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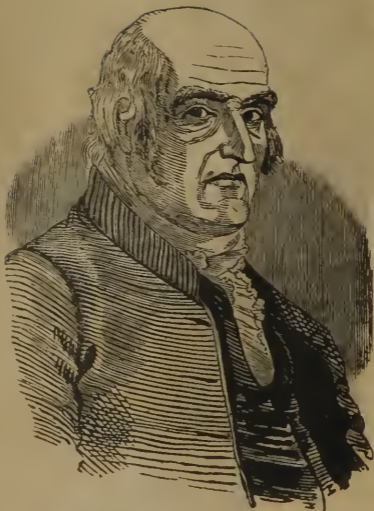
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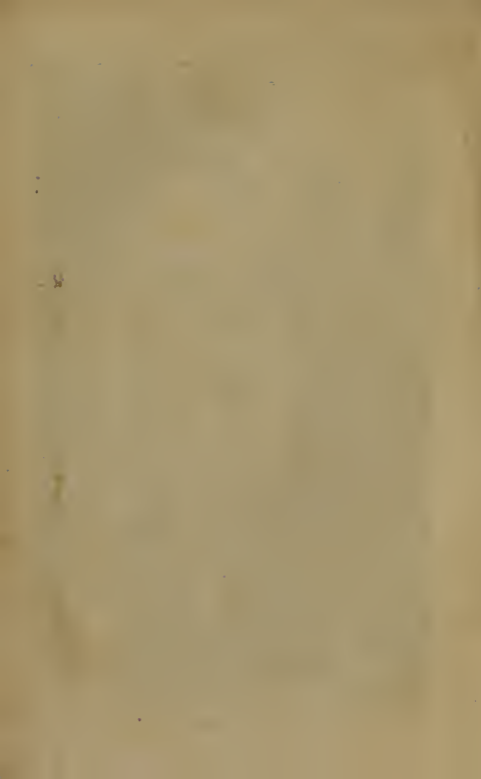




Eugene Becklard, M. D.



The Perfection of Female Form



PHYSIOLOGICAL
MYSTERIES AND REVELATIONS
IN
LOVE, COURTSHIP AND MARRIAGE;
AN INFALLIBLE GUIDE-BOOK FOR MARRIED
AND SINGLE PERSONS, IN MATTERS OF
THE UTMOST IMPORTANCE TO
THE HUMAN RACE.

BY EUGENE BECKLARD, M. D.

Translated from the third Paris edition, with
the revision and additions of the sixth
Paris edition,

BY PHILIP M. HOWARD.

Among the things duly considered in this work are matters of serious importance to single and young married persons—The causes of, and cures for Sterility—The art of Beauty and Courtship—The danger of solitary practices, and how the habit may be removed—The causes of Love and Jealousy, with a remedy for eradicating from the system the seeds of a hopeless or an unhappy passion—Offspring, including modes for the propitiation or prevention thereof—Tests for knowing the sexes of unborn children, and procuring others according to choice—Intermarriage—Persons who ought, and ought not to marry—The most auspicious season for wedlock, &c., &c.

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NEW YORK:
HOLLAND & GLOVER.

1844

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DEDICATION.

*To M Jules Guerin, Professor in the
Hospital of Invalids.*

But from the long and well established friendship which subsists between us, I should hesitate to dedicate this work to you lest it should be supposed that I did it less out of respect to you than for the sake of the advantage to be gained through connecting it in any way with so distinguished a name. And yet I cannot think of any one to whom it could be so appropriately dedicated; as, more than any physician in France, you have made the most important of the subjects it treats of, the study of your life, and have acquired, in connection with them, the brilliant reputation which you so universally enjoy, and so well deserve. You will see throughout the work that I have profited largely from conversations held with you, at various times, on physiological and other matters: and that I have not forgotten your advice regarding the mysteries of love, jealousy, and reproduction.

EUGENE BECKLARD

October, 1841.

TRANSLATOR'S ADVERTISEMENT

DR. BECKLARD, the erudite author of this deeply interesting, novel, and all important work, is one of the most eminent physicians of France, and probably the most distinguished physiologist of the age; and in the present—his last, and master production—he has laid the human family under obligations to him which will not be soon or easily forgotten. If popularity be the chief test of merit, this little volume is almost without a rival: the avidity with which it has been circulated throughout the civilised world being perhaps unprecedented in the annals of literature. For instance: scarcely six months have elapsed since its first appearance in Paris, and yet it has been translated into no less than four languages; and was, by the last accounts, being traduced into the Russian, by order of the Autocrat; which is a singularly peculiar honor; and one that is never accorded by that monarch to any foreign book—

especially a French one—unless from a full conviction of its rare and surpassing excellence. I esteem myself extremely fortunate in being the first—at least on this side of the Atlantic—to give an English version of such an important work; and I have only to add that it has been done with the most scrupulous regard to the author's text.

PHILIP M. HOWARD

PREFACE.

I have but few prefatory remarks to offer. In the body of the work must be looked for the elucidation of its arguments; and I leave it to stand or fall by its own merits. It may be as well to remark, however, for the information of persons residing out of Paris, that I can scarcely be called an officious or upstart meddler in the mysteries of physiology, inasmuch as I have studied it with unremitting attention for nearly thirty years, and have written several works upon it, both anonymously and under my own name, which have received general favor with the public. My practice in the lying-in-hospital too, has also given me facilities of information in certain functions and mysteries, not enjoyed by many who have written on subjects which may be found amply discussed in the following pages. With no desire to obtain for myself the character of an innovator, I have thrown over-board many theories which have been received as axioms among medical men of limited practice, or else those who preferred to take their authorities on *trust*, to the labor of giving them *their own serious consideration*; but I have done so in no instance on my own individual re

sponsibility; but on fact after fact, case after case, and experiment after experiment, all submitted to the opinions of the first physicians in France; amongst whom I may mention Drs. Guerin, Velpeau, Du Bois, and the venerable Baron Larrey.

As this book was written rather more for the information of the public, than the faculty, I have adopted a popular and familiar style, and omitted medical terms when ever I could hit on substitutes which would explain the meaning without mystification. I have also been careful to exclude all objectionable words, which, owing to the nature of the work, I found a matter of no little difficulty. Still I so far attained my object, that, if I have erred at all in the premises, it has been on the side of delicacy; for my principal aim was to produce a volume on the subject discussed, which—though amply explicit in all its relations—the most fastidious persons might admit into their families for promiscuous reading; and I flatter myself that I have succeeded

This is so important a feature of my book and calculated to effect so much good in society, that I must impress it on the reader's attention. I maintain that the following pages should be perused, not only by every adult, but also by every child over ten years old, especially if they are residents of populous places, where habits are con

tracted which frequently make life miserable ; and where the sexes should be brought to know, by such rules as may be laid down on the subject, who to affect and who to shun in their matrimonial engagements ;— what is : which parties are physically and mentally constructed to make each other happy in domestic life.

Many parents, from feelings of false modesty, may perhaps endeavor—while they themselves profit by this volume—to keep their children in ignorance of the important lessons it teaches. But is this right and parental ? Nay is it not rather injustice and cruelty to deprive them of a knowledge, the want of which may involve them in unhappy marriages, or leave them the victims of habits—(about whose evil effects they have never formed an idea,) which may terminate in consumption, imbecility, and even madness ? Yea, it is not too much to say, that there are hundreds of imbeciles and maniacs in this single city, and in every large city, who, had the subject matter herein discussed been made known to them in the days of their youth, would have been now healthy and reasonable creatures. Hereafter, should insanity, idiotcy, or imbecility be produced by ignorance, the parents of the sufferers cannot be held blameless, as the means of prevention is herein laid before them. How

strange the reason that would prefer a destroying ignorance, to a saving knowledge, and call it morality!

The principal authorities I have consulted in preparing this volume are my own experience, and the verbally expressed opinions of many practical members of the faculty, for whose valuable assistance and information I hereby return my most cordial thanks. I am also indebted for casual hints to the writings of Hunter, Blumenback, Swanmerdam, Dubois, Goad, Buffon, and others, but in cases where there was a point at issue between us, I trusted more to my own experience, than to their theories. But taking in view the sentence I commenced with, I have written too long a preface, and accordingly I shall at once close it, with a highly relevant motto from Virgil, to wit;—“*Adeo in teneris consuescere enultum est*”

Becklard's Physiology.

CHAPTER I

Must man be born of a woman?

According to Adrastus and others he *need not*. Adrastus contends that every living species the world contains has been from all eternity; and hence, that the time has never been when there was no man or woman; so that, according to his system, the human race cannot be the offspring of one general mother. And he further insists that the meanest reptile that crawls, is the representative of an equally everlasting line of ancestry. The last assumption, however has been set at nought by experiments in modern chemistry, though without showing the necessity of original parents; for they not only argue that living animals of perfectly original construction may be produced at pleasure, and independent of the usual modes of generation; *but they have actually so produced them.*

This I know, has been stoutly denied by men of powerful authority on such a subject

They contend that the animalculæ seen in such cases, and supposed to be then *created*—if I may be allowed the expression—were in a state of torpid and impalpable existence before; and were merely roused into action by the galvanic shock; but they argue in the face of the fact, for animal life has been produced by foreign means, in a situation which rendered it impossible that it could have had a previous existence in any form

For instance, De Barre, Beckwith, and others, melted flint by a powerful chemical process, and immediately as it cooled, before any insect had time to deposit its eggs in it, brought their battery to bear on the inanimate dust; and possessed millions of the particles with a sentient and busy organic life! And further, to show that these substances were perfect animals Professor Beckwith placed some of them in a glass box, where he fed them on dust from their parent flint; and, as he anticipated, soon discovered that they were capable of reproducing their kind, in a manner more agreeable to the common laws of nature, than that of their own birth. These animals had a family resemblance, but no affinity in form with any of the insects of Linnaeus

Nor is this altogether a new discovery, for the ancients also claimed to be *manu-*

facturers of animals; an assumption for which there is some bible authority, *vide* the plagues of Egypt, as recorded in Genesis.

But though insects have been originated by a process so unnatural, can it be so with the human race? A sect of the learned Buddites answer in the affirmative, and point to themselves as beings, who were produced by artificial means. And there is a school of philosophers in China, who are said to hold the same opinions.

Many of the ancient sages had equally curious, but more plausible notions of the origin of man. Pysastras contended that in the beginning he grew on a tree—Michas that he is merely a cultivated insect, whom the gods brought to his present size and state of perfection by ages of care, just as gardeners, by good management, produce the finest apples from the pits of the veriest crabs; and in answer to the question, where did the original insects come from? Michas tells us: that atoms or rather monads pervade space, and are from all time; that every monad is a principle of life, and that from them all things, but the gods, are derived. Thus he maintains, that inanimate objects, such as rocks and trees are composed of matter rife with a dormant living principle; and indeed certain modern naturalists go farther in respect of the vegetable kingdom, and assum

that all plants and trees *feel their existence* and have sensations of pain and joy; and that the pollen, or fecundating dust of the male, causes the female to thrill with pleasing emotions, and to become feelingly fruitful. A Spanish writer, whose name I forget, affirmed that he felt pulsation in a lime tree; and Wordsworth, the English poet, beautifully says;

‘Tis my belief that every flower
Enjoys the air it breathes,’

which is so poetical a faith that I am half a convert to it; but still, while it is sufficiently demonstrated that plants or trees cannot have issue but through communication of the sexes, I am not prepared to admit that they feel their being in such a degree as to be sensible of the emotions of love.

The theory of Epicurus, of the origin of the human race, is at least as natural as either of the foregoing. He says, that men were first produced from the ground like grubs or mushrooms. The primitive earth, he believed to have been fat and nitrous, and that the sun's heat covered it with tumours or blisters, which burst on maturity, suffering little animals of the tadpole formation, which had been generated inside to escape like chickens from egg shells. And these animals, he tells us, gradually;

developed themselves, and became human beings; and finally, that when the earth left off bearing children to the sun, they were gifted with the organs necessary for reproduction, but by what medium he does not inform us, further than that it was not through the agency of the gods; for he would not admit that these beings ever condescended to interfere in the matters and things of this world.

