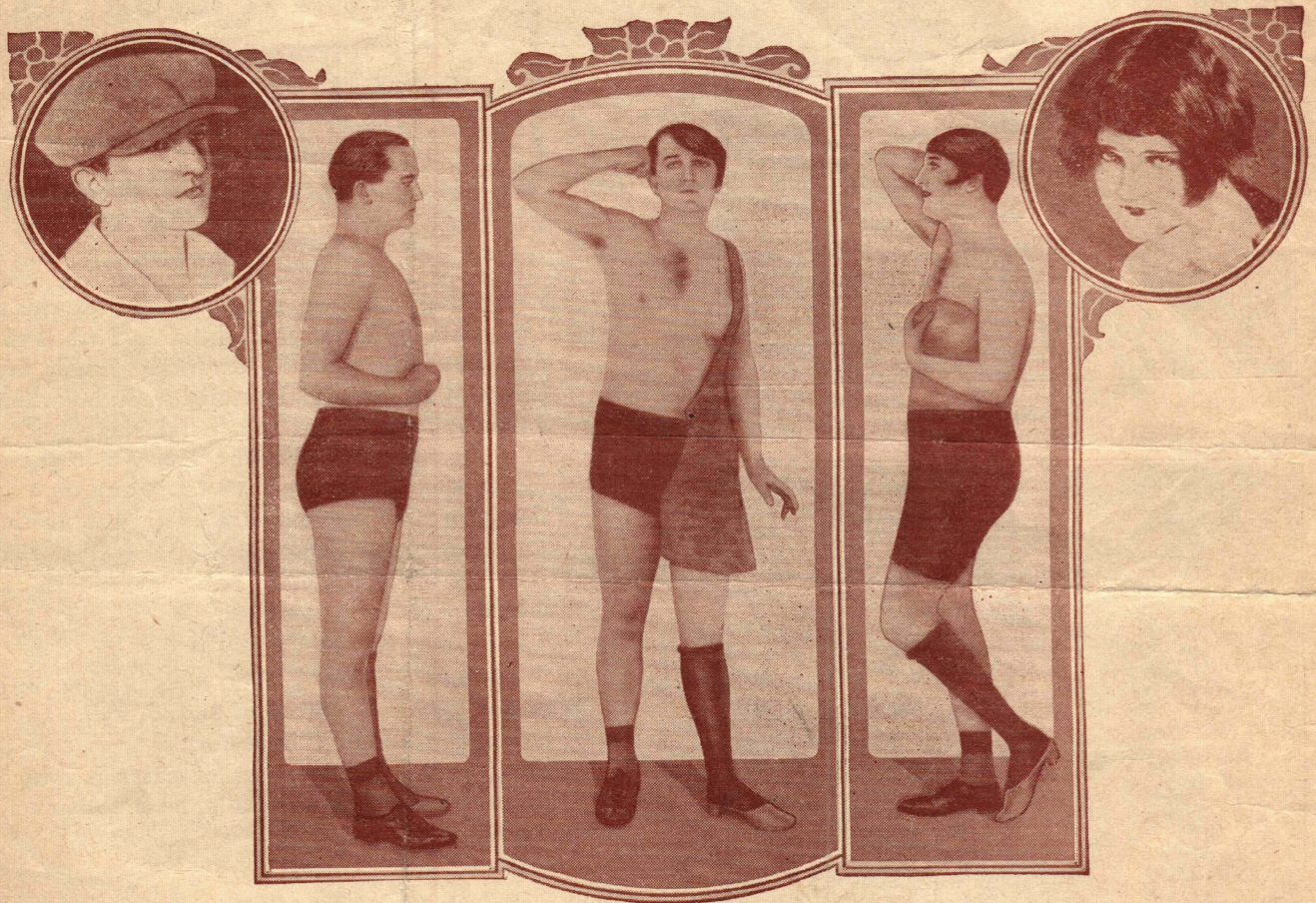


HERMAPHRODISM

NATURE'S INTERROGATION
WHICH? HE---SHE?



