

Notes

1. William Shakespeare, sonnet 129.
2. The reference is to the group Confederate Railroad's song, "Trashy Women," whose refrain goes "I like my women a little on the trashy side." I have delicately taken out the gender.
3. Arthur Schopenhauer, *The World as Will and Idea*, ed. David Berman, trans. Jill Berman (London: Everyman, 1995), suppl. to bk. 4, pp. 263–64.
4. David Hume, *Enquiry Concerning the Principles of Morals*, ed. L. A. Selby-Bigge, 3rd edn. rev. P. H. Nidditch (Oxford: Oxford University Press, 1975), sec. IX, p. 268.
5. For more on Crates, see ch. 4.
6. Human Rights Watch, "Ignorance Only: HIV/AIDS, Human Rights and Federally Funded Abstinence-Only Programs in the United States," vol. 14, no. 5G (September, 2002).
7. Keith Thomas, *Religion and the Decline of Magic* (London: Penguin, 1991), pp. 519, 529.
8. The notion of emotional feelings as portraits of bodily arousals is given a good modern treatment in Antonio Damasio, *Looking for Spinoza: Joy, Sorrow and the Feeling Brain* (London: William Heinemann, 2003), pp. 27–133.
9. Sappho, fragment 31, trans. Josephine Balmer, quoted in Margaret Reynolds, *The Sappho History* (London: Palgrave Macmillan, 2003), pp. 1–2.
10. John Medina, *The Genetic Inferno* (Cambridge: Cambridge University Press, 2000), p. 26.
11. Thomas Aquinas, *Summa Theologiae*, II.ii.153.

12. *The Life of St. Teresa of Avila by Herself*, trans. David Lewis (London: Penguin, 1988), ch. 29.
13. *Summa Theologiae*, II.ii.153.
14. Thomas W. Laqueur, *Solitary Sex: A Cultural History of Masturbation* (New York: Zone, 2003).
15. *The Hippocratic Writings*, ed. G. E. R. Lloyd (London: Penguin, 1978), p. 333.
16. Plato, *Phaedrus*, trans. Robin Waterfield (Oxford: Oxford University Press, 2002), 253d, p. 38.
17. Michel Foucault, *The History of Sexuality*, vol. 2: *The Use of Pleasure*, trans. Robert Hurley (London: Penguin, 1986), pt. 4.
18. Plato, *The Symposium*, trans. Christopher Gill (London: Penguin, 1999), 210a–c, p. 48.
19. Martha Nussbaum, “The Speech of Alcibiades,” in *The Philosophy of (Erotic) Love*, ed. Robert C. Solomon and Kathleen M. Higgins (Lawrence, Kan.: University Press of Kansas, 1991), pp. 279–336.
20. I am indebted here to a lecture by Professor Robin Osborne.
21. Compare Woody Allen: “Don’t knock masturbation; it’s sex with someone you love.”
22. Augustine, *Concerning the City of God Against the Pagans*, trans. Henry Bettenson (London: Penguin, 1972), bk. 14, ch. 20, p. 582.
23. Pierre Bayle, *Historical and Critical Dictionary* (London, 1710), entry for Hipparchia.
24. Seneca, “Letter to Helvia on Consolation,” *Moral Essays*, trans. J. W. Basore (Cambridge, Mass.: Harvard University Press, 1932), vol. 2, p. 463.
25. Pliny, *Natural History*, 8.5, quoted in Ute Ranke-Heinemann, *Eunuchs for Heaven: The Catholic Church and Sexuality*, trans. John Brownjohn (London: André Deutsch, 1990), p. 5.
26. G. C. Druce, “The Elephant in Mediaeval Legend,” *Archaeological Journal* 76 (1919): 1–73; Albertus Magnus, *On Animals*, trans. K. F. Kitchell, Jr. and I. M. Resnick (Baltimore, Md.: Johns Hopkins University Press, 1999), vol. 1, p. 515 and vol. 2, p. 1476.
27. Augustine, *Confessions*, trans. R. S. Pine-Coffin (London: Penguin, 1961), bk. 8, sec. 7, p. 169.
28. Quoted in Peter Brown, *Augustine of Hippo*, new edn. (London: Faber & Faber, 2000), p. 39.
29. Peter Brown, *The Body and Society* (London: Faber & Faber, 1989), p. 92.
30. *Letters of St. Jerome*, trans. C. C. Mierow (London: Longmans, Green & Co., 1963), letter 22, “To Eustochium,” sec. 7, p. 140.
31. Quoted in Ranke-Heinemann, *Eunuchs for Heaven*, p. viii.
32. Augustine, *On Genesis: Two Books on Genesis Against the Manichees*, trans. R. J. Teske (Washington, D.C.: Catholic University of America Press, 1991).
33. *City of God*, bk. 114, ch. 24, p. 588.
34. *Contra Faustum*, bk. 15, ch. 7.
35. Joseph Fuchs, *Die Sexualethik des heiligen Thomas von Aquin*, 50–52, quoted in Ranke-Heinemann, *Eunuchs for Heaven*, 170–71.
36. Aquinas, *Summa Theologiae*, I.92.a.1.
37. *Summa Theologiae*, II/II.56.a.1.
38. Ranke-Heinemann, *Eunuchs for Heaven*, p. 163.
39. Aquinas refers to *Nicomachean Ethics*, III.12.
40. *Summa Theologiae*, II/II.153.
41. Frayn’s squib is reprinted in *The Original Michael Frayn*, ed. Michael Fenton (London: Mandarin, 2000).
42. Olivia Judson, *Dr. Tatiana’s Sex Advice to All Creation* (London: Chatto & Windus, 2002).
43. Edmund Spenser, *The Faerie Queene*, in *Spenser: Selected Writings*, ed. Elizabeth Porges Watson (London: Routledge, 1992), I.iv.24, pp. 116–17.

