The suppleness of their bodies is inconceivable. One is astonished at the mobility of their features, to which they give at will the impression agreeable to the part they play. Their indecent attitudes are often carried to excess. Their looks, gestures, all speak in such an expressive manner, that it is not possible to misunderstand what they mean. At the commencement of the dance they throw aside, with their veils, the modesty of their sex. A long, very light silken robe, descends to their heels, enclosed by a rich girdle. Their long black hair floats in perfumed tresses over their shoulders; a gauze chemise, almost transparent, veils their breasts. To the measure of their movements the form and contours of their bodies are successively displayed. The sound of the flute, the tamborine and cymbals regulates their steps, and hastens or slows their motions. They are full of love and passion; they appear intoxicated; they are Bacchantes in their delirium. Then they seem to forget all restraint, and give themselves up to the disorder of their senses.”

The Hebrews, to whom Egyptian tastes became natural through a long servitude in Egypt, also had *almeh*. It appears that at Jerusalem, or at Cairo, they gave lessons to women. The Apostle St. Mark has preserved a fact that proves how much power the Oriental dance had on the heart of man. Herod celebrated his birthday in the midst of a sumptuous banquet, where the chiefs of the nation had assembled, all the tribunes and princes of Galilee. While at the table, Salome, the daughter of Herod, entered and danced before them in the fashion of the country. All the assembly applauded the graces she showed. The King swore he would give her anything she asked for, even the half of his realm. Pressed by her mother, the young Salome asked for the head of John the Baptist, and obtained it as a royal favor.

The *almeh* were arranged for the part reserved for them in society. They were chosen from the most beautiful girls in the country, as in the case of Salome, who was not the daughter after all, but the niece of Herod, and was known as *Salome the dancer*. They gave all these courtesans a fine education; music, singing, dancing and literature formed a basis for their instruction. They improvised verses that were songs of love, breathing only passion and full of voluptuous significance. The only thing that did not enter into their educational programme they already knew; they were *learned* in the arts of Venus!

Even at the present day the *almeh* still assist at all wedding ceremonies in Egypt; they march before the bridal couple, playing musical instruments. But the greater *almeh* will only appear before the rich, who can afford to pay for their *seances*. A French poet has written some verses to them, but these verses are only a free translation of an old oriental ode.

"Viens donc, céleste almé,
Ma houri bien-aimée;
Viens, au déclin du jour,
Sous le vieux sycamore.
Les doux parfums et la chanson du maure,
Fathma! Fathma! me font rêver d'amour."

PROSTITUTION AMONG THE HEBREWS.—THE WORSHIP OF BAAL.

A. Beraud has correctly remarked that prostitution goes back to the origin of the world, and was connected with the most ancient practices of religion. Genesis informs us how Hagar prostituted herself to Abraham; how Lot's daughters, having made their father drunk, prostituted themselves; how Leah and Rachel prostituted their servants to Jacob; how Bela, the concubine of Jacob, prostituted herself to the son of Reuben; how Tamar prostituted herself to Judas, her father-in-law.

In fact, the old patriarchs were the first to give examples of debauchery and lubricity to their children. But when they left Egypt, under the guidance of Moses, the Hebrews were corrupted, besides, by the contact they had had with the worshippers of Isis and Osiris. During their forty years' sojourn in the wilderness they had relations with other peoples much more depraved than the Egyptians, for they were all initiated in the worship of the Asiatic gods—of Baal and Mylitta. Moses well understood how difficult it would be to check the perverse instincts of his people. He made every effort, in the name of the dictatorial and religious power he claimed to hold from Jehovah, to prevent the tendency of the Jews to libertinage and idolatry. From Mount Sinai he said to them: "Ye shall not commit adultery, nor shall ye covet your neighbor's wives." In Exodus, again, he finds himself obliged to warn his people against having carnal connection with beasts of burden—"they shall be punished with death." Nor were they to have sexual relations with a male as with a female, for it was an abomination. Women received a similar warning.