And these, or such as these, are the only *effective* arguments that have been, or probably can be adduced against the primitive history of the human race as written by Moses. Consequently I make light of them, and am persuaded that from Adam downwards, all men have been, and must be born of woman.

This preliminary chapter bears a negative relationship to much of the subsequent matter of this work; but it was principally written to correct a notion which seems to prevail in the community, that I am a convert to the (to me obnoxious) doctrines of Madame George Sand





Offspring Propitiat d.

CHAPTER II.

Causes of, and cures for Sterility.

“Be ye fruitful and multiply” is a commandment which should be cheerfully obeyed by the children of men; and in fact, it would seem to be the principal end, if not the only one, of man’s earthly existence; and so imperative is the voice of nature in the matter, that the universal mind of the human race is more concentrated on the feeling that leads to the consummation desired, than on all the other attributes of being put together. No two men are exactly agreed on any other subject; no two differ on this. The ambitious, the humble, the fierce, the gentle, the high, the low, the barbarous and the cultivated; however widely opposed may be their general natures, are united in the desire which finds its accomplishment in the reproduction of their kind.

Wherein lies the mystery of this? Setting revelation aside, it seems natural to

suppose, that it may be to the end of supplying other worlds with spiritual inhabitants, there to carry out some great and manifest object of their creation in this; for it is but reasonable to judge that nothing has been made in vain; whereas, were to be born and to die the only result of our being, the human race were a vanity,—nay a very cruelty and a curse,—for matter would progress as well through the realms of space without it, so that the cares, pains, and vexations incident on man's existence might be dispensed with;—yea, and would be dispensed with, (for the Power that created him is as merciful as almighty) were there no higher service required of him than to flatter himself with hopes,—which are as natural to him as the air he breathes—that were never to be realised, and to grovel in the dust with which he has such little sympathy. All living things on this planet are apparently in their proper sphere of action, but man; they require nothing artificial to reconcile them to it; nature supplies them with all they want; and their instinct—so much more perfect in a limited sense than reason—guides them to it. Hence they are happy, and in their proper home. But man is naked here, and at enmity with the sphere he moves in,—he is less perfect as to his wants and means of supplying them, than the

meanest animal that crawls ;—his faculties are unsuited for his conditions ; and he is for ever spurning the present, and anchoring his hopes on the future, and in a sphere of existence more suitable to his ideas, which surely would not happen were the earth our proper parent ; for in that case it were natural that we should cling to her with an immortal fondness, nor yearn to be separated from her in life, nor yet in death. Yes, though she gives him his body, she is not the mother of the mind of man ; for she does not, and cannot supply it with the high nourishment which it requires. And these things duly considered, and taken in connection with its mysterious aspirations, are, it seems to me, an infallible argument for the immortality of the soul ; and to pursue the idea farther, it strikes me, that the earth may be the nursery of the solar system, and that souls proceed from one planet to another until they finally arrive at the sun, there to perceive the utility of their being and glory in a world without a grave. Thus every sun would be the heaven of its own system—the realization of the spirit's hopes. And may not this be the secret of their stupendous attraction ?

But whether the intention is, or is not, to supply heavenly worlds with inhabitants, there is nothing more certain than that it is one of the first duties of the human race

to increase and multiply; and the man who leaves the world without having obeyed the injunction, can scarcely be said to have fulfilled the great end of his existence.

“But” perhaps replies the reader, “many men are so constituted that they cannot have offspring?” This I deny, for all men who are not evidently of monstrous conformation, or who have not been seriously injured by artificial means, are equal to the task of reproduction; indeed, without the parts and means necessary to reproduction, he could scarcely exist at all, and would be no more a human being than if he were deficient of heart or brains. Such things, they tell us, have been; but I have never seen any proof of it; and I believe it will be conceded to me, that I have had as much anatomical experience as any man in France. I am also convinced that there is no such thing as natural barrenness in *natural* women, and that the causes which are supposed to render women so, can, in ninety-nine cases out of a hundred be removed.

However, it cannot be denied that a vast number of married persons are unblesseed with offspring, whose exertions are undoubted, and who would give much that it were otherwise; and for the benefit of such this chapter was principally written.

The causes of unfruitful marriages are

numerous. One is the mutual coldness of the parties; another the mutual intensity of their desires; a third their unfitness, in consequence of the difference of their physical construction, for sexual intercourse; besides which may be mentioned leucorrhœa, disgust, timidity, irregular menstruation, great lowness of spirits, extreme indulgence, &c. Also the obliteration of the vaginal canal or absence of the ovaries or uterine tube in the female; but these latter are of such rare occurrence that the parties so afflicted may be put down as vagaries of human nature, and therefore monsters; and women so situated, if they know their afflictions are altogether unfit for the duties of married life; and are guilty of a serious offence in smuggling themselves within its pale. However, one female in every million is not thus circumstanced, and consequently one out of every million is not of necessity barren.

I said unfitness for intercourse is one cause of unfruitfulness. It is, however, a rare one; for young married persons, probably in the ratio of five hundred to one, become physically adapted to each other, even though there should be some seeming barriers at the commencement. Nevertheless, it frequently happens that a couple will have no offspring, and yet being divorced, and forming other connections, both will have children, which indicates an un-

fitness for intercourse in the first instance. Thus it was with Napoleon Bonaparte and Josephine—who though unfruitful in connection—gave proof that the deficiency did not lie in either, but only in their relationship to each other. I do not think, however, that this marriage was unfruitful from the cause indicated; I am impressed with the idea that both were too highly intellectual to produce the excitement necessary to the end desired; or as I may say, that the coldness of each as to amorous pleasures, repulsed the other. Therefore it is probable, that proper stimulants would have excited a mutual warmth of feeling, and given an heir to the throne of France. Baron Larry expressed the same opinion; and I have it from good authority that the Emperor felt this, and resorted to borax, marjorum and even Verrey's tincture of Magninimity, though without effect; which (offspring being the dominant desire of his heart) induced him to repudiate a wife whom he dearly loved, and to marry one of stronger desires, to counteract his own absence of animal feeling. And that Maria Louise was such an one as his case required, her amative phrenological developements bear sufficient proof, to say nothing of the birth of the duke of Reichstadt. But had Magnins' Lucina Cordial been introduced into the world previous to the act of repudiation, I

have no doubt that the grand desire of the great Conqueror's soul might have been gratified without forsaking the nuptial couch of his first consort.

Very rarely, as I remarked in other words, are married people so anatomically constructed as to be unequal to the consummation of the nuptial rights. When they are, the best remedy is separation. But it is to be confessed, that a preventive were better; that is, a fore-knowledge of the fact—a discovery previous to marriage that there was a physical disagreement between the parties; a circumstance, which might be easily learned on enquiry, did the custom of society permit such a proceeding; and I have no hesitation in adding that the false modesty which interdicts it, is the medium of much unhappiness to married people. However, in another part of this work, relative to the mode of choosing a partner, I have laid down such rules, as, I think, may prevent people from marrying blindfold. But still I could wish to see common sense taking the place of a mock delicacy in this matter and that it were permitted us to be as particular concerning the choice of a bosom's partner, in a thing of so much importance, as we may be in the choice of a horse!

A couple, of full habits, and strong ame-

rous propensities will be likely not to have children; and much too, to their own surprise, as they conceive, that they are especially qualified to bring about different result. They little dream that *haste* is not *speed* in this matter; and that a slower pace would be a readier means of getting to the end of their journey! In other words, there is too much intensity in their devotions, for what they *produce*, they *destroy*! Time, however, by qualifying their ardor, usually remedies this defect; but should it fail to do so, the necessary moderation may be produced by light vegetable diet, cooling medicine, and occasional trips to the sea shore—for the sea air, I suspect, has but little effect in the way desired, upon those who reside constantly within its influence.—Again, conjugal enjoyment on the part of the female, should be followed by *repose*, as but very little motion, or agitation, in persons of warm temperaments, is sufficient to arrest the *ovulum* on its way to the place assigned it. And furthermore, when it is supposed conception may have taken place the parties would do well—at least for a month or so—to put a bridle on their desires; for the spasmodic agitation, consequent on the embrace of a very amorous couple, is calculated to disturb the embryo

in its earlier state of existence, and hence to occasion abortion or miscarriage.

But, says several great authorities, among whom may be found Baillie, Swammerdam, Larry, and the venerable Dubois, "the great and leading cause of sterility is weakness or debilitation on the part of the male or female, or both;" "and" adds the last, "if this matter were duly attended to, *nine-tenths* of the people who are now pining for heirs *might be blessed with numerous progenies.*"

This weakness or debilitation may be in some instances natural, but it is generally an artificial result, produced by severe labor, libertinism, long residence in an unhealthy climate, secret habits mostly acquired at school, and other causes. This is the case when the man is in fault; and to the same causes, or nearly such, may be attributed the deficiency in the other sex. Immoderate love of dancing and tight lacing may also produce an artificial sterility in women, by causing a looseness and lassitude of system, the consequence of which is an inability to respond to the action of the male by the sympathetic pressure, which is, no doubt, necessary for the conveyance of the *ovulum* to the chamber prepared for its reception and nourishment.

I shall now proceed to give such instructions in the premises, as I know from most

ample experience on my own part, and also from the experience of several eminent *accouchers* and others, must be of the utmost value and importance to that order of married people who are most interested in the subject in hand.

Debilitation in man—for absolute impotency is a thing of such rarity, as to be almost out of the question—is mostly owing to derangement of that part of the system connected with the functions of generation. The result of this, as a great writer affirms, is, that the semen is not of a teeming and busy nature, and likewise, that it is not imparted with a force sufficient, at the site of fecundation.

Hence a stimulant is necessary; but it is also requisite that this stimulant should strengthen without much exciting, or the latter evil only, will be corrected; that is, the requisite force will be obtained, but not the nourishment required by the reproductive principle. Indeed it is known, that drugs of merely exciting qualities, rather impoverish this principle than otherwise; which accounts for the disrepute into which Spanish flies, tincture of lyttæ, and essence of marjorum and arrowroot have fallen of late years. Syrup of pine apples and port wine, mush-rooms roasted, and steeped in salad oil, or borax are better; but in these, neither the excitement or

the nourishment is sufficient. And indeed, I know of none of the older remedies that combine the requisite qualities, in a degree, to warrant me in saying, that they may be depended on with much confidence.

Consequently, the subject has occupied the minds of the most eminent of the medical faculty, at least from the days of *Ætius*, who, about the year 495, wrote a large volume on the subject, in which he stated that the Ancients, were no doubt in possession of a preparation adequate to the removal of sterility; but that it had been then lost for several ages. *Hermias* was the next writer of authority who went into the matter largely; and he was followed by *Khilhoff*, *Heraldus*, *Bliss*, *Ludwig*, and others. And again in the year 1682, *Renaud* published his "Theory on the mysteries of fecundation," in which he contended that he had discovered the anxiously sought desideratum; but it does not appear that he made any use of it in his own practice or that he divulged the secret to others.

And so things remained until the appearance of *Verrey's Tincture*, which is doubtless a compound of much merit, but which was soon destined to be thrown into the shade by the discovery by *Dr. Magnin*, of his far-famed *Lucina Cordial*, that leaves nothing to be wished for in the premises, but is so admirably adapted to the use in-

tended, that it not only excites and nourishes to an equal degree, but it is followed by no reaction, which is the consequence of all other artificial stimulants.