THE GREEK POET and writer of comedies Aristophanes (445-385 B. C.) relates an ancient myth to the effect that man was originally created as male and female united in one body, in which form he continued to live for many centuries until he aroused the jealousy of the Olympian gods, who as punishment for his vanity separated him into two entities, man and woman. And since that time, the great satirist adds, man and woman have been forever pursuing each other and are discontented until in wedlock they become, once more, one body.

This myth, probably a Greek adaptation of a much older Semitic legend, for instance, that of Adam and Eve, gave rise to the idea that the first man was a hermaphrodite, that is, a being in whose body there are present both the male and female generative organs.

It seems, therefore, that the phenomenon of hermaphroditism, which underlies these myths and sagas, was known in the earliest periods of human history. And the problem presented by this abnormality is still today one of the enigmas which biology has been unable to decipher.

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Anna John Budd

The Half Woman-Half Man

First Time on Exhibition in This Country

THE LIVING WONDER

All that is known as to how the sex characteristics develop in the period before birth is that, in case of either sex, the external genitals are not differentiated until the third month, when the embryo has reached the foetal stage. It seems that the failure of the forces active in the development of the fertilized ovum at any time during the growth of the foetus results in the production of organs resembling those of the other sex, depending upon the time at which the check has taken place.

Hermaphroditism is commonly known in three forms: bilateral, unilateral and lateral. The most common form of this abnormality is said to be the lateral. The number of cases in which the proof afforded is unassailable is, however, exceedingly small.

Pseudo-hermaphroditism, occurring more frequently in men than in women, consists of a more or less complete fusion of the genitals, and the accompanying protrusion lends the external part the appearance of a female organ. The general conformation of the body, as well as absence of a normal hair distribution, tends to increase the impression of femininity in these individuals.

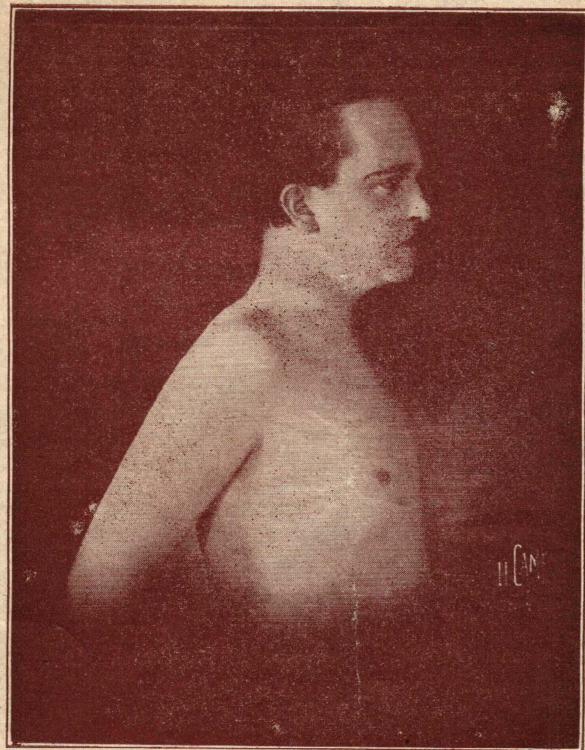
In the lower animals perfect types of hermaphroditism are not unusual, especially in those that are relatively low in the scale of evolution. Some of the lowest species are exclusively hermaphrodites, each individual being both male and female, fertilizing itself and bringing forth its young without copulation with any other individual. In none of the human hermaphrodites does this ever occur; they are unable to perform the functions of both sexes, not even when the semblance of double sex is most complete.

Remarkable Case of Anna-John Budd

The most interesting case of pseudo-hermaphroditism which has currently come to public attention is that of Anna-John Budd, the well known "double-bodied woman" who has been on exhibition for some years, creating something of a world-wide sensation. Viewed from the right side this "man-woman" presents the perfect profile of a normally developed man, while the left side gives the aspect of a well-proportioned female, with subtly chiseled features, a delicately moulded hand, small gracefully formed foot, and a fully developed breast. The right breast is shaped like a man's.

