

rally invalidated this particular application of it as well.

Discarded also was Esquirol's emphasis on moral rather than physical causes of mental illness, which Prichard had dutifully echoed in his work of 1835. On the eve of Westphal's discovery, a paper was published in an American psychiatric journal which analyzed recent statistics to show that all cases were now ascribed either to physical or to "unknown" causes. In other words, that the notion of moral causality had been abandoned. This triumph of materialism in psychiatry paved the way for the acceptance of the concept of *psychopathia sexualis* by Krafft-Ebing and later authors. It is instructive that Westphal's immediate predecessor in the psychiatric division of the Charité (Berlin's general hospital), Wilhelm Griesinger (1817-1868), actually had a male homosexual patient under examination, but dismissed his sexual proclivities as a "revolting aberration." Only when armed with the insights furnished by the early homosexual apologists could the new generation of psychiatrists overcome the narrow vision—and spontaneous aversion—that had hobbled such investigators as Prichard and Griesinger.

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### INTERMEDIATE STAGES, SEXUAL

Homosexuality has sometimes been regarded as a type of sexual intermediacy, part of a continuum that stretches between the male and female poles. The notion stems from the propensity of the early investigators of sexual abnormality to devise conceptual schemes that would embrace larger categories of psychopathology, and also fit their new discoveries into the evolutionary framework that had been popularized by Charles Darwin and Ernst Haeckel. Richard von Krafft-Ebing, in his *Psychopathia sexualis* (first edition 1886), carried this schematizing tendency to inordinate lengths, even classifying delusion of change of sex as the last degree of

abnormality of which sexual inversion was the first.

Magnus Hirschfeld followed his lead by changing the original title of the scholarly organ of the Scientific-Humanitarian Committee, *Jahrbuch für homosexuelle Forschungen*, to *Jahrbuch für sexuelle Zwischenstufen* (Yearbook for Sexual Intergrades), which first appeared in 1899 and lasted, with some interruptions, until 1923, when catastrophic inflation deprived the Committee of financial resources. Hirschfeld, with propaganda for repeal of Paragraph 175 of the Penal Code of the German Reich as his aim, for years endeavored to prove that homosexuals belonged to an "intermediate sex" that fell on the continuum between the male and the female and was characterized by a whole set of traits that were located on the statistical mean between the norms for the opposite sexes. He laid great stress on subjects who displayed marked inversion of the secondary sexual characters (pronounced effeminacy in men or masculinity in women), conveniently ignoring those homosexuals and lesbians who, while being exclusively attracted to their own sex, in no way depart from its normal physical type. Commensurate with the *Zwischenstufentheorie*, the pages of the *Jahrbuch* carried articles on transvestism, hermaphroditism, and androgyny from the standpoint of cultural history as well as material on all aspects of homosexuality proper.

This notion of sexual intergrades, confusing the orientation of the sexual drive with the anatomical traits of the sexes, stemmed in part from the classical notion of the hermaphrodite as combining male and female, and also from the notion that *natura non facit saltus*, "Nature makes no sudden leaps," but rather all phenomena are arranged along a continuum within which a certain group may be legitimately so defined. Sigmund Freud rejected the whole notion, maintaining that it was absolutely incorrect to set the homosexual apart as a special type or variety of human being, and that all human

beings are capable of a homosexual object choice and have already made one in the unconscious. The popularity of **psychoanalysis** caused the intermediate stage idea to be abandoned, even if it continues to figure in the reprints of the English translation of the twelfth edition of Krafft-Ebing and similar works from the first decade of the century.

If, in its original form, the idea of sexual intermediate stages no longer enjoys currency, it reflects a broader conceptual tendency that is found in other realms. Many are dissatisfied with the rigidity that they detect in such binary oppositions as good and bad, kind and cruel, extrovert and introvert, male and female, and would prefer to replace them with a scale admitting gradations between the two poles. In their first *Report* (1948) Alfred Kinsey and his associates proposed to abandon the dichotomy between heterosexual and homosexual, and to replace it with a seven-point scale. More recent gender studies have tended to emphasize states of **androgyny** between the male and female. Although these approaches may raise problems of explanation in terms of underlying biological mechanisms, they reflect an enduring feature of the modern mind: the quest to overcome dualism.

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### INTERTESTAMENTAL LITERATURE

This term designates a body of Jewish religious writings which in the main fall between the last writings of the **Old Testament** (mid-second century B.C.), on the one hand, and the closing of the **New Testament** and the creation of the **Mishnah** (late second century), on the other. Traditionally these texts are distinguished from the Old Testament Apocrypha, a relatively privileged group which, though not part of the Bible proper, is accorded deutero-canonical status by some Christian groups. As cultural documents the intertestamental writings—though rarely

consulted by the general public today—are of incalculable value in helping to trace the multifaceted evolution of **Judaism** in Hellenistic and Roman times.

Among other points these texts bear witness to the continuing Jewish rejection of homosexual behavior. The Testaments of the Twelve Patriarchs contain repeated condemnations of fornication and sexual immorality, and the Testament of Naphtali (3:4–5) notes that the people of **Sodom** changed the order of their **nature**, a key concept that recurs in the Pauline discussion in Romans 1:26–27. The Book of Jubilees asserts that the Sodomites “were polluting themselves and they were fornicating in their flesh and they were causing pollution upon the earth. And thus the Lord will execute judgment like the judgment of Sodom on places where they act according to the pollution of Sodom” (Jubilees 16:5–6). This is the first specific mention of Sodom as an example of sexual depravity whose punishment will be repeated in the future. The passages in the Second Book of Enoch are interpolations found only in a manuscript written in Poltava in 1679, but the Testament of Isaac contains a description of the torments of the Sodomites in Hell. As is well known, the Old Testament itself contains no explicit indication of infernal punishments.

The Sybilline Oracles condemn homosexual activity in numerous passages, such as 3:185: “Male will have intercourse with male and they will set up boys in houses of ill-fame,” while in 3:596–600 the Jews are praised because “they do not engage in impious intercourse with boys, as do” many other nations, “transgressing the holy law of God immortal.” This passage establishes that for the Jews of the Hellenistic diaspora the taboo on male homosexuality had become one of the distinctive mores of their religion that set it apart from all others in its claim to possess a higher morality. For the proto-Christian community it was to be a norm of moral purity as well. Thus the intertes-