I have taken great pains to analyze this most excellent preparation, but without being able to arrive at a knowledge of all its component parts. I should judge, however, by various experiments, that its invigorating and enriching qualities are as six to one in comparison with eggs, and as nine to two with oysters, while it begets a strength to eject the fecundating principle fully equal to that of Battey's decoction, and consequently superior to that or any other nostrum with which the modern ages have been acquainted. Cold and impoverished must be that nature which cannot be warmed by it into the glow and ability necessary to fruitfulness; and there is but little hopes of the fertility of the nuptial couch which remains unblessed under its auspices.

Within the range of my own practice I could cite at least one hundred cases, in which the *Lucina Cordial* has been administered with the most eminent success, and a number of my medical friends bear equally decisive evidence to its worth; and I can now add, with another writer on the subject, that "a great many of my fair patients are now in a fair way to add fur-

ther testimony in the establishment of its reputation."

Many curious, and interesting stories are told of the effect of this cordial; such as the disappointment of family expectations by the appearance of unexpected heirs; and so forth; but they are of a nature too delicate for admission here; the more so as I wish to make my book as grave and unexciting as the nature of such a work will allow but one anecdote, which I copy from an erudite contemporary, is too good to be omitted

After giving many instances of the potency of the cordial, he says, "I was applied to by an Irish gentleman and lady (both of very cold natures) who were blessed with offspring after the mutual use of five bottles. And by the way, I can tell a laughable anecdote in connection with this case. The gentleman and lady alluded to, shortly afterwards returned to Ireland, having in their possession several unopened bottles of the cordial. In the neighborhood of their residence there dwelt a farmer's wife who was anxious for children, but could not succeed in the great end of her desires; and was, therefore, accounted barren, and pronounced so by her attendant physician. This person was once lamenting her situation to my patient's nurse, when the latter (a shrewd woman by the

way) immediately proposed to remove the difficulty for a certain compensation, a part to be paid in advance, and the remainder when *appearances* made success evident. The bargain was immediately struck, and in a few months afterwards the farmer's wife was in an interesting situation, she having received from the nurse two bottles of *Lucina Cordial*, which the latter had obtained from her mistress. The farmer's wife notwithstanding, refused to pay the balance of her agreement, and was immediately summoned for the amount before a magistrate; who, upon a full statement of all the facts, before a crowded court, allowed the amount of the claim; which was paid accordingly. These particulars were furnished me by the girl's master; who added that the defendant finally admitted the potency of the cordial, but thought she had paid enough (five pounds) for the child." This mixture is also unrivalled as a remedy in *leucorrhœa*, *fluor albus*; and, in fact, in nearly all diseases occasioned by the weaknesses which are incident to particular functions.

While on this subject, I will mention a list of other remedies said to contain fertilizing virtues; but as I am inclined to think, rather on the authority of popular opinion than on the test of actual experience. They are water-cresses, duckweed

carrots, dandelions, artichokes, figs, potatoes, shell-fish, peaches, hemp-seed, eggs, oysters, calves' feet jelly, &c., all of which are no doubt, incentives to amorous propensities; but, as I indicated, I have no faith that their influence extends any farther. Again, the females of some countries, says Ludwig, swallow spiders, flies, ants, crickets, and even frogs, to promote fecundation; and in Spain they sip dew from the olive leaf for the same purpose.

Certain political economists, who have been so eloquent on the evil results to be expected from the—to them—alarming increase of population, may find fault with me for being so explicit in this matter; but notwithstanding, I think that society in general will hold me excused for the writing of the current chapter, and a large portion of it, regard me as a friend and true benefactor; moreover, I am confident with Lisfranc, Roux, and many who have adopted the same sentiment, and in the same language, that when children are wished for they are *necessary*. And when they are not, the advice here given will not be followed and consequently can do no harm.

The following hints may be of importance.

Morning is undoubtedly the most auspicious to generation.

More children are born in the spring of

the year, than at other seasons, which is a proof against the popular opinion that "spring is the season most fertile of fruitful embraces."

When a female with a low womb, is married to a very unmasculine man, they must correct the difficulty by a means that may seem obvious, or they probably will have no offspring; for if the seed is planted *beyond* the soil designed for it, how can it bear fruit? When the case is directly otherwise, a stimulant might be necessary to secure it from falling short.

It is a popular error that there is a mode by which male or female offspring may be produced at will. No consequence whose theory of the mysteries of reproduction is correct, they are agreed on certain points, which shews this to be impossible. There are tolerably conclusive rules, however, for telling the sexes of children before they are born; and were I to be guided entirely by the testimony of my own experience, I would say, that these rules were infallible. Ladies experience more sickness with boys than with girls, probably because they are generally larger and more lively. Their foreign appetites are also of a stronger, better defined, and more natural character. For instance, with the one they will long for meat, spirituous liquors, &c.; with the other, for chalk, isinglass, and various

stances, which would be quite repugnant to her at other times. Again roundness of form promises a boy; whereas when the tendency is nearly all to the front, and the hips and back give but little evidence of the lady's situation, the great probability is, that the little stranger is a girl. At all events, these indications never deceived me. Old women say, that boys lean to the right side and girls to the left; also, that boys improve the beauty of the mother's countenance, while girls detract from it notwithstanding the latter cause them the least sickness. But these signs I hold to be mere fables, as I never could see their philosophy established. On the whole, when a lady in the family way is prone to sickness in the morning—longs for food of an invigorating quality—and carries her increase of form rather all round her, than in any particular place, the chances are altogether in favor of a boy—perhaps, indeed, imperatively so, whereas, if her symptoms are otherwise, and as described above, she will in all probability be delivered of a girl. I claim to be original in these discoveries, as I am not aware that any other physician has studied, or written on the subject.

When stimulants are considered necessary to aid in reproduction, they should not be used carelessly, but should be assisted

by diet, repose, airy location, &c., or the advantage derived from the nostrum may be rendered nugatory. At such times, cheerfulness is a great auxiliary, and all undue excitements, or troubles from peculiar or other embarrassments are to be avoided. Also, amorous intercourse should be but sparingly indulged in.

And nothing further need be said on the main subject of this chapter, for it covers the whole ground of the question at issue, and if its contents are abided by, can scarcely fail of being of advantage to those persons whose conditions it discusses, and for whose guidance and benefit it was especially written.

CHAPTER III.

On the Prevention of Offspring.

While all must admit that the reproduction of our kind is the evident intention of the sympathy of the sexes for each other, it is equally certain, that there are numerous cases in all countries, wherein such a consummation were better avoided.

For example; indigent people cannot be very anxious for numerous offspring to rear up in poverty: very fruitful females must find it very unpleasant to be nearly always in a state of pregnancy: and it is not to be supposed that married persons, who are afflicted with hereditary diseases, can derive happiness from bringing into the world beings, whose existence may, in all probability, be a burden to them.

Again, many females are so constructed as only to be able to give life to others at the sacrifice, or at least, the imminent risk of their own. And furthermore, it frequently happens that young unmarried fe-

males, in a moment of excitement, fall into errors, from the consequence of which they might probably recover, were a law-lul and *crimeless* mode left open to them for avoiding the ban of the public, and burying their shame in their own bosoms.

I am aware that in the latter case there is this objection—that by removing the chances of detection, we may tend to promote the commission of crime. But even here, the moral view of the case is in my favor, for if in some instances I may remove a barrier from the consummation of forbidden pleasures, to compensate for the evil, I may say that I abolish the crime of infanticide altogether, and also check the growth of another crying evil in this, and the majority of large communities—namely, the increase of illegitimate children.

“It may,” says a celebrated writer on population, “be urged, that to prevent pregnancy is an act in opposition to the rule of the Creator; but this charge is easily set aside, or else we must take it for granted that every human discovery and invention that has been made, were so many sins against heaven. The Creator in the beginning, left man in a state of nature, without anything, the gift of reason excepted, to conduce to his comforts, more than the beasts of the field. If, therefore, the principles of those who may censure my

theory are correct, the very building of houses must be considered a crime,—yea, and a great crime too, as it is a primeval one, and hence, relatively speaking, one of the causes of all the other *sins of human improvement!* Carrying this principle out would upset all the artificial machinery in the world—give instinct a preference over reason—and drive the whole human family to the woods for food and protection. The march of events, however, proves that the great Architect intended, that man should make use of his reasoning and inventive powers for the improvement of his station, and he who would oppose this axiom, must base his theory upon the presumption that reason is a vanity in man, and has been bestowed on him as a curse, inasmuch as it moves him to the commission of things, which,—if viewed through that medium—it would be a sin to commit. But the very command of the Creator himself would upset this shallow hypothesis; for has he not expressly ordered “that temples should be built in his honor and glory.”

For myself I love children—but would certainly rather not see them at all, than see them crowding into the world to contend with incurable diseases, or against the horrors of poverty, and semi-famine, which is the fate of at least a third of the offspring

of the lower orders, even in the proud city of Paris. And from all we can learn, the children of the poor in English cities are yet more unfortunate; for there they are not only half starved, but worked in factories fourteen and sixteen hours a day, like mill horses; and often brutally whipped for the nonfulfilment of tasks, which through sheer bodily debilitation the little sufferers are unable to perform.

Political economists who are tinctured with the absurd notions of Martin, Liceto, Stultz, Louis, Malthus, and many more of that class, who wrote so much to prove they knew so little, may suggest that there is a way of correcting the evil better than the one I proposed;—that is, by laying a heavy tax on marriage, which would amount to about the same thing as prohibiting it altogether among the majority. But would this have the desired effect?—Nonsense!—Nature would laugh at such laws; and the result would be, that there would be no virtue—so to speak—among the poor; while we would have as many children as ever, and fewer people to take care of them. Besides, the rabid advice of these dreamers dare not be broached, much less acted upon, by the legislators of any country, claiming the slightest knowledge of civilization.

Hence, as people under all circumstan-

ces, whether they are poor, or afflicted with diseases, or so organised as to risk life in reproduction, will get married, I feel that I am doing a good thing for the public, in showing how nature may be allowed the free exercise of her rights without being productive of the evil complained of. Two other medical writers have treated of this subject, but owing perhaps to its delicacy, or their own want of experience, have not gone into it with sufficient perspicuity or fulness. I will endeavor to do both, and in language which can give no offence to the most fastidious.

Any exercise calculated to disturb the embryo within twenty-four hours after inception may be sufficient to prevent offspring. Dancing about the room, *before repose*, for a few minutes, might probably have that effect. But trotting a horse briskly over a rough road on the following day, would ensure it. The cause of this is simple; it merely extends to the agitation of the *ovum* before it has duly secured a place in the chamber provided by nature for its reception.

If, besides dancing, an emission could be effected through the urinal canal, the ovum could not well escape destruction. At all events, the chances are so small, that ladies adopting these precautions must necessarily have small families. Δ. If they

fail once in every five years it will be a matter rather to be wondered at than otherwise.

All attitudes of enjoyment but the natural one, are inimical to fertility. However, they are not to be depended on; and besides, it has been contended that they are frequently the means of monstrous conceptions.

Strong cathartics would be likely so to agitate, as to dislodge the embryo, even a month after the intercourse. It might however, only injure it, so that it is a rather hazardous experiment. Swammering says, that this is one of the causes of malformations.

For an obvious reason too, all stimulating fluids that pass off freely are anti-reproductionists. Indeed, repose should be indulged in, and drinking avoided as much as possible, at certain times when offspring is desired. Hence, victuals that promote thirst, combined with excitement and exercise are great enemies to generation. Dr. Foshay knew a gentleman who discovered, after marriage, that his wife had a disposition tending to insanity. Not caring to have offspring thus afflicted, when occasion required, he used to dance with her and make her eat salt viands, and they never had any children. And I have, in my practice, recommended the



Offspring Prevented.

same course of conduct with much success.

If the conjugal act were not carried to the ultimum, but by a great mental effort terminated before, the probabilities would be a thousand to one against children. Such a system, however, requires too much presence of mind, and self-sacrifice to be generally followed.