Foreseeing the baneful influences of the Canaanites upon public morality, he proclaims in Leviticus, in the name of God, that the Jews

must not follow the bad customs of such races, for "they practice infamies that I forbid ye!" says Moses. "Ye shall not prostitute your daughters." And in Deuteronomy he exclaims: "There shall be no prostitutes among the daughters of Israel, nor of evil ones among the sons of Israel."

In return, however, Moses tolerated legal prostitution with women of other races. He himself set the bad example of living with an Ethiopian concubine. In his wise advice to the Hebrews, he had only in view the defense of the religion of Abraham and also to protect the Jewish race, already partially degenerated by debauchery. As a principle of hygiene, as well as a philosophical dogma, he forbade the cohabitation of man with his parents, his mother or mother-in-law, his sister or sister-in-law, his maternal or paternal aunt, his niece or first cousins. It was a wise condemnation of consanguineous marriages or unions that lowers every race that gives itself up to it.

It was in the name of hygiene, too, that the law of Moses forbade coition with women during the period of menstruation, by reason of the diseases often affecting the genital organs of men after such connections. "These Jewesses," remarks Pierre Dufour, "were beautiful, with their large, dark, almond-shaped eyes, voluptuous mouths, with lips of coral and teeth of pearl, supple and graceful in form, with beautiful throats and veritable treasures in limb, and were afflicted, if we are to believe Moses, with secret infirmities, that certain medical archeologists have wished to regard as symptoms of venereal disease."

We can not doubt the venereal nature of the *secret infirmities* of these Jewesses from reading Chapter XV. of Leviticus, relative to the discharge from men: "*Vir qui patitur fluxum seminis immundus erit; et tunc indicabitur huic vitio subiacere, cum per singula momenta adhæserit carni ejus atque concreverit fœdus humor.*"

These are all symptoms of blennorrhagia for men who flow, following the expression of orthodox translators of the Bible; besides, Moses recommended ablutions and the disinfection of all clothing soiled by such persons. Despite all the precautions taken by this great legislator, venereal diseases made such progress among the Jews during their slow journey, that Moses was finally obliged to chase those attacked out of his camp. (See Numbers, V.)

It was in these conditions of predisposition to specific affections of the genito-urinary organs that the Hebrews arrived in the Promised Land, which was occupied by the worshippers of Baal-Peor, Moloch, Mylitta, Astarte and other gods and goddesses of sacred and legal prostitution. Already in traversing the country inhabited by the Moabites, Ammonites and Syrians, they had acquired more or less

of the vice, beliefs and customs of such corrupted peoples. For a last time Moses strove to prevent his people from worshipping the idols of lubricity, for whom they seemed to have a considerable affinity. He said to them, and this is the sense of the text, and not the literal translation: "Whoever of the sons of Israel shall give his seed to Moloch, shall be punished with death; the people shall stone him. Ye shall not offer in the temple of God the wages of prostitution, nor the *price of the dog*, no matter what may be the vows ye have made, because these two things are an abomination to the Lord thy God."

The threats of Moses were in vain, despite all his forebodings and objurgations. The Hebrews knew the worship of Baal, and the accidents that were its fatal consequences. Let us open, for instance, the Old Testament,* and we shall find a precious document relative to the history of prostitution and syphilis in early times:

"Israel dwelt at Sittim, where it very soon commenced to give itself up to debauchery with the daughters of Moab.

"They invited the people to sacrifices offered their gods, and they ate with them and worshipped the same gods.

"And Israel worshipped Baal-Peor; it was then the wrath of Jehovah was experienced.

"Jehovah said to Moses: 'Seize thou all the chiefs of the people, and, in order to calm my wrath, hang them in the sun, to the end that my wrath be turned from Israel.'

"And Moses spoke thus to the judges of Israel, that each one should slay those of his men who worshipped at Baal-Peor.

"It was then that a son of Israel brought into the presence of his brothers a Midianite woman, which made weeping at the sight of Moses and all the assemblage.

"Seeing which, Pinchas, son of Eleazar, arose, took a lance and entered the chamber where the man and woman were and killed them both.

"It was thus that the plague was turned aside from the children of Israel, after twenty-three thousand persons were killed.†

"This man of Israel who had been slain was named Simri, son of Salus, prince of a Simeonite house; the name of the woman slain was Casbi, daughter of Zur, chief of a race of Midianites.

