Juvenile Female Delinquents.*

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Marion de Lorme lived to be one hundred and thirty-five (from 1588 to 1723) so that the Parisians wishing to instance something which resisted the assaults of time cited her and the tower of Notre Dame. She buried four husbands and was over eighty before losing her freshness of mind or body. Ninon de L'enclos at eighty still had as glossy black hair as in youth, white teeth, bright eyes, full form and excited a violent passion in the Abbe de Chateauneuf a youth of twenty.

Many Greek courtesans were celebrated even in old age such as Plangone, Pinope, Gintone, Phryne and Thais. Historians maintain that Thais died at seventy without ever having abandoned her profession. Plutarch relates that she pursued a young Thessalian with whom she was in love into the temple of Venus whereupon the women of the country killed her, angry at her audacity, and jealous of her charms. Phryne when old, had lost nothing of her beauty and she exacted large sums to the day of her death, wittily describing the practice as “selling the dregs of her wine dear.”

The occasions which present themselves to draw the naturally normal woman into crime are, according to Lombroso, multiplied now by the higher education conceded to females but of which they can make no use by earning their bread in offices or professions. Many women of intelligence find themselves with nothing to show in return for much expense and labor. They are reduced to want while conscious of not deserving it. Being debarred from the probability of matrimony owing to the ordinary man’s dislike to a well instructed woman they have no resource but in suicide, crime, or prostitution; the more chaste kill themselves, the others sell themselves or commit thefts. According to Mace, governesses are to be found in St. Lazare imprisoned for thefts of gloves, veils, umbrellas, pocket-handkerchiefs and other articles necessary for them to make a good appearance in school for whose purchase they cannot always earn enough. They have been driven to the offense consequently by the exigencies of their profession. The number of governesses who have no pupils is so great that a certificate, whether high or low class, becomes the case of suicide, of theft or prostitution.

For centuries, as J. G. Kiernan* remarks, while man was the hunter and warrior, woman was the farmer, tool-maker, carpenter, tailor, tanner, shoemaker and decorative artist. Every art of civilized nations originated with woman. When hunting and war ceased to be the chief male occupations man intruded on arts created by woman.

Evolution in biology (an advance from the indefinite homogeneous to the definite heterogeneous with the loss of explosive force,) consists in the creation of checks; these in man result in the creation of a secondary ego, the source of all morality. So far as the race is concerned, the creation of this secondary ego is most important in woman. Checks will not be created when woman is secure in the “home,” gymnasium or harem from evil. Society, as Voltaire remarks, is created by women. The nations which seclude women are unsociable. Seclusion hence destroys individuality, the source of ethical advance.

The question arises whether, as seems indicated, the increase of other criminality at the expense of prostitution be not an expression of advance. In a certain sense, as even Havelock Ellis admits, this is true. Lombroso has crudely recognized the same fact. While in primitive conditions prostitution in the modern sense was exceptional since the

*Alinist and Neurologist, 1895.
woman for religious reasons or at the demand of her husband and relatives, gave herself for hire, still there was much sexual laxity consistent with tribal ethics which were not of those of civilization. Primitive man became criminal in civilization not from its degrading influence but because he was judged by new standards. Under such conditions crime would take the line of least resistance in the weak. Hence what women had formerly done for religion or at parental or family dictation, they would do for their own advantage. Under Greek civilization, the only career for cultured women was, prior to the time of Pericles, that opened by prostitution, whence came the Hetarai. To a certain extent conditions of primitive life foster the employment of sexual weapons by women as a means of securing power or even life. This condition however, while the germ of civilized prostitution, had not its abject features since the women that adopted it were rather above than below then existing ethical standards. Under primitive and even under comparatively high Aryan and Semitic standards, woman was the property of man. Prostitution lost its immoral nature when commanded by the husband or father who had the right to dispose of his property as he would. Woman under such conditions, was guilty not of prostitution, when she gave herself either in marriage or without sexually for purposes of gain, but of them.\

In analyzing the inter-relation of prostitution and criminality these facts must be taken into consideration.

The view that criminality was an advance on prostitution is borne out by the valuable researches of Pauline Tarnowsky on the Russian prostitutes and female thieves. After careful analysis of the data obtained she expresses the opinion that: "Professional prostitutes are incomplete beings affected by arrest of development generally due to morbid heredity and present mental and physical signs of degeneracy in accord with their imperfect evolution. Female thieves are less tainted with heredity than prostitutes and have fewer signs of degeneracy. The intellectual and moral level of the female thief exceeds that of the prostitute. She has more self-respect, more intelligence, is more energetic and struggles better in the contest for existence. She is less lazy and more given to work which she does not fear. However incorrigible be the professional thief and however numerous her crimes, she cannot commit and repeat them every hour of the day, it being assumed that these and prostitution are equally vicious unities. The thief sins but by intervals while the prostitute in a house sells her body without relaxation, accepts her abject trade agreeably and does not want to change it. Laziness and absence of moral sense are the principal traits characteristic of the prostitute. The thief generally gives evidence of a more stable and serious disposition than the prostitute. She is less given to alcoholic abuse and in confinement can be more readily induced to work."