The sea air assists fecundation. On the contrary, bathing in salt water, or any other water soon after coition, militates against it.

A fine sponge of an inch and a half or so—according to circumstances—in diameter, and fastened to a silk string by which to withdraw it, by absorbing the generating fluid, would effectually prevent a certain result.

An oiled silk covering worn by the male, and sold at most of the toy shops of this city (Paris), would necessarily have the same effect. This plan may be implicitly relied on.

Food, made stimulating by spices—is, though exciting, extremely innutritious, and therefore promotive of sterility.

Water,—if warm, so much the better—used with a syringe, soon after the act, is almost certain to secure the end desired—one or two drops of vitriol in the water, would make this system intallible—three

or four syringefuls used energetically will be a sufficient guarantee from danger; nay, even to procure *abactus* (*artificial abortion*) during the first two months. The latter, however, I hold to be a species of infanticide; and moreover, it must be attended with danger to the patient's health.

There is a tree called by the learned the *Vitex agnus castus*—by the vulgar the Chaste Tree, the seeds whereof, make an excellent anaphrodisiac, and were formerly much used for that purpose. It being discovered, however, that they sometimes had a precisely opposite effect, they got into disrepute; it not being then understood that the very qualities which reduced some natures below moderation, were the precise mediums to tone others—otherwise too ardent—to their proper temper, for certain demonstrations. For instance; a couple of immoderately warm desires are not apt to have children. Hence, to such the seeds of the Chaste tree would be an invaluable corrective, if they were desirous of offspring.

Malformation in the female, or diseases which produce certain effects, such as contraction of the vagina, cohesion of its sides, citracis occasioned by ulceration. fluor albus, and so forth, unless carefully attended to, will protract fecundation, and

may even prevent it altogether. The vagina it may be well to state, is the canal which leads from the external orifice of the female pudendum to the uterus, and is endowed in a certain degree with contractive and expanding powers. At times, however, as I have indicated, it is not possessed of these powers, but remains nearly close and rigid, and hence incapable of action, until remedies have been applied. These remedies are various. The usual ones are emollient applications, and to dilate it to the proper size with a sponge—or else by bungies—thin long instruments, with or without caustic according to circumstances—which are to be changed from time to time, still a larger succeeding a smaller bungie, until the orifice has been sufficiently extended. Elastic gum is the best thing that these instruments can be made of, but wax ones are in general use. When caustic is used, it is formed in a thin roll in the middle, to the end of destroying the stricture, or any part with which it comes in contact. Females under treatment for contractions, would do well to live separate from their husbands for some time; or both may be injured. Should emollients—the bungie—and such methods fail, the lancet will have to be resorted to, which is a certain alternative. The other means, however, are preferable, and with

patience are certain of success. On the contrary, when the orifice is too open and the contractive power deficient, stimulants are the best remedy, whether the object is to produce pleasure, negatived by the supineness of the vagina, or to propitiate offspring; for the process of impregnation is as follows—(at least it is the most probable one, for there is still some mystery about it)—the uterus or womb opening during the act, draws in the semen by aspiration, and directs it to the ovarium by means of the Fallopian tubes, the extremity of which closely embraces that organ. Thus, unless the female vagina is in a busy, active state, there is but little apprehension of offspring. Let me add that this supineness, even in the most healthy females, is a sure attendant of disgust or abhorrence; therefore, I have no faith in the stories of women, who are said to have borne children as the consequence of rape or violation. Indeed, the thing is impossible, unless the parties are agreed, for the muscular effort, to the action of which the uterus responds, is voluntary on the part of the female, and is only called in play in moments of enjoyment. What then follows? Why that if pregnancy follows a rape, the act was not without pleasure to the victim, which is an idea that seems difficult of admission.

But I am getting rather away from the main subject of this chapter. It is the proposal of plans for the prevention of offspring, and I have submitted to the reader all that I ever knew to be efficacious.

The reader, I trust, will do me the justice to say that I have treated the subject matter of this chapter as delicately as it could possibly be handled, yet without in any way mystifying the meaning intended to be conveyed. A few of the remedies set forth in it have been practised by others, but many of them, and especially those for destroying the embryo by the promotion of thirst, or by bathing, which are the simplest of all, and about as efficacious as any, were discovered by myself, and this is the first time I have made any general communication of the important secrets, not that I was selfish of them, but that I wished to test their virtues before I made them public



CHAPTER IV

Hints and facts of much importance to both sexes.

The knowledge contained in this chapter is the result of many years research, thought, and experience. It contains much that will be new to the reader, but nothing is authoritatively advanced, the truth of which I have not fairly tested. Young physicians will be pleased to find so much that they should know in a few words, for the chapter contains nearly every thing worth seeking for, connected with the subjects it treats of; and many things not considered, or even hinted at, by previous physiologists. Dr. Guerin did me the honor to say, after looking over it in manuscript, that he never read so little matter with so much profit.

On Physiology.—Physiology is the science of life—life itself being an aggregate of phenomena, which manifest themselves

in organized bodies; some philosophers hold the opinion that it is merely the effect of the play of the element on certain combinations of matter, and that there is no such thing as a living principle. This theory, however, is easily disproved; but not by the substitution of any which explains the mystery of sentient existence.

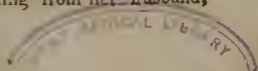
Renewing Life.—In 1667, France was thrown into a state of great excitement, by the publication of a theory of life by a physician named Richard Lower, who contended that life might be renewed and prolonged indefinitely, by transfusing the blood of young into that of old people. The system was first tried on dogs, with—according to Lower—the most successful results. However, it not only failed with men, but in some instances it came nearly killing those, who were candidates for immortality; owing to the difference of temperament between the receiver and giver of the blood. Nevertheless, the doctrine continued to be steadily maintained by some visionaries, with this saving clause, that the party who received the vital fluid, must have been of the same habits, temperament, state of health, &c.—when at the same age of him who yielded it.

Long Courtships.—Beware of long courtships, for there are so many slips twixt the

cup and the lip, that it is almost as well to marry in haste, and repent at leisure.

Period of Child-bearing.—Women may be ten, eleven, and even twelve months in a certain condition, the ignorance whereof, causes much domestic trouble, and has occasionally been the means of divorces. On the contrary, full grown children may be born in the seventh month after conception, and some say in the sixth, or even less, but I doubt them. At least, out of all my experience, I never had personal knowledge of a case of the sort, but one, and then I had my suspicions, grounded on various circumstances, apart from the main one, which were rather unfavorable to the lady's character. The law, which rarely, if ever, suffers itself to be guided by exceptions, holds it a proof of illegitimacy if the period of child birth is delayed until the tenth month after the husband and wife have lived together.—*Armande.*

Obstructions.—Should any unexpected barriers be discovered to the consummation of the rights of marriage, a physician should be consulted without delay. A false modesty in such cases, may be productive of the most serious consequences. The Duchess de Berri, is a case in point. After being married about six weeks, she was on the eve of separating from her husband,



when one of the ladies of the court learned the cause, and prevailed on her to consult a member of the faculty, who soon set all to rights. However, both the duke and duchesse had suffered much through their delay or ignorance.

The fruitful months.—It is estimated that the healthiest children are born in February, March, April, and May. Consequently, May, June, July, and August must be the months most auspicious for conception. This is merely the popular opinion, but Dubois, La Bache, and a skilful writer in *Le Temps* assert that their experience corroborates it.

Twins.—A female may have twins, the offspring of different fathers. Thus, a woman in North America, being delivered the same day of a black and a white infant, acknowledged, that nine months before, she had been on the same day with her husband, and a negro slave. In births where one child precedes the other, for one or two months, it is fair to suspect adultery; and indeed, the infants themselves mostly give evidence of a different male parentage.

Red Haired Women.—Fair haired ladies claim to make the most affectionate wives; but he who marries a red haired woman would do well not to be remiss in his atten-

tions, for they woo warmly, and expect to be warmly wooed. A French woman with red hair is a rare occurrence; but wherever there is one, love has a decided votary.

Marriage and Poetry.—Marriage blunts the imagination. A married writer of fiction must hold Hymen in check, or weary his readers; and poetry is almost irreconcilable with the state of wedlock. Schiller observes, that one cannot woo his wife and the muses; and there is, no doubt, much philosophy in the assumption. Thus it would seem that poetry is the escape of love when not otherwise directed.

Ideas of Beauty.—Men of poetical or sanguine temperament prefer the beauty of the face. Those of stronger animal propensities, the beauty of form. The latter make the most attentive husbands, as they are most content with the realities of life.

Habitual Miscarriages.—The force of habit is such in women, that when a female once miscarries she will be always liable to miscarry when the *same stage of pregnancy occurs*. The knowledge of this fact may produce the care which will prevent such a result.

The Hymen.—The existence of the hymen in women is no certain evidence of virginity—neither is its absence of defloration. Young females may be deprived of it by illness; and it has been found in ladies at the period of delivery. However, these are the exceptions, and very rare ones. As a general rule the hymen indicates the maiden; and vice versa; so that a man missing it on marriage may have good grounds for suspecting his wife's chastity, unless she can otherwise explain the cause of its absence.

Nutritive Tubes.—Every animal from man to the polypi that clings to the rock, has a nutritive tube open at the extremities! Hence, the sponge (if an animal) being differently constructed, may be considered of a lower order than the polypi.

Coquetry.—Beware how you marry a confirmed coquet; for her manners are not so much the result of affectation as the actual changes of her mind; and her phrenological developments will show that constancy is not in her nature. Baillie had, no doubt, good grounds for saying, that a confirmed coquet would rather have any man than her husband, after the first six months of marriage. A little, well directed coquetry, however, is the spice of courtship

Living Bodies.—All living bodies spring from a germ which was part of another being. This rule holds good throughout the vegetable and animal kingdom.

Violation.—Conception cannot take place under feelings of horror or disgust. Hence, no woman ever became pregnant from a rape committed on her against her inclination.

For and Against.—Consumption in either sex has been corrected by marriage. The chances, however, are in favor of females; for it has been known to bring the decay of men to a hastier climax.

Cure for Epilepsy.—Marriage is the only certain cure for uterine epilepsy.

Matrimonial Regret.—Men are liable to regret their marriage on the morning after its consummation, and to sigh for the freedom they have lost. But this is only an evanescent feeling, partially attributable to the fact, that, at the commencement the realities of love are usually found to be unequal to the anticipations. A week corrects this uneasiness, and contentment mostly occurs before the end of the honey moon.

Transfer of Passion.—Love is partially the effect of mental, but more so of physical feeling. This is especially the case

with men; and hence, when they despair of the consummation of one passion, they can always relieve it, or escape from it altogether, by nourishing another.

Hermaphrodites.—There is no such thing on record as a genuine hermaphrodite. It is true, doubts have arisen as to which sex individuals belonged, who seemed to exhibit the attributes of both; but in all cases it was proved that the parties, were either men or women; and that the mixed appearances which caused the doubt were the consequence of malformation.

Longing for Marriage.—Young unmarried ladies, from the time they arrive at the age of puberty, think and talk about little besides love, and its attributes. Young men, however, though they have other objects of pursuit, are more carried away by the passion. When crossed in love, a woman becomes melancholy, a man insane.

Bad Habits.—There is but one mode in which the sexes of the human race can know each other without the sacrifice of pleasure and probably risks of yet greater importance,—and that mode is dictated by nature. Valsalva and others assumed, that monstrous births were often occasioned by shunning the advice of nature in this particular

Medium of Reproduction.—Irritation and excitement seems to be the great medium of reproduction in all organized beings.

Loves of Plants and Animals.—It is the received opinion that all sentient beings are susceptible to the passion of love, and derive enjoyment from the communications of the sexes. And many claim the same distinction for the inhabitants of the vegetable kingdom; so that the loves of the plants may be no fable.