"And Jehovah said to Moses: 'Make war on the Midianites and destroy them, for they have proclaimed it by their teaching and have deceived you with Baal-Peor and with the daughter of a prince of

* "Traduction de Wettechap," 25, v. 1-8.

† In his letter to the Corinthians, Chap. X, verse 8, St. Paul says: "Do not commit the crime of fornication, as some once did, and for which twenty-three thousand were slain in a single day."

Midian, their sister, who was killed on the day of the plague brought on by Baal-Peor.*

"And they marched against Midian, as Jehovah had ordained Moses, and slew all the men, and the children of Israel carried off the wives of the Midianites and their flocks.

"And Moses was wroth against the chiefs of his army, and said to them: 'Ye have left all the women alive! It is they who, upon the advice of Bileam, have been the cause of the sons of Israel sinning against Jehovah and sacrificing to Peor, so that the plague struck them.

" 'Now then kill off all the *male children* and also all the *women who have known a man by coition*. But ye may permit all the female children to live who have not known man in such a manner.

" 'And ye shall dwell outside the camp for seven days, ye who have killed men and touched the dead; and ye shall purge yourselves of sin the third and seventh day, ye and your prisoners; and ye shall purify your vestments and your leather vases, and all that is made of the hair of the goat or wooden utensils.'

"The priest Eleazar afterward spake to the soldiers: It is the order of Jehovah given to Moses. Gold, silver, copper, iron, tin and lead, all that is hardened of fire, must pass through fire; and the waters of purification shall cleanse all that can not be purged otherwise. And ye shall wash your clothing the seventh day, then shall ye be purified and may return to camp.'"

The cruel precautions thus taken by the Jewish leader were insufficient, for in another passage of the Old Testament the *Peor disease* is still manifest:

"Was it not enough to have worshipped Peor, who caused the plague that attacked the family of Jehovah, and of which *we are not yet purified!*"*

The propagation of this disease was principally due to the Jewish army. Josephus, historian in general of the sect of Pharisees, well observes: "Fornication was common throughout the army, and only traces of old-time morality existed. The result of the debauchery of the Jews with the Moabite girls was a contagious disease, which was communicated to the relatives of those infected."†

It is very evident that this contagious malady could only have been a venereal disease, since, according to the decrees of Moses, it arose from the sexual relations of the Israelite with the Moabite women, and that cohabitation with the virgins of the latter class was

* Joshua, Chapter XXII, verse 17.

† "Antiquities Judaïques," Liber IV., chapter 6.

permitted. It must have been that the disease was very bad, inasmuch as the great lawgiver of the Hebrews should have ordered the massacre of twenty-three thousand prisoners and the putting to death of all the female captives (there were thirty-two thousand of these) who had had sexual relations with men, only virgins being spared.

It was after this *venereal epidemic*, during which the laws of hygiene had been forgotten by the Jewish people, that Joshua, in the Land of Canaan, ordered, in the name of Jehovah, the practice of circumcision among the children of the Hebrews, an operation that was first performed with a stone knife upon Mount Araloth. Despite this, the disease of Peor, characterized by impure discharges and ulceration of the sexual parts, did not completely disappear in the Jewish race. The disease was continued by the prostitution of women, notwithstanding the most severe prohibitions of religion. This prostitution was not carried on in the temple by the women as in the case of the Moabites, nor were they prostitutes who did as other people of Asia in following the worship of Mylitta, but many women of their race adopted prostitution as a profession, as may be proved by numerous passages in the Old Testament. See Book of Kings, for instance (Kings, Book II., Chapter XVII., verse 30). These Jewish prostitutes lived in the neighborhood of the temple of Jerusalem, in houses having celled rooms, with images of Astarte as a sign; here Jewish girls prostituted themselves for money, and in honor of their goddess.

As we see them, the Hebrew people were one of the agents in propagating syphilis and prostitution in times of antiquity, like all other Asiatic peoples. This conclusion can not be disputed, despite the contrary affirmations that have been undertaken, and the prescriptions of wise hygiene formulated by the Jewish religion.