44. I am following the interpretation recently advanced by Ross Kilpatrick, of Queen's University at Kingston, Ontario, in "Bronzino and Apuleius," forthcoming in *Artibus et Historiae*.
45. Bram Dijkstra, *Idols of Perversity* (New York: Oxford University Press, 1986).
46. Charles Baudelaire, *Les Fleurs du mal* (1857); Algernon Charles Swinburne, "Anactoria," *Poems and Ballads* (1866).
47. *Idols of Perversity*, pp. 324–25.
48. William Shakespeare, *A Midsummer Night's Dream*, act 5, scene 1, lines 3–8.
49. William Shakespeare, *As You Like It*, act 3, scene 3, lines 16–18.
50. Dorothy Parker, "Unfortunate Coincidence," *Not So Deep as a Well* (New York: Viking, 1936), p. 40.
51. Stendhal, *Love*, trans. Gilbert and Suzanne Sale (London: Penguin, 1975), p. 45.
52. David Hume, *A Treatise of Human Nature*, ed. L. A. Selby-Bigge (Oxford: Oxford University Press, 1888), bk. II, pt. ii, sec. 11, p. 394.
53. William Shakespeare, *Romeo and Juliet*, act 1, scene 1, lines 223–25.
54. *As You Like It*, act 5, scene 2, lines 31–39.
55. Pamela C. Regan and Ellen Berscheid, *Lust* (California: Sage, 1999), p. 116.
56. Thomas Hobbes, *The Elements of Law Natural and Politic*, ed. J. C. A. Gaskin (Oxford: Oxford University Press, 1994), pt. I: *Human Nature*, ch. IX, sec. 15, p. 55.
57. Thomas Nagel, "Sexual Perversion," originally in *Journal of Philosophy* 66 (1969), repr. in *Mortal Questions* (Cambridge: Cambridge University Press, 1979), p. 48.
58. Robert Solomon's writings are illuminating here. See, for instance, "Sexual Paradigms," *Journal of Philosophy* 71 (1974): 336–45.
59. Lawrence Sterne, *The Life and Opinions of Tristram Shandy* (Oxford: Oxford University Press, 1983), p. 5.
60. Immanuel Kant, *Lectures on Ethics*, ed. P. Heath and J. B. Schneewind (Cambridge: Cambridge University Press, 1997), p. 156.
61. William Shakespeare, *Antony and Cleopatra*, act 3, scene 13, lines 117–18; *Troilus and Cressida*, act 5, scene 2, line 155.
62. Barbara Herman, "Could It Be Worth Thinking About Kant on Sex and Marriage?" in *A Mind of One's Own*, ed. Louise M. Antony and Charlotte Witt (Boulder, Colo.: Westview, 1993), pp. 49–67.
63. Collected in *On Sexuality*, Penguin Freud Library, no. 7 (London: Penguin, 1991), pp. 243–60.
64. Martha Nussbaum, "Objectification," *Philosophy and Public Affairs* 24 (1995): 249–91.
65. Rae Langton, "Love and Solipsism," in *Love Analyzed*, ed. Roger Lamb (Boulder, Colo.: Westview, 1997), pp. 123–52.
66. A devastating, and painfully funny, demolition of Henry Miller is that by Brigid Brophy, *London Magazine*, 1963, repr. in *Modern British Comic Writing*, ed. Patricia Craig (London: Penguin, 1992).
67. Edna St. Vincent Millay, sonnet lxi, *Collected Poems* (New York: Harper & Row, 1965), p. 601.
68. Nussbaum, "Objectification," p. 273.
69. Roger Scruton, *Sexual Desire* (London: Weidenfeld & Nicolson, 1986), p. 90. Although I think Scruton goes wrong in places such as this, I should record a general indebtedness to his treatment.
70. Catherine MacKinnon, *Only Words* (Cambridge, Mass.: Harvard University Press, 1993), p. 109; Melinda Vadas, quoted in Rae Langton, "Sexual Solipsism," *Philosophical Topics* 23 (1995): 149–87.
71. W. H. Auden, "Master and Boatswain," *Selected Poems*, ed. Edward Mendelson (New York: Vintage, 1979), p. 144.
72. Scruton, *Sexual Desire*, p. 156.
73. The Roman Catholic church distinguishes itself on this issue as well. Opus Dei member Dr. Clementina Meregalli Anzilotti: "Sexual harassment comes to those who want it. Some women go around dressed in such a way that they attract that kind of approach."