Intercourse of Trees.—Trees may have intercourse, though at a great distance from each other, their pollen or fertilizing powder being borne by the wind. Otherwise, the act of reproduction in trees, plants, &c. is carried on in much the same manner as among locomotive beings.

Effects of Bad Temper.—Constant bad temper in a wife will wear away the affections of the most devoted husband; and they can never be renewed! A man of lymphatic temperament, whose nature is difficult of excitement, is alone proof to the ceaseless bickerings of an irritable woman.

Use of Cleanliness.—Cleanliness in youth is a corrective of puberty. So are meagre diet, light clothing, and hard beds.

Difference in the Sexes.—There is a striking analogy between the organs of generation in the sexes, the chief difference being that they are nearly external in man, and all internal in woman

The Eyes.—Soft languid eyes are an evidence of voluptuous—or at least, of amorous dispositions. In women they assist beauty, and may be the effect of a gentle and affectionate heart, under the influence of a virtuous desire; but in men they are effeminate, and if united with a protruding mouth, and heavy lips, denote a libidinous disposition, and a want of manly fidelity.

Color of the Skin.—The complexion of the skin depends on that of the rete mucosum, a glutinous substance that lies between the under and outward skin. In blacks this membrane contains an inkly fluid, which is ascribed to carbon and the increase of bilious secretions in hot climates.

Puberty.—At the time of puberty the blood of both sexes tends towards the parts subservient to reproduction, which causes these organs to awake from their torpor and to expand.

The Hair. A profusion of hair is a sign of an amorous disposition, as is also a

rough husky voice. When a man is castrated he loses his beard, and his voice, grows feminine. He is also liable to periodical hæmorrhages, like the other sex. Likewise he becomes artful, depraved, and foolish.

Resemblances.—Children should resemble both parents, or there may be a fair doubt of their legitimacy. However, notwithstanding the theories of Straus, Guillet and Walker, the rule is not imperative; for I, and others, have seen infants who, in face or form, bore not the slightest similitude to their *female* parents; which must be taken as proof positive in the premises. Still, this so rarely occurs as to be only the exception to the rule.

Signs of Pregnancy.—To an experienced observer, a woman's eye betrays her condition, when she is in a certain way, before her form gives any manifestations of the fact. The symptoms may be partially concealed by the use of snuff, which corrects the glassiness of the optics consequent on the earlier stages of pregnancy.

Total Abstemiousness—It has been frequently maintained that total abstemiousness, from sexual indulgencies, would invigorate the mind, and exalt the genius. Facts, however, prove otherwise, for per

sons sworn to chastity grow weak in intellect; while eunuchs become foolish. Nevertheless, a man who wishes to distinguish himself, must not give loose to his sexual passions, for excess of indulgence greatly impairs the faculties of the mind. Still, it is better to give way to nature, no matter how rashly—if diseases are avoided—than to resist her altogether. The former only injures—the latter destroys. It was the belief, with a certain school of alchemists, that he only who was perfectly chaste, could discover the philosopher's stone. A perfect man, capable of being so, is as rare a thing as the philosopher's stone itself; and could he possibly obtain the object of his desires, it is more than probable he would find the stone a dear bargain at the price he paid for it.

Excesses.—Beware of youthful excesses, for sooner or later they have to be paid for. A great English philosopher truly says, “the debauches of youth, are so many conspiracies against old age.”

On Climate.—Married persons desirous of offspring, and who have been disappointed therein, should, if they seek a change of climate, choose one colder than that which they have been used to. It need scarcely be remarked, that races inhabiting moderately cold, are more fruitful than

those who dwell in hot climates. There should be but little hope of becoming parents, in persons who cannot accomplish their desires by the aid of warm stimulants, in a cool bracing climate.

Menstruation.—Obstructed menstruation may be effectually cured by the root of the *rubia tinctorum*, or madder, but it should be taken under advice, as injudiciously used, it is calculated to injure the system.

Cause of laborious menstruation.—One of the most active causes of laborious or obstructed menstruation is disappointment in love, and a transfer of the affections would work a cure without any other remedy

Superfluous Menstruation.—Emetics of ipecacuahna and cold sea bathing are the best remedies for this complaint. Either may do: combined they can hardly fail of being effective.

On Puberty.—The age of puberty is not, by an universal rule, earliest in warm climates. In the inhospitable latitudes of Siberia, for instance, the women of the Mongolian race, feel its influence in their twelfth year, and a contemporary writer says, that they are marriageable at that age; but this is treposterous. they are no

more fit to encounter the duties of married life, than a precocious boy, who may say smart things in a drawing room, is qualified to undertake the multifarious, and practical duties of manhood. The same may be said of the Esquimaux women, the women of Lapland, and indeed, of the inhabitants generally of the polar regions; which is attributed by some authors to the smallness of their stature, and their fish diet. But this argument is easily set aside, for the same precocity exists throughout all the varieties of the Mongolian race; whether they reside in warm or cold climates—are short or tall—or live on fish, vegetable or animal diet. What then is the cause of this early precocity? I am unable to answer. But from the excessive development of the vital system, of the north-eastern people, and their peculiarly voracious appetites, I am inclined to think, that it lies, in the admitted fact, of their being the least intellectual, and consequently, most animal of the human family; for it cannot be denied, that the mind has a great effect on the bodily functions; and if so, why may not the desire for certain enjoyments, ripen into early action the organs from whence they emanate? However, this physical precocity is in general the effect of the warmth of climate, and may be accelerated any where, by the free use of stimulating

meats, aromatics, coffee, wine, and other aphrodisiacs.

A writer of some note, though visionary in many of his speculations, says—"in taking a general view of the period of puberty, it appears that in Europe, women reach it later in the north than in the south. In some elevated northern regions, it does not occur until after twenty years of age. In England it occurs from fourteen to sixteen in girls, and from sixteen to eighteen in boys. In most parts of France, puberty in women commences usually at fourteen years of age, and in the southern departments and great towns, at thirteen. In Italy, it takes place at twelve. This is also the case very generally with the Spanish women, and in Cadiz they very often marry at that age. In Persia, according to Chardin, it occurs at nine or ten. Nearly the same is the case in Arabia, Barbary, Egypt, Abyssinia, Senegal, and various parts of Africa. Thus, puberty in women commences generally, in tropical climates, from nine to ten." But still, no matter how early it may commence, or in what climate, the desires it creates cannot be gratified without injury to the health, until all the other parts of the system have a corresponding development.

Period of Gestation.—It is impossible that a mature child can be born before the

seventh month after conception. The *maturity*, however, should be amply proved, before a child born within the seventh month should be considered illegitimate. And this cannot be ascertained by the weight, for some healthy children weigh but eight, while others weigh eighteen pounds when they come into the world.

Suckling.—A feeble woman should not suckle her infant, or it will partake of her own debilitation. Lowness of spirits, passion, &c., have corresponding effects on the milk, and consequently must make it in-nutricious.

Exercise.—Too much rest during pregnancy is injurious to both mother and child. Hence ladies so circumstanced should be as active as at other times, and take as much moderate exercise in the open air as they can.

Strengthening Milk.—Porter milk is the strongest that a child can be suckled on, but it is apt to make them sleepy and peevish on being disturbed. The nurse will also be advantaged by a moderate allowance of bottled Porter.

The best Nurse.—Hartsoeker contended that a child would thrive better on his mother's milk, than that of a stranger. Natural, however, as this may seem, I cannot say that it is borne out by facts

Diet.—Milk diet, though it enriches the blood, moderates the desires. It might be advantageously adopted by married persons of warm dispositions, who cannot have offspring; and which is the usual result, in such cases, of intensity of enjoyment. Violent love is but rarely fruitful love.

Consummation.—Albeit man is the active and woman the passive agent in the consummation of marriage, the latter is supposed to enter more fully into the intensity of its enjoyment. This, however, is an hypothesis which can never be clearly demonstrated.



Terrors of Absolute Continence.

CHAPTER V

Advantages of Marriage.—Terrors of Absolute Continence.

I fully agree with a certain famous physiologist, that "matrimony, as established in christian countries, greatly contributes to the health and happiness of the human species;" but I am not so sure that he is right, when he says, that "men before they are married are always discontented." My conviction is, that a bachelor, even beyond the hope of matrimony, is not so discontented a being, as a man who is married, but not to his mind. And the same rule will apply, even more forcibly, to the other sex; for men have a partial corrective, which, if not sanctioned, is at least winked at, by society; whereas women have none but the one which involves their destruction.

Consequently, great care should be taken in the choice of a partner for life, not only as regards beauty, habits, manners, &c. but physical construction and desires. It is a

great error in society, that which compels people to marry, while so much in the dark on certain subjects in which they are so vitally concerned. For instance, it is not to be expected that much happiness can attend the union of a lymphatic man, and a sanguine woman, or *vice versa*; and equally, or even more disagreeable is the result, when a wedded couple discover that their *physical conformations* are unsuited to each other; and that, hence, they cannot duly realise the most important of the enjoyments of wedlock. It might be well for millions, if the manners of the age permitted inquiry on those subjects; and it might be accomplished through relations or friends, without any great sacrifice of modesty. At all events, the mode of taking each other, for better for worse, blindfolded is in nine cases out of ten the cause of unhappy marriages, divorces, elopements, desertions, and so forth; for if a couple are physically and mentally agreed, contentment is the natural result;—otherwise, matrimony is not to them the thing they expected, and hoped for, and each pines for enjoyments which they find it impossible to convey to the other.

I could furnish many illustrations of this, with the names and especial causes; and it might be well for society, if *society* allowed of such a proceeding. I have a friend

who married a woman he loved, and who loved him. She was cold, he was the reverse. After a time he shunned her society, and used to sit moping in his study and then he often informed me that he did not think he was calculated for domestic life, as he felt no sympathy with what the world called its "endearments." Well, a little time elapsed, and this ill-assorted pair—for a reason which I do not care to make public—were divorced, and for some months thereafter my friend continued to revel in his single blessedness. At length, however, he grew weary of it, and united his destinies to a lady, who is, to an external observer, decidedly inferior in personal attractions to the one he parted from; but nevertheless, she is the realization of all his desires; for he is never at ease when she is out of his sight; and from being a railer at hymen, he has become one of the most domestic persons in the world. Now had reasonable questions been put and answered before marriage, my friend would never have trusted himself in bonds which he was sure to break, nor be now compelled to live with a lady he adores, without having the privilege of making her his wife.

Again, one of the most beautiful, and not the least respectably connected ladies in Paris, has lately become the victim of a marriage, which gave promise of being

happy one, but turned out—in consequence of the opposite temperaments of the parties—to be the reverse. I do not mean in their manners, for they were both amiable, and attached, and so far got on very well together;—but the wife was devoted and amorous,—the husband careless of love's dalliance—the result of which was that the lady made a slip, was discovered, and (as with women there is no half-way house between honor, and infamy, which the public will permit them to retire to) is now lost to respectable society. Had this female taken care to have chosen a husband of a temperament as enthusiastic and loveable as her own, she would have found at home, the sympathy her nature yearned for, and thus been saved the commission of an error, that resulted in a destruction, which, under the circumstances, she could scarcely resist.

I would almost prefer the old Scotch fashion of “hand fasting” *for a time*, to that of taking things on chance, without any future *honorable* alternative. The method spoken of is simply this. When a couple became affianced, they were “hand fasted;” that is to say, they lived together for some time as man and wife, and at the expiration of the period agreed on, if they found they were duly qualified to make each other happy, they were married: but if not, they

shook hands and parted to try their fortunes elsewhere. - And it has happened that ladies in high life, were three times hand fasted before they were wedded. And if, as it sometimes would happen—one of these limited marriages was productive of issue, the child was provided for by the father, and regarded as no discredit to its mother's fair fame. This may have been carrying matters a little too far; but it at least afforded chance of amendment, which is not the case with our more refined, and, I suppose I must call it, more moral system of wedlock.