In a way Anna-John embodies a composite abnormality, inasmuch as in her childhood she went through an incomplete sex-reversal and after that acquired the hermaphroditic characteristics. "I was considered a normal boy," she (or he) declares, "until the tenth year of my life, for my sexual organs, though undeveloped, were those of a male. Then my sex began to change to the feminine type."

Anna-John was born June 16, 1900, in Sidney Australia. The parents of this child never entertained the slightest doubt as to its sex. Later developments, however, necessitated an operation, performed by Dr. C. L. Lunce of Manley, Australia, to retard the growth of the male genitals and permit the female parts to develop. The result was negative, however, and both the male and female organs remained small—though it would seem that in the present individual the male characteristic is a little more pronounced than the female.



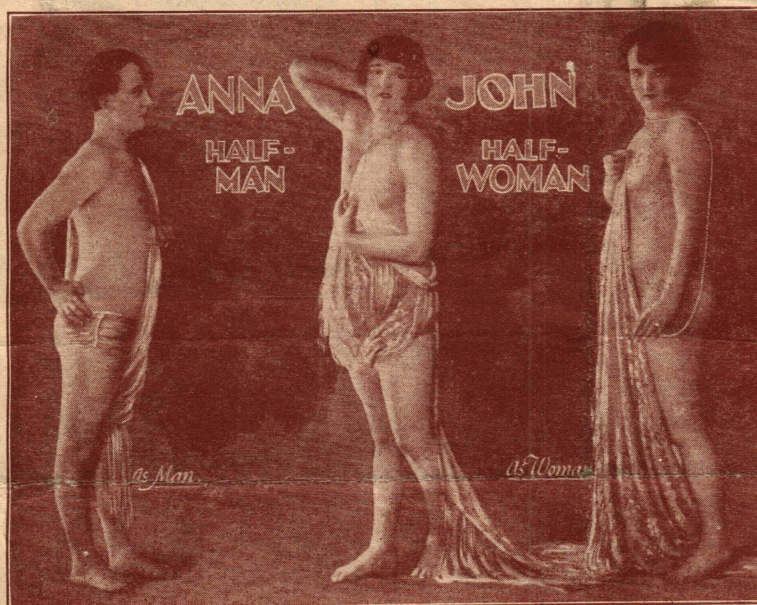
An artistic pose of "Anna-John". Although she prefers to wear masculine attire, the left side of her body is distinctively that of a rather plump woman.



Anna-John Budd, the "double-bodied woman," is shown here from one of her latest photographs. Note that her right side—the male portion of Anna-John—is covered with hair, whereas her left side—shall we call it, "the better half"—is the body of a well formed woman.

ANNA - JOHN BUDD

THE HALF WOMAN . . . HALF MAN



In childhood Anna-John was always sickly, but now is in the best of health. "I am happy and contented with my fate," she told a representative of Your Body. "I go in for all sports and enjoy life in every way. I have many friends of both sexes, and though I usually appear in male clothes, occasionally I don female attire, just for the fun of it, and partly, as I sometimes believe, as the result of the feminine impulse craving for emotional expression, though commonly subdued by the dominant masculine instinct."

This transformation from John to Anna, a sort of Jekyll-and-Hyde adventure, affords "him" much pleasure and amusement. It feels like entering into an entirely different, or enchanted realm with new prerogatives and outlooks upon life. As Anna, the attractive flapper with an "innocence abroad" veneer, he finds pleasurable gratification

in the admiring and challenging glances of the "dethroned masters of creation," and the searching and critical survey of the ladies. The "eternal feminine" attracts him, although he generally is partial to the company of men. From this we see that Anna-John is a very interesting individual, not only as a "double-bodied woman," but as a person of more than ordinary intelligence. Blessed with modesty and simplicity of mind, he—she—like Democritus, the "laughing philosopher" of old, sets happiness as the chief end of life—a life in this case further beautified by freedom from those passions which bring so much unhappiness to ordinary mortals.

Anna-John is a willing subject for scientific research, and spends much of her time in clinics and before classes in medical colleges, giving scientists and students an opportunity to study her amazing case.