74. David M. Buss, *Evolutionary Psychology* (Needham Heights, Mass.: Allyn & Baker, 1999), p. 37.
75. M. Profet, "Pregnancy Sickness as Adaptation," in J. Barkow, L. Cosmides, and J. Tooby, eds., *The Adapted Mind* (New York: Oxford University Press, 1992), pp. 327–65.
76. Stephen Pinker, *The Blank Slate* (London: Penguin, 2002), p. 333.
77. I am not here commenting on the contentious issue of whether the imitation needs to be carried out in the presence of innate grammars in order to deliver full-fledged creative and elastic uses of language.
78. *A Midsummer Night's Dream*, act 1, scene 1, line 110. Some editors pedantically suppose Demetrius to have been morally rather than dermatologically spotted, but Shakespeare may have intended both, and in any case the point stands.
79. This and the following quotations come from Hume, *A Treatise of Human Nature*, bk. III, pt. ii, sec. 12, pp. 570–3.
80. Arthur Schopenhauer, *The World as Will and Representation*, trans. E. F. J. Payne (New York: Dover, 1958), vol. 2, p. 534.
81. John Dryden, "Lucretius: The Fourth Book Concerning the Nature of Love," *The Poems of John Dryden*, vol. 2, 1682–1685, ed. Paul Hammond (London: Longman, 1995), lines 67–78, pp. 335–36.
82. Marcel Proust, *Remembrance of Things Past*. I am indebted here to Rae Langton's analysis in "Sexual Solipsism."
83. Jean-Paul Sartre, *Being and Nothingness*, trans. Hazel E. Barnes (London: Routledge, 1958), pt. 3, ch. 1, pp. 259 ff.
84. Jean-Paul Sartre, *Words*, trans. Irene Clephane (London: Hamish Hamilton, 1964), p. 72.
85. In fairness, I should add that commentators have struggled to make Sartre appear more sympathetic, if more complex, than this. See, for instance, Nathan Oaklander, "Sartre on Sex," in *The Philosophy of Sex*, ed. Alan Soble (Totowa, N.J.: Rowman and Littlefield,

- 1980), pp. 190–206. For an outraged response to a similar analysis in Roger Scruton, see Langton, "Sexual Solipsism," pp. 168–70
86. Not to mention the long list of human stupidities. According to the *Economist* (May, 2003), the worldwide beauty industry annually sells skincare products worth \$24 billion; makeup, \$18 billion; \$38 billion of haircare products; and \$15 billion of perfumes. The market for "hope in a jar" is growing at up to 7 percent a year, more than twice the rate of the developed world's GDP.