However, marriage in any mode, is far better than no marriage at all; for to say nothing of its immorality—promiscuous intercourse enervates the system, oppresses the brain, and blunts the appetite of desire. Variety, in fact, counteracts healthy and vigorous excitements, for its stimulations are but as the passing moments of unnatural strength, during the crisis of fever. Hence, men who have been renowned for their amorous propensities, according to their own admissions, derived but little enjoyment, yet great prostration from sexual intercourse; and their children, when they had any whom they could vouch for, have been in most cases, weak, puny, and imbecile.

Thus the laws of hymen do not restrict,

but actually promote sexual pleasures, and are the only certain road to them; for such is the state of society, that without legal vows fidelity can hardly be expected. Cupid may visit other places, but with all its drawbacks—and that they are many, there is no denying—he rarely finds himself truly at home but in the marriage couch.

M. de Hansierck argues with eloquence in favor of polygamy. He insists that it is agreeable to the original intention, and refers to certain customs amongst the ancient Jews in evidence. He further insists, that no man can be satisfied with one wife; but that four, differing in disposition, and style of beauty, would bound his desires. And several distinguished German philosophers are of the same opinion. But I hold them to be in error, for jealousy must be the sure attendant of polygamy; and indeed it would seem one of the principal intentions of this vigilant sensation, to make one man and one woman faithful to each other. However, in some nations—China for instance—a plurality of wives is said to produce no unpleasant domestic results; and the Chinese novelists, when they wish to have their heroes in a state of extreme conjugal felicity, usually give them two wives, of opposite temperament and style of beauty, who are as tenderly attached to

each other, as they are to their common husband. But in all such cases, the women must rather be regarded in the light of slaves than of bosom partners; and if they had their own will in the matter, I doubt not, they would alter the system; for every female is a natural despot in the affairs of love, and will, of her own consent, permit of no rival near the throne. At all events, I am satisfied that the doctrine of plurality would not answer in civilised countries, where the sexes are more on a par in general privileges; for there, if the men insisted on two wives, there is nothing more certain, than that the women would compromise the matter, by providing themselves, legally or otherwise, with two husbands.

Furthermore, "in places where a plurality of wives are allowed," says an eminent writer, "the carnal appetite grows surfeited, and occasionally so depraved, that other objects become yet dearer to it than the female sex. Thus the monarchs of the celestial empire, have been known to indulge in the most unnatural excesses, many of them preferring male to female favorites. Hence," continues the same author, "if we would escape evil, marriage is not only a benefit, but a necessity." Let me add that while marriage, as legal in most parts of Europe, promotes sexual

pleasures, it secures *constant* moderation, which is necessary for the health of the body—yet more so for that of the mind

When persons alike eschew marriage and libertinism, unnatural indulgence—to which I have devoted a chapter elsewhere in this book—is, in nineteen cases out of twenty, the consequence; and where it is avoided, and absolute continence persisted in, the party will have to purchase the peculiarity by a life of anxiety, sorrow, and suffering. Among the effects of the latter are ferocity, determination of blood to the head, indigestion, inordinate desires, heart throbbings, inability to divest the mind from the prevailing passion, partial insanity, and early death. Besides, to be continent is not to be chaste, as it is sure to engender a constant change of voluptuous images, and untameable desires, which it would be difficult to reconcile with strict purity. By long and severe fasts, and shunning the society of the female sex, I have no doubt that men may greatly suppress their animal desires; but they can by no means obliterate them; and clergymen of the most austere orders, have admitted this, whenever they chose to speak freely on the subject.

An ecclesiastic in Bordeaux, finding it impossible to starve out his desires, shot

himself through the heart, where lay the seat of his disease.

Pope Gregory the 1st, admitted the difficulties, in this respect, that celibacy imposed on its votaries, but argued that were it otherwise, continency would be no virtue, and sexual intercourse no sacrifice.

Monsieur M. an ecclesiastic, wrote more particularly on the subject. He said, that at the age of thirty-two, being bound by a vow of celibacy, he began to feel the action of the reproductive organs very intensely; and that his health was thereby injured. At this period he fixed his eyes on two women, who made such an impression on him, that they appeared to be illuminated, and to glitter with an electric fire, so that he retired, thinking it was an illusion of the devil. He had then violent contraction and tension of the limbs, which were succeeded by delirium; and afterwards his imagination was assailed by obscene images, suggested by the desires of nature. In a word, continence to his body, was obscenity to his mind, and made him most miserable.

The confessions of Father Anselmo, an austere and virtuous man, are further eminent illustrations to the same effect. Also the memoirs of Abbe Catineau. And likewise the admission of an exalted father of the christian church, Saint Jerome, who exclaims, "O! how often have I, when

settled in the desert—in that vast solitude, which burned up by the solar heat, affords to monks a horrid habitation—how often have I imagined myself to be for a moment in the midst of Roman pleasures. But I sat alone, because my heart was full of wo and bitterness. My members, deformed as they were, abhorred the sack which invested them, and my shrivelled flesh endured the thirst of ethiopic fire. Daily tears—daily groans, were mine; and if deep sleep oppressed me, I slid my scarcely adhering bones down upon the naked ground, and my mind was full of dreams at variance with my vow. I, therefore, who for fear of hell, had condemned myself to such imprisonment; the companion only of scorpions, and wild beasts, did often, in imagination, find myself amid the choirs of maidens Pallid was I with fastings; and in a frigid body, yet my mind burned with desires—the flesh being dead before the man, the fires of lust alone boiled up; and thus must it be with all who, like me, endeavor to sacrifice the flesh to the spirit.”

Nor is the case better with the other sex. Indeed, if any thing, the images of the mind of woman are more intense, as she has fewer objects to distract her attention, and hence, she is the greater sufferer by absolute continence. Thus, it is rare in man, but not in woman, to die for love.

Languor, melancholy, uneasiness, and haziness of the eyes are the earliest symptoms of suppressed desire in females; then chlorosis; and then probably death; unless her passion finds vent in marriage,—or in a solitary practice, the evils of which are fully considered farther on.

Having thus, in the difficulties of continence, illustrated the necessity of marriage, I will now proceed to give some instructions as to the best mode of choosing an appropriate partner; and these instructions may easily be taken advantage of, unless where matches are made in an indecent hurry. I may be told that love is blind, and will not be advised or taught, to see on such a subject. I insist, however, that he would be advised, if he knew beforehand that the parties inspired by him were physically and mentally disagreed, to such an extent, that the objects for which they were chiefly brought together, could never be duly consummated. This may be a good place to state that nymphomania, uterine epilepsy, uterine cholics, virgin convulsions, hysterics, and other morbid affections are cured by marriage, and effectually so by no other remedy. Nor is this all, for marriage purifies the complexion, removes blotches from the skin, invigorates the muscles, makes the carriage erect and

free, and the voice full and firm; and in fine is the principal medium through which nature makes the human species tranquil, healthy and happy

CHAPTER VI.

Some instructions in the choosing of a partner—Intermarriage, &c.

When two persons of parallel dispositions or appearance are united, it is common to observe that they are a well-matched couple. In fact, however, they are not; and the very resemblance which seems to claim admiration, is a strong ground for saying that they are unsuitable companions. The profound physiologist will readily admit the justness of this assumption; and that marriages are most happy, and most productive of healthy and handsome offspring, when the husband and wife differ, not only in mental conformation, but in bodily construction. A melancholy man should mate himself with a sprightly woman, and *vice versa*; for otherwise they will soon grow weary of the monotony of each other's company. By the same rule, should the choleric and the patient be united; and the ambitious and the humble; for the oppo-

sites of their natures not only produce pleasurable excitements, but each keeps the other in a wholesome check. Had Macbeth been married to a person of a disposition less aspiring than his own, he would never have murdered King Duncan. In the size and form of the parties, the same principles hold good. Tall women are not the ideals of beauty to tall men; and if they marry such, they will soon begin to imagine greater perfections in other forms than in those of their own wives. And this is well ordered by nature to prevent the disagreeable results which are almost certain to grow out of unions where the parties have a strong resemblance.

For instance: tall parents will probably have children taller than either; and mental imbecility is the usual attendant of extreme size. The union of persons prone to corpulency; of dwarfs, &c., would have parallel results; and so, likewise, that of weakly or attenuated couples. To use a lucid but a homely phrase, the "breed should be crossed," to make it good. Thus the tall should marry the short—the corpulent the lean—the choleric the gentle—and so on; and the tendency to extremes in the parents, will be corrected in the offspring. I do not mean to produce any ridiculous associations in the reader's mind, by advancing that Brobdignags should marry

Lilliputians; man-mountains become united to shadows; but that the choice of partners should be so regulated as not to propitiate the birth of semi-monsters; for parents prone to corpulency beget flabby and shapeless infants; where the parents are alike of cold and unexciteable natures their children are likely to be subject to idiotcy; the issue of a very ill-tempered couple, will probably be a semi-brute; and melancholy fathers and mothers produce hypochondriacs and subjects for suicide.

Apart from these serious considerations, there are reasons why persons of the same disposition should not be united in wedlock, and which I have before hinted at, but not as explicitly as the subject deserves. An amiable wife to a choleric man, is like oil to troubled waters;—an ill-tempered one will make his life a misery and his home a hell. The man of studious habits should marry a woman of sense and spirit rather than of erudition, or the union will increase the monotony of his existence, which it would be well for his health and spirits to correct by a little conjugal excitement; and the man of gloomy temperament, will find the greatest relief from the dark forebodings of his mind, in the society of a gentle, but lively and smiling partner. Further, in wedlock, “like love not their like,” so well as something of an opposite nature

to excite them. Timid maidens are most affected to brave men: sages, to good house-wives, who love their domestic duties better than books; and men of blunt dispositions can best appreciate the graces of refined wives. In a word, the affections of antipodical natures sympathise most dearly; a partial illustration of which may be seen in the fact that the greatest philosophers find their sweetest relaxation in the prattle of childhood; and a yet apter one in the equally incontestible fact, that the bully of the school and the gentlest of the boys, usually select each other for companions.

However, in some particulars the dispositions and constructions of married people must assimilate, or they will have but few enjoyments in common. The man of full habits and warm nature had better remain single than unite his destinies with a woman whose heart repulses the soft advancements of love; and the sanguine female in whose soul love is the dominant principle, should avoid marriage with a very phlegmatic person, or her caresses, instead of being returned in kind, will rather excite feelings of disgust. Thus the discriminations to be made in the choice of a partner are extremely nice, and can hardly be explained in writing; but nature, assisted by the foregoing hints, will be a

sufficient guide. Lest the reader should say, you first advise persons of opposite dispositions to marry, and then advise them otherwise, let me add, that the opposite natures must be those that excite, not shun each other. Thus the bold and timid will sort well in wedlock, as their natures, though opposed in their general features, may unite in love; but the very lymphatic and the very sanguine should by no means come together, as they can have no sympathies in common on the point which is matrimony's principal charm and grand consummation.

But nature generally assists art in the choice of partners. We instinctively seek in the object of our desires, the qualities which we do not possess ourselves. To the fair of both sexes the brunette complexion is the most engaging, and *vice versa*; and the same principle governs throughout, alike in the physical and moral conditions. Thus the slender affect the plump; the tall the shorter; the impassioned the mild; the boisterous the calm; and so on to the end of the chapter.

And this is a most admirable arrangement of Providence, as it establishes an equilibrium, and prevents people from tending to extremes. For it is known that unions of dwarfs are fruitful of dwarfs; that giants proceed from the embrace of giants; and

that the offspring of parents alike irritable, alike passive; alike bashful; &c., inherit the prominent qualities of both, to such a degree as to seriously interfere with their prospects in the world.

It has another advantage. Through its means, "every eye forms its own beauty;" hence, what one person rejects, is the beau ideal of another's conceptions; and thus we are all provided for.