Numerous documents, in fact, prove that prostitution enjoyed the greatest liberty among the Israelites, and was not even considered infamous. Jephtha, who commanded the Jewish army as its general, was the son of a courtesan, and, without injuring his interests, he sacrificed the virginity of his daughter to Baal. It is then with reason that all historians have affirmed that "the plague of prostitution always remained attached like leprosy to the Jewish nation," notwithstanding the dangers it presented to the public health, for see a chapter in the Proverbs of Solomon, where it is said by this *thousand-fold polygamous* king: "The honey distilled from the lips of a harlot, her mouth is sweeter than oil, but its after-taste is more bitter than wormwood," etc.

These words can only be interpreted as the avowal of urethral symptoms coming on after one of Solomon's erotic exercises,* at which this Jewish monarch assisted in the temples of Astarte and Moloch.

Other historical facts abound to show the degree of ignominy with which prostitution flourished among the Hebrews. The prophet Ezekiel tells us that bad public houses, and even tents, for fornication, abounded on all the roads, where were seen only "harlots clothed in silk and embroidery, sparkling with jewels, charged with perfumes, who only looked on scenes of fornication."

So we see that the vices of idolatry and prostitution were practiced by the sons of Abraham, Isaac and Jacob, notwithstanding the wise and severe proscriptions of Moses.

[TO BE CONTINUED.]

Prostitution in Antiquity—A Study in Social Hygiene.

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[Continued.]

PROSTITUTION IN GREECE.—THE WORSHIP OF VENUS AND PHALLUS.

The Greeks, more than other peoples perhaps, divinized the act of procreation; they could only conceive the intoxications of amorous pleasure as being under the protection of some mysterious and divine being as perfect in her physical beauty as in her charm of mind. So we see that they erected temples everywhere to Venus, whom they worshipped under the different names that lascivious and poetic fancy recognized and venerated—in the glorification of love in the plastic perfection of woman, and also as the emblem of venereal appetite. From thence the two Venuses of Xenophon, the celestial Venus Urania, whose worship was chaste, and the human Venus who was impure.

The Hellenists created their Venus from the foam of the sea, which doubtless signifies, remarks Bouillet, that her worship was carried to Greece by foreign navigators. All Greek authors in fact, and Homer in particular, attribute the worship of Venus to an Asiatic origin. In the same way Herodotus and Pausanias agree in recognizing that its importation into Greece was due to the Phenicians and to the Cyprians, and all tradition confirms the coincidence of heroic times with the institution of the mysteries of Astarte. So that it is only right that Venus should pass as the most ancient of goddesses, and that her worship was admitted even before that of Jupiter. In her was the idea of life, the idea of the principle of being to all others.

The Greek tradition tells us that the Fates gave Venus the Island of Cyprus as a settlement where she might establish her empire, which is the poetic version of the introduction of sacred prostitution in the isles of the interior sea by the Phenicians. It is to this Asiatic origin that we must attribute the materialistic character of the worship of Venus in the ports of the Grecian seas. But Greek genius could not admit this vulgar worship, and established a well-marked

distinction between its Aphrodite Uranus, virgin and mother of the gods, presiding with chaste amours, with the Pandemos of other peoples, which they left to the ports, to the islands, and especially to Cyprus, with the vulgar Eros. The worship of the Asiatic Venus, in its pilgrimage from the east to the west, then followed the line of sea coasts. It suffices, in fact, to know the cities where temples to the goddess existed, the most celebrated of which were those of Paphos, where every year many persons went to the festival of Aphrodite; that of Samos, constructed with the silver earned by the *hetaires*; and that of Hermione, where young girls, and widows particularly, worshipped before their nuptials.

Strabo* recounts that there existed in the Isle of Cos, in the Temple of Æsculapius, an image of the Venus Anadyomene; and Pausanias† states that there was a chapel to Aphrodite, at Epidaurus, in the woods near the temple of the same god. This permits us to believe that the physicians of Cos possessed some knowledge of genital diseases. Böttiger‡ thinks that the most ancient Greek medicine originated in hospitals and pest-houses which the Phenicians established in the Isle of Cos, at Egina, on the Peloponesian coast, and especially at Epidaurus. It is, then, probable that these establishments were originally placed under the protection of the venereal divinity, up to the time she was displaced by Æsculapius. Such is the opinion, too, of Rosenbaum.