The confidence operator type of the prostitute is excellently illustrated, as Harriet Alexander* has pointed out, in Alphonse Plessis idealized by Alexandre Dumas in Camille. Her paternal grandmother who was half prostitute, half beggar, gave birth to a son by a country priest. This son was a kind of country Don Juan, a peddler by trade. The maternal grandmother was a nymphomania whose son married a woman of loose morals by whom a daughter was born. This daughter married the peddler and their child was Camille. The idealized Camille declines an opportunity for a higher life offered her by a Duke whose daughter she resembles. She prefers the glitter, glare and baubles built in her life to the settled conditions of normal civilized existence. The religiosity which she displayed is very frequent among female criminals and prostitutes according to Lombroso, Marro, Ferrero, and Havelock Ellis. This results from, as Spurgeon points out in one of his sermons, that strange yet natural law by which excessive religion is next door to sensuality. Emotional religious appeals as the Rev. J. M. Wilson† shows, are far from rooting out sensuality and even stimulate increased licentiousness. In the

*Letourneau: Evolution of Marriage.
†Etudes Anthropométriques sur les Voleuses et Prostituées.
arrested in development. There was one case of markedly deformed labia. A large proportion of the inmates had had early sexual relations, as determined by confession or hymenal conditions. The condition of the hymen and vagina in many of these girls with their explanation of the same justifies the opinion that practices described by W. T. Gibb* as present in New York are to be found in Chicago, albeit imported from Europe. Gibb cites cases where adult females, with designs to enlarge a child's genital organs so as to fit her for coitus, introduce the finger, candles, round sticks or stones into the child's vagina. In the observance of ancient phallic worship, stones shaped like the adult penis were forced into the vaginas of children to prepare them for sexual intercourse. The practice of thus injuring children is common in Europe. Mothers themselves frequently inflict these injuries upon their own children for the purpose of selling them into prostitution, very young children being particularly desired for sexual intercourse, especially by old men. Casper† cites the case of a 10-year-old German girl whose vagina had been dilated in this way by her mother, who first used her fingers as dilators, and then forced a long smooth stone into the vagina. Ostion‡ refers to this iniquitous practice in Edinburgh and describes the peculiar funnel-like dilatation, it is also described by Tardieu§ and others.

There were nine cases of syphilis and fifty-four of gonorrhœa which, considering the class is not a very high percentage. The percentage of accidentally acquired venereal disease could not be determined. It is probable that this is large since cleanliness is not as predominant among these girls as it is with open prostitutes. Clandestine prostitution for this reason is the great source of venereal disease.

Among the inmates nearly all types of criminals occur. There are, to adopt my classification elsewhere given, congenital criminals, accidental criminals, periodical criminals, criminals on occasion and law made criminals. As elsewhere the weak-willed criminals predominate. There is also a by no means small number whom external accident has placed in the institution. Home environment as already pointed out has been a potent factor in this particular.

The number examined was 111, of whom seventeen were Americans, twenty-eight Germans, twelve negroes, eighteen Irish, three Jews, four Polish, nine English, three French, one Italian, one Swedish, three Bohemians, seven Scotch, four Norwegians and one Swiss. As parental nationality or race was not obtainable to the extent required these figures cannot be properly analyzed. The Jewish percentage is much greater than is usually claimed but does not much exceed the percentage of other degenerative states among this race, in whom intermarriage has added to the effects of hereditary defect. The percentage of hebephrenia and epilepsy among Jewish boys is as great as this. In all probability many Americans, English and Scotch should be placed among the Irish as of Irish parentage. While environment explains the extremely low crime and prostitution rate of Ireland, still Ireland for centuries has shipped her degenerates to the British colonies, to America, to England and to Scotland. The Irish rate is lower proportionately than the American rate of Irish defectives. The French and French Canadian rate is high, but no higher than the general rate of defectives among this class. The negro rate is by far the highest with perhaps the exception of the Swiss. This is in accord with the growth of degeneracy among urban negroes. City life attracts the most active degenerates from rural districts. Since the war there has been marked increase of degeneracy among the negroes. Another element however, should be taken into consideration; the negro is now more judged by white standards and this produces an undue proportion of negro criminals, hysterics, and lunatics. The usual influence of urban conditions on rural defectives is here evident. The thrifty republic Switzerland has not abandoned its old-time policy of shipping defectives elsewhere. It furnishes likewise an undue proportion of the jobbing "German"