This difference of tastes has been a stumbling-block with writers in all ages. They could not divine why an object that was beautiful, or the reverse, to one, was not the same to all. But had they thoroughly investigated the matter, they would have perceived that a manifest design was at the bottom of it, and that in this variety of tastes nature was wisely accomplishing her own ends, and producing harmonies.

Many physiologists have argued that like does not produce like; but the testimony of all experience is against them. See, for instance, the children of red-haired parents; of those who have supernumerary toes, &c.; and the reader will require no further evidence of the invalidity of their doctrine.

But the main proof of my assumption, and the grand argument in favor of *uniting opposites*, is to be found in the evil consequences attending marriages among blood

relatives. Here there is generally a moral and physical resemblance between the parties, which is almost certain to entail suffering on their offspring. This is strongly illustrated in the degeneracy of royal and noble families who marry amongst each other. In Spain, where the proud old *Hidalgos* carried this absurdity to its greatest height, the race at length became so ugly, puny and imbecile, that to be dwarfish and hideous was considered an evidence of nobility; and when strength and beauty graced the offspring of rank, the mother's fidelity was more than suspected. The *Hidalgos*, to avoid all risk of ignoble admixture, not only married their own blood relations, but confined their choice to first and second cousins; nor was the sad result to be seen alone in decrepit offspring, but also in the birth of hopeless idiots. Royal families take a wider range, but still not sufficient to ensure bodily and mental vigor. Hence they are for the most part afflicted with hereditary diseases; but more than all with scrofula, which is one of the most offensive that pertains to human nature. All the Bourbons suffered thus; so the reigning family of Holland and Austria; and the present occupant of the British throne has, as I have been informed on sufficient authority, a running evil between her shoulders.

The injurious results of a union between persons having a close moral and physical resemblance, will be augmented, if there is also a close kindredship of blood. The fruits of such a marriage must degenerate, if, indeed, it should be fruitful at all; but here nature again kindly steps in to arrest the evil—for married relatives, near of kin, have rarely, if ever, numerous progenies; owing probably to the fact, that, being for the most part of a like form and disposition, the one cannot frequently cause in the other that state of excitement which is necessary to the ends of reproduction.

In fine: with man, as with animals, the best way to improve the breed is to *cross it*—for the intermarriage of like with like, and relative with relative, not only causes man to degenerate, but, if the system became universal, would in time bring the human race to a termination altogether.

But to the main subject of this chapter, namely, the choice of partners.

A male or female with a very low forehead should carefully avoid marriage with a person of like conformation, or their offspring will, in all probability, be weak-minded, perhaps to partial idiotcy.

The system of crossing is so perfect, that marriages between persons, natives of different countries, are likely to be pleasant and fruitful. Speaking on this subject, an

English writer says: "The Persians have been so improved by introducing foreigners to breed from, that they have completely succeeded in washing out the stain of their Mongolian origin." And the same author adds, to the effect than in those parts of Persia where there is no foreign intercourse, the inhabitants are sickly and stunted; while in those that are frequented by strangers, they are large and healthy.

To make what is called a "handsome couple," the female should be about three inches less than the male; and if the parties are proportionably developed throughout their system, this selection may be found of advantage in other matters besides appearance.

Wide haunches in a man, as well as being a deformity, argue flabbiness, and a *weak* overgrowth in the procreant functions. On the contrary, they are a beauty in woman, and a proof that the reproductive organs are well developed. Hence, a strong and amorous man would not do well to marry a female with narrow haunches; for though such a pair may be equal to the consummation of marriage, there is almost certain to be a difficulty at the time of delivery, especially if the child should be robust in proportion with the father. In another chapter I have explained the reason of this. It may be as well to say here, that a fe-

male with narrow haunches should unite herself with a person of delicate bodily construction, not only in reference to certain rights, but because the offspring of such a person is likely to be small, and hence, suited to the peculiarity of her conformation. This may seem, to the general reader a little thing to be so especial about; but it involves advice of great importance to those for whom it is intended. For instance, a woman with narrow haunches always suffers much on delivery; the giving birth to large children seriously affects her health and wrecks her constitution; and it constantly happens in such cases, that delivery cannot be effected at all, unless by operations which must destroy the life either of the child or the mother. No matter how delicately formed a female may be in other parts, if her haunches are wide, and the attributes thereunto pertaining regular and proportionable, she need not be afraid to marry a giant. I use the word haunch in its largest sense—that is, to express the hip, and fore and hinder part; or in other words, to take in the whole circumference of the pelvis

“A well-formed woman,” says a modern physiologist, “should have her head, shoulders and chest small and compact; arms and limbs relatively short; her haunches apart; her hips elevated; her abdomen

large, and her thighs voluminous. Hence, she should taper from the centre up and down. Whereas, in a well-formed man, the shoulders are more prominent than the hips. Great hollowness of the back, the pressing of the thighs against each other in walking, and the elevation of one hip above the other, are indications of the malformation of the pelvis."

From the same writer I take the following, which is applicable here. It is very correct in its estimates of beauty in both sexes

The length of the neck should be proportionably less in the male than the female, because the dependence of the mental system on the vital one is naturally connected with the shorter courses of the vessels of the neck.

The neck should form a gradual transition between the body and head—its fulness concealing all prominences of the throat.

The shoulders should slope from the lower part of the neck, because the reverse shows that the upper part of the chest owes its width to the bones and muscles of the shoulders.

The upper part of the chest should be relatively short and wide, independent of the size of the shoulders, for this shows that the vital organs which it contains are sufficiently developed.

The waist should taper little farther than the middle of the trunk, and be marked especially in the back and loins, by the approximation of the hips.

The waist should be narrower than the upper part of the trunk and its muscles, because the reverse indicates the expansion of the stomach, liver, and great intestines, resulting from their excessive use.

The back of woman should be more hollow than that of man; for otherwise the pelvis is not of sufficient depth for parturition.

Woman should have loins more extended than man, at the expense of the superior and inferior parts, for this conformation is essential to gestation.

The abdomen should be larger in woman than in man for the same reason.

Over all these parts the cellular tissue and the plumpness connected with it, should obliterate all distinct projection of muscles.

The surface of the whole female form should be characterised by its softness, elasticity, smoothness, delicacy, and polish, and by the gradual and easy transition between the parts.

The moderate plumpness already described, should bestow on the organs of the woman great suppleness.

Plumpness is essential to beauty, especially in mothers, because in them the ab-

domen necessarily expands, and would afterwards collapse, and become wrinkled.

An excess of plumpness, however, is to be guarded against. Young women who are very fat are cold, and prone to barrenness.

In no case should plumpness be so predominant as to destroy the distinctness of parts.

A male and female formed on the above models would be well matched, and have fine children.

If a female throws her feet much to the rear in walking, her knees are inclined inwards. A woman that marches, rather than walks, has large hips, and a well developed pelvis. If she moves along trippingly on her tip-toes, a large calf and strong muscles are indicated. The foot lifted in a slovenly manner so as to strike the heel against the back of the dress, is a sure sign of a small calf and narrow pelvis. A heavy walk, when there is but little spring on the toes, evidences a slenderness and weakness of limbs. When the foot and ankle assume a bony appearance, and the heel strikes the ground, before the ball or edge of the foot, they indicate that a female has passed the meridian of life, no matter how other appearances may weigh against them.

Blue eyes should marry black ; for when persons both having blue eyes are united, their offspring are apt to have very light hair and a tendency to blindness. When a person is of consumptive habits, this is a peculiarly important consideration, for it is known that in consumptive families hazel and black-eyed children die, while the blue-eyed live. Hence, a man or woman having dark eyes and a consumptive tendency, should choose a blue-eyed partner. However, I by no means advise consumptive persons to marry at all ; that is, unless the disease be artificially produced, and not hereditary ; for in the former case matrimony may be of service, and has been known to produce a thorough cure, when all other appliances had failed.

The person who studies this book thoroughly will not be easily deceived in the make, form, or internal conformation of either male or female, though having to judge of them outside their dress. The moral qualities are matters to be discovered by parentage, time and conversation. And thus advised, there cannot be much difficulty in bringing about matrimonial arrangements, so as to "cross the breed," which, as I have clearly shown, is a consideration of much importance in married life

CHAPTER VII

At what age marriage should be consummated.

Very early in life—varying from ten to sixteen years—begins to be felt the anxiety of the sexes to be together; and were people as robust as they might be—did they live in a simple state of nature, and without suffering the fatigues and hardships generally experienced in savage life, the chances are that their desires might be consummated as well then as in after years, and without the incurrence of physical injury. As it is, however, there is a serious day of reckoning for early indulgence; for precocious persons—unless their constitutions are as powerful as their desires—who give way to their passions at their first actions, barter their youth for their enjoyment, and are old and weary of the world at an age when people of more moderate habits are only in the meridian of pleasure and existence.

It has been written over and over again, that in Arabia, and other warm climates, girls of twelve, and boys of fourteen, are ripe enough for marriage. In their affections they may be—for therein, a warm climate effects an undoubted influence; but otherwise, they are unsuited for such a change of life; for early communion of the sexes is as productive of physical prostration in sultry latitudes as in other places.

The proper age to marry, all the world over, is between twenty-five and thirty for men, and nineteen and twenty-five for women; and in fact, previous to the ages of twenty-five and nineteen they are, as a general rule, inadequate to the requirements of matrimonial intercourse. Some young men who imagine that early development of the passions is a proof of manhood, will not be ready to admit this; but I can tell them that their *strength to accomplish* does not keep pace with their *will to dare!* Hence boys who marry derive but little enjoyment from the connubial state; and ladies who unite themselves with juveniles become disappointed, and suspect their husbands of incapacity—(I dare not give it a more appropriate title)—whereas, the only thing they are deficient in is *age*. Many a separation, and even elopement, has been thus occasioned; and the offspring of such marriages is usually puny and consumptive.

Further, men who marry too young, unless they are of cold and phlegmatic constitutions, and thus moderate in their conduct, become partially bald, dim of sight, and lose all elasticity of limb, in a few years; while women, in a like position, rarely have any bloom in their cheek or fire in their eye, by the time they are twenty-five. And all profound physiologists agree that, from the same cause, the mental faculties suffer in the same ratio.

A medium, however, is to be observed. It is not well to defer till middle age the period of connubial intercourse; for too tedious a spintership is as much calculated to hasten the decay of beauty, as too early a marriage. Hence, there is rarely any freshness to be seen in the maiden of thirty; while the matron of that age, if her life has been a happy one, and her hymenial condition of not more than ten years standing, is scarcely in the hey-day of her charms. And the same rule will apply with equal force to the other sex; for after the first prime of life, bachelors decay, and *grow old* much faster than married men. Hence says the poet,

“Connubial pleasures keep men in their prime,
While those who shun them, wither ere their
time.”

The rich are qualified for marriage before
the poor This is owing to the superiority

of their aliment; for very nutritious food, and the constant use of wines, coffee, &c., greatly assists in developing the organs of reproduction; whereas the food generally made use of among the peasantry of most countries, as vegetables, corn, milk, &c., retards their growth. Owing to this difference of diet the daughter of a man of wealth, who keeps a good table, will be as adequate to certain duties of married life at eighteen, as the daughter of an humble peasant at twenty-one. Singular as it may seem, it is none the less true, that love novels, amorous conversations, playing parlor games for kisses, voluptuous pictures, waltzing, and in fact all things having a tendency to create desire assist in promoting puberty, and preparing young persons for early marriage. Those who reach this estate, however, by artificial means, and much before the natural period, will have to suffer for it in after life.

Maidens suffering from peculiar diseases, as nymphomania, uterine epilepsy, green sickness, (which is mostly the result of love,) virgin convulsions, &c., should be married as soon as possible, though they have scarcely passed the term of puberty; for marriage is a certain cure in these complaints, and cannot, at this period, do as much evil as it will effect good.