To recapitulate, Venus was adored throughout Greece, but especially at Paphos, in the Isle of Cyprus, and at Cytheria, from whence her surnames *Venus Paphia*, *Venus Cypria* and *Venus Cytheria*, she was called *Venus Anadyomene* likewise, inasmuch as she rose from the water, and *Venus Genetyllide*, as presiding over generation. In the *Venus Urania* they recognized the goddess of platonic love and the sciences, and opposed to the *Venus Pandemos*—that is to say, the popular or public Venus, who was the personification of prostitution. Love among the Greeks was not altogether of a platonic character, as we shall see.

Statues of Venus were numerous; each town often had several. They recalled, sometimes by a surname, some of her attractions, or some peculiarity of her worship. It was thus she often became designated as follows:

Venus Peribasia, that signifies the legs are apart, in a straddling position.

* Strabo, Liber XIV., p. 657.

† Pausanias, Liber II., cap. 27.

‡ Böttiger, "Ideen zur Kunst-Mythologie," Dresden, 1826.

Venus Milania, or the dark, presiding over the mysteries of the amorous night.

Venus Mucheia, goddess of repairs, of the more hidden places in houses.

Venus Armee, with casket on head, spear in hand, like Mars, recalling to Sparta the history of the Lacedemonian women defending their city against the Messinians, while their husbands were besieging Messina. The enemy, deceiving the vigilance of the besiegers, got out during the night and attacked Sparta, that they hoped to surprise. But the Spartan women were warned, and repulsed the attack. They were still under arms when the Spartans entered their city and recognized their women warriors in time to prevent harm, but the combat that followed was only an amorous struggle between Spartan amazons and Spartan warriors—an energetic struggle, too, that originated the term *armed Venus*.

The *Venus Callipyge* had beautiful hips. Upon this point De Villebrune tells a story, after Atheneus. The Temple of Venus Callipyge owed its origin to a judgment that was not as startling as that of Paris, for the parties were not goddesses, and the judge had not to determine between three. Two sisters, in the suburbs of Syracuse, were one day bathing, and disputed as to the prize for beauty. A young Syracusan who was passing saw their flanks sticking out of the water, and, suddenly appearing, cried that the eldest maiden owned the victory. The two girls fled half-clothed. The young man returned to Syracuse, and, full of emotion, told what he had seen. His brother, wondering at the story, said he would be content with the younger sister. Finally they collected all their wealth together and went to the house of the father of the two girls and asked to become sons-in-law. The younger girl, angry and worried at being vanquished, had fallen sick; she solicited a re-judgment on the case, and the two brothers, in accord, proclaimed that both girls were entitled to the victory, since the judge had looked at one's right posterior side and at the left posterior side of the other. The two sisters then espoused the two brothers and moved to Syracuse, with a reputation for beauty that was never surpassed. They were overwhelmed with presents, and amassed thus such great wealth that they erected a temple to the goddess who had been the cause of their good fortune. The most admired statue in this temple was one in which the secret charms of both sisters were commingled, and from the reunion of both models a single figure was formed, the perfect type of Venus Callipyge—that is to say, of material beauty of a woman's body, perfectly formed from the standpoint of the statuary artist or sculptor.

Temples to Venus were often raised at the expense of courtesans, who were considered the true priestesses at the epoch of sacred prostitution, but the principal revenue of the altars belonged to the priests, who were only auxiliaries. The temple at Corinth was officiated in by a large number of courtesans, and supported by the money of those faithful to the goddess and other adorers. They were called *hierodules*, or *consecrated ones*, and they had to fulfill sacerdotal functions (public prayers to the goddess, processions, etc.), undeniable proofs of religious prostitution. To the worship of Venus they added that of Adonis, that love of their patron saint had deified, and his festivals, before they were confounded with those of Priapus, were celebrated with the greatest pomp; they attracted a large number of strangers, whom the courtesans robbed with marvelous art for the glory of Venus and the profit of her pagan priests.

The worship of Venus was not the only cult imported from Asia into Greece; the worship of the male god was introduced the first time when the Pelasgi invaded the country and introduced their divinities. The latter represented all the forces of nature. One of their gods was in the form of a man's head mounted on a column surrounded by male organs; they made Hermes out of this. Another became the Greek Bacchus, which, according to Aristophanes, "*cured the Athenians of a very serious affection of the private parts.*"

The Egyptian Priapus was likewise introduced into Greece. During the voyage it cured the inhabitants of Lampsacus of a disease similar to that from which the Athenians had suffered, hence the idol was adored. According to Herodotus and Lucian, the women of the towns and cities had wax figures of this divinity, called *Neurospasia*, by which they could move at will the monstrous organ that belonged, according to mythology to Juno, goddess of accouchements.

The Greek Phallus came from the Phallou of Assyria, the same as Priapus had its origin in Egypt. As in these countries the genital organs of men and women were subject to diseases when indulging in excesses, the early Greeks were led to believe that some bad genius presided over all sexual sensations. The idea of special protection claimed for such supernatural beings, through the intermediary of priests, became naturally, as in Asia, the starting point of sacred prostitution. From thence the Phallus of the statue or that of the priest who deflowered virgins as a sacrifice to the male god. Afterwards these girls could traffic with their bodies for the profit of the altar, or divide half with their families.

Numerous legends have been told to explain the introduction of Phallic worship into Greece. But they are uninteresting, and only

relate to acts of sodomy taught by the priests of the first tribes who came to live in the country.

Dulaure, having reported these in all their shameless details, adds this just criticism: "It was by these obscene stories, revealing the immodesty of the times in which they were invented, that the priests amused the people and deceived them as to the real object of the introduction of Phallic worship; as if such wickedness would be more profitable for religion than simple truths, the knowledge of which was reserved only for the initiated of the higher classes."

But was it not necessary that the sacred prostitution of men and women should serve their interests and enrich their sacerdotal idleness? It was in Greece as in Egypt, as in India, and in occidental Asia; the reproductive organs of the woman were placed at a value, and the guardians of the temple based their immoral speculations and the revenue of their altar on this fact. Let those who write the history of religions not forget these facts.

LEGAL PROSTITUTION IN GREECE.—THE *DICTERIONS*.

Sacred prostitution only lasted a certain time in Greece; its obscene ceremonies and cynical erotic mysteries did not suit the passionate and artistic character of the Greeks. Meantime their contempt for the worship of the Asiatic Venus had led them into adultery, to concubinage, and to the practice of antiphsysical love.

Then, as much as for a safeguard for the honor and the purity of Greek girls, as well as to stop secret practices among young men, Solon established legal prostitution, and it was controlled by the state. He bought, for the account of the Republic, Asiatic slaves, and confined them to serve as public prostitutes, in establishments called *dicterions*, situated, in Athens, near the Temple of Venus Pandemos, on the edge of the port. These women were confined to the care of men named *pornotrophos*, charged with the accounting of such establishments with the public treasury, and in the tax that each of the unfortunate girls claimed from their clients. This tax was called *mesthoma* (salary) or *empolai* (profit); it amounted to eight *chalkoi* (about three cents), and ranged from that to two *diaboli* (about twelve cents). The Poet Philemon, struck with the utility of this institution, expressed himself as follows regarding the *dicterions* of Athens: "Oh! Solon, thou hast truly been the benefactor of the human race, for they say 'twas thee who first had this advantageous thought for the people, or, rather, for the public health. Now 'tis with reason that I say this, since looking over our city, filled with young men of a warm temperament, who consequently resort to intolerable excesses. This is why thou has brought women and

placed them in places where, provided with all that is necessary for their comfort, they become common property to all who desire them."

Soon the success of the municipal *dictierions* and the desires of the male population of the city brought about *free dictierions*, or *private houses* destined to assist the public ones in this purpose. Soon a large number of *dictierions* were established in the main avenues and on the banks of the Pyræus, or harbor of Athens; these were duly authorized by the municipality, under the name of *kapaileia*. Some saloons situated in the environs of the port had likewise a certain number of women for the use of their customers. But, as prostitution was considered as a commerce or an industry, these establishments were subject to a tax. Every year the farming out of these *private dictierions*—that is to say, *taxed houses of prostitution*, or *thelos pornicon*—was sold to the highest bidders by the master of the market, the *agaranomoi*, under whose care the women (*dicteriades*) and their pimps were placed by the police. Such houses were indicated by a sign placed above the door, that was nothing less than a red Priapus as visible as the large numbers on such tolerated houses.

Naturally, with the progressive corruption of morals, we see that the *dictierions* were soon found in the centre of the city, and received for pensioners not only slaves similar to those of the port, who only spoke their native language, but also Greek women of low social condition. "In these establishments, over which a kind of municipal police watch was kept," says Dufour, "nothing was refused inspection, and they exposed things with pleasure, particularly to the inhabitants of the place." Xedarques, in his "Penthale," and Eubulides in his "Pannychi," represent these women as standing naked ranged in line in such places of debauchery, or at most having for coverings only long transparent veils, that the eye could see through. Some, more refined, had their faces veiled, and their breasts covered by a delicate fabric moulded to the form, while the rest of the body was uncovered.

According to certain authors it was not at night, but in the day time, in the full sun (*in aprico stantes*) that the *dictierions* exhibited their display of shameless female treasures. This exposure of nudities served to point out houses of debauchery much better than the sign of the red painted or carved phallus that decorated the top of the door; but, according to other archeologists, these voluptuous spectacles were only seen in court interiors. The door was open day and night, a curtain in striking colors, preventing the passer-by from peeping in. Back of this curtain was an old Thessalonian woman, a kind of fortune-teller, who sold charms, love philters and perfumes;

it was her duty to introduce visitors, to furnish them information, and probably to receive the price of admission.

This price, in the *free dicterions*, was not the same as in those of the municipality, and varied according to the luxury met with and the woman chosen; but it was very high priced, and often amounted to a golden *stataire*, or nearly three dollars and seventy-five cents. So the great *dicterions* of Greece brought fine incomes to those who owned the houses and furniture. Public debauchery has, from time immemorial, enriched many persons who had no scruples as to how money was earned to quench their thirst for wealth.

The Greek *dicterions* were considered as an institution, as a necessity to maintain public morality, and were recognized by law-makers as a place of refuge. It was then inviolable. In such a place no married man could be accused of adultery, no father could go there to seek his son, nor could any creditor follow up a debtor therein with a claim. Demosthenes said, in one of his argumentative pleadings: "The law does not permit the surprising any one in adultery when with a woman in a house of prostitution, or where any such traffic is carried on in a public place."

To recapitulate: The *dicterions* were placed under the protection of the law, as establishments of public utility, to respond to the physiological needs of strangers and young men. This was a part of the tribute offered to immorality, and to *public hygiene*. "For," remarks P. Dufour, "*there were no risks to run, as the foresight of Solon had joined a dispensary to its foundation*"—an opinion sustained by this citation from Eubulides: "It is from such beautiful girls that thou mayst buy pleasure for a few crowns, and that, too, *without the least danger*." From this remark we see that clandestine prostitution must have still been dangerous.

In order to account for the value of the institution created by Solon, it will be necessary to look into the morals of Sparta before legal prostitution was permitted to exist.

The laws of its first law-giver made almost all women common property, and banished modesty in the sports of the young. Lacedaemonians replaced by license in all social classes the public debauchery established by other nations. Lycurgus only cared to make robust soldiers, knowing and seeking only after military exercises, athletic games, and warlike sports (if we may be permitted to use this neologism); he never dreamed of regulating the conduct of women. Besides, virtuous or faithless, Spartan women had but little control over the male soldiers, who only appreciated the honor of the battlefield, and were but little inclined to feminine seductions.

Under the influence of these ideas, Sparta recognized a kind of prostitution that might be termed callipedic or patriotic. "Husbands," says H. de Hancarville, "brought to their wives' bed fine-looking men, so as to have robust and well-made children."*—*Cincinnati Lancet-Clinic*.

[TO BE CONTINUED.]