The female who marries before the com-

pletion of her womanhood—that is, before her puberty is established—will cease to grow, and probably become pale and delicate; the more especially if she becomes pregnant soon after marriage. A person thus circumstanced will also be liable to abortions, and painful deliveries. In fine, unless under very peculiar circumstances indeed—such, for instance, as may be involved in the afflictions noticed in the preceding paragraph—marriage should not take place until two or three years after the age of puberty. Let me, therefore, advise the male reader to keep his desires in leading strings until he is at least twenty-five; and the female not to enter within the pale of wedlock until she is past her eighteenth year; but after those periods, marriage is their proper sphere of action, and one in which they must play a part, or suffer actual pain, as well as the loss of one of the greatest of earthly pleasures; for Nature is a tyrant, and will not be deprived of this, perhaps the most imperative of her claims, with impunity!



CHAPTER VIII

Solitary Practices, with their best mode of treatment

Many physicians of high authority have maintained, that two-thirds of the diseases to which the human race is liable, have had their origin in certain solitary practices ; or to call things by their proper names—for I wish to make myself, thoroughly understood, so that I may not weaken the effect of what I am about to say, by catering to an affectation of false modesty—in onanism and masterbation. Some writers use the terms synonymously ; others apply the first to the act in males, and the latter in females ; and for the sake of perspicuity I shall follow the second rule. I say that many physicians of high authority have maintained, that two-thirds of the diseases to which the human race is liable, have had their origin in these habits. I cannot go so far as this ; but I am convinced that they entail great calamities on all who

indulge in them to excess, and that consumption, impotence, and lunacy, are among their fearful effects.

Parents are delicate in speaking to their children on this subject; nay, owing to the ignorance or miserable policy of the majority of physicians, they themselves, though perhaps sufferers by the habits spoken of, are ignorant of their effects. Need I say that this is wrong, and should be corrected altogether? Need I say that it is better to warn a child against certain practices which are demoralising him, and undermining his health—nay, his very reason—than to remain silent from motives of a most absurd modesty, and let him pursue his ruin, unconscious that he is doing any thing wrong? I have no hesitation in saying that the parent who would do so—that is, who would leave his unconscious child wooing his own destruction, rather than caution him against the practices he is indulging in—is consigning him to many diseases—some of them perhaps incurable—and probably to an early death.

Those solitary habits are considered of such importance that they are denounced in Holy Writ, (see 9th verse of 28th chapter of holy Genesis)—and have been the occasion of several medical convocations in Paris, to propose means for remedying their effects. But the medical convocations

went to work the wrong way. Instead of making a mystery of the matter they should have made a public statement that "onanism, &c. carried to excess engendered diseases, for which there was probably no remedy;" which would have destroyed the effects by putting an end to the cause. And in such cases, the reader will be willing to admit the truth of an old adage, that an ounce of prevention, is better than a pound of cure.

It is easy to discover when young persons are giving way to these habits. The first sign is a fondness of being alone and of going into solitary places. Subsequently they sigh very frequently; the skin generally, but the forehead especially, breaks out in pimples. They become idle, sluggish, and listless; their breath is offensive and their eyes grow dull, and retreat into their sockets. Other symptoms are, loss of appetite, timidity, and depression of spirits. In fact, excess of onanism or masturbation enervates the whole bodily and mental systems, and not unfrequently leaves them a total wreck.

Again, they arrest the growth of stature and, while they stop the growth of the organs, and the development of the various functions, bring on early puberty, that is, they produce an artificial ripeness which must soon wither and dry up.

Moreover, he who thus greatly indulges himself when a boy, will, when a man, derive but little pleasure from sexual intercourse. Indeed, the confirmed onanist becomes incapable of consummating the rights of marriage; and is, in consequence, compelled to continue the system of self sacrifice; for as Dubois says, "forbearance at his stage is out of the question; as the slightest circumstance, such as the sight of a female bust, a picture, or a pretty foot, is sufficient to awaken erotic desires."

Men who have practised this habit to much excess are incapable of giving life to robust children.

Speaking of solitary indiscretion, Boorhaave says, "it causes convulsions, emaciation, and pains in the membrane of the brain; it deadens the senses—particularly the sight; gives rise to dorsal consumption, and various other mental and bodily disorders." Guerin denounces it as the curse of youth; and maintains that it would be better to indulge in open debauchery. Good speaks of it as an offence most injurious to health and morality; and Lallery affirms, that it is a powerful promoter of lunacy

Young girls are as much addicted to this offence as boys, but are not perhaps, equal sufferers by it. It does not drain their system, and hence, cannot cause them so much debility; but then, it interferes with

their growth, causes blotches on their skin, disturbs the economy of the uterus, not unfrequently deprives them of the mark of maidenhood, and while it augments their desires—in fact, renders them almost insatiable—it begets in them almost an aversion to the other sex. Cooper is my authority for the last assumption; I will not venture an opinion on the point myself; but this I know that young women who make use of large foreign substances to procure pleasure, cannot, for obvious reasons, derive as much enjoyment from rights sacred to the married state, as other females.

About the age of puberty this habit is generally commenced. However, it is not uncommonly practised by children at school, which is apt to make the effects yet more deplorable, than when it is delayed to a later period.

It is supposed by many that this habit is learned, and that no person would commence it from the simple dictates of nature. And in the case of juveniles, this argument no doubt holds good, as they are frequently known to be guilty of it, long before they are under the influence of sexual desires.

Sufferers from this offence, says a late eminent writer, may find relief in cooling purgatives; and in extreme cases, in blood letting, and leeching, cold bathing, acid

fruits, nitre, and a spare diet; but that, where the patient is not too far gone for the administering of such a recipe, the only sufficient remedy is marriage.

Another argues against medicines, and proceeds. "When conviction of the existence of bad habits is acquired, it becomes necessary to speak to the subject of them mildly, and rationally, respecting his injurious practice, and to place in his hands some good work which treats of its evil consequences."

"In such cases," says this writer, "exciting and superabundant food is highly injurious. The diet should be chiefly vegetable, and no spirituous drinks should be permitted."

Yet another advises against suppers, down beds, hot clothing, &c., and to keep exciting works of fiction out of the patient's hand.

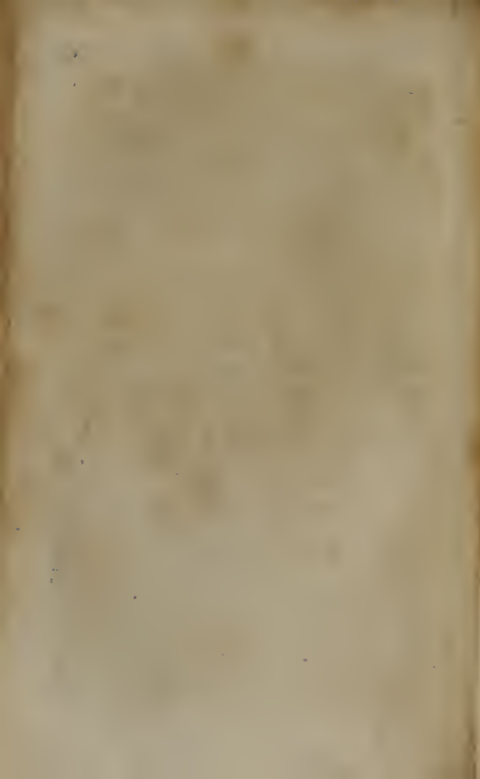
My advice in the premises is this. To speak to the party suspected in confidence; to tell him that he cannot offend without being discovered, as it marks him all over; to warn him of the dreadful results that must inevitably follow the practice if persisted in; to inform him that it will impair his beauty, and stop his growth; and finally, to put this little volume in his hands, a perusal of which, by

clearly informing him of his danger, will effectually cure him of his bad habits.

Should injury have already resulted from the practice, I know of no better medicine than occupation, and meagre diet; but still would suggest the propriety of consulting a respectable physician.

The above advice will also apply to females, and would no doubt be effectual with them, for it is scarcely to be supposed that any of the sex, would persist in a practice, which, apart from its other attendant evils, would mar her beauty, and render her an unfit subject for marriage.

To avoid all mistakes on this important subject, the meaning of the words onanism and masturbation are given in another part of this volume



CHAPTER IX

Matters of importance connected with conception, &c. seriously considered.

Woman has less strength but more mobility than man; less intellect, but a quicker apprehension; and her sensibility is more exquisite than that of her male companion; but she does not receive such lasting impressions. The common opinion that woman differs from man in her genital organs only, is therefore a common error; in fact she differs from him in every thing, not only in her anatomical construction which shows a line of demarcation from first to last; but in the impressions conveyed to the mind from an examination of the same objects. I said the anatomical line of distinction was visible from first to last. This may not always be the case, when the bones are separate; but I have never found it otherwise when seen in their natural connections; that is, I have never seen the skeleton of one sex, no mat-

ter what parts might be hidden from me, than I could mistake for the skeleton of the other I have always found, for instance, the female chest shorter but more expanded than that of a male of the same altitude—the clavicle less curved—the asperities of the bones less prominent—the pelvis larger—and the thigh bones more oblique. It is, however, in the pelvis that the corporeal distinction between the sexes is most complete; and that anatomist must have but little skill in his profession, who cannot at once tell the one from the other. In the child the pelvis consists of many parts; in the adult of but four bones. In the male it is large and strong, with a small cavity, narrow openings, and bones of greater strength. In the female it is narrow and wide, with a large cavity, and slender bones, and every peculiarity which may conduce to the easy passage of the child. And this is a thing of great importance, for the circle of the brim of the pelvis supports the impregnated womb, keeping it up against the pressure of labor pains; and sometimes this brim has been so sharp as to cut across the segment of the womb, which thus, by separating the womb from the vagina, has rendered delivery impossible; for the consequence is that the child escapes into the abdomen, and the woman dies. I need scarcely remark that the

pelvis is that part of the frame which unites the human trunk with the lower extremities; or that it contains all the internal organs of generation. It is necessary to beauty of form that a woman's pelvis be well developed; and it will be well for the man who marries a female with a contracted one to be diminutively organised in his corresponding functions. This is a thing that people should be very particular in, when about to make choice of a partner; the largely developed man who marries the small developed woman will suffer much; but the risk on the woman's part is greater still; for she will be likely to have large children, which will impose on her intense labor pains, and may cost her her life. The reason of this is so obvious, that I need pursue the delicate investigation no further.

It may be inferred from above that a skilful accoucher is necessary at the time of delivery, especially if it is the first child, when the peculiarities of the pelvis are unknown. In general cases it is true, but little knowledge is required in assisting child birth, as nature leaves art scarcely any thing to do; and therefore a competent midwife *might* answer all purposes; but in the event of any new feature developing itself, not having studied the anatomy of the organs of reproduction, she would be at a

loss how to act, and perhaps assist in destroying life, which might have been readily saved by a good practical accoucher. In a most extensive practice of twenty-five years, I have never lost either child or mother, and I have had hundreds of cases, which, in unskilful hands, would have been eminently dangerous. I will here add a word of advice that is founded on experience. When a lady has any reason to apprehend a hard delivery, let her not trust implicitly to her family physician, or the physicians of greatest note in the city, but send for the accoucher who has the most practice, in some poor and populous district, and she may depend that her case will be properly attended to. Napoleon Bonaparte understood this; and hence, when his Empress was about to be confined, he did not trust her with his court physicians, who had but little personal experience in such matters, but procured for her the attendance of a man, whose practice lay amongst the poorest residents of the city, and who was famous for bringing more children into the world than half the accouchers in Paris. Napoleon knew that a pauper and an empress required the same treatment in this matter, and in choosing for the partner of his throne, the physician of his humblest subjects, he wisely secured for her the practice that makes perfect

Notwithstanding the great anatomical distinction that exists between the sexes, I agree, with Galen and others, that there is a striking analogy between their organs of generation, and that they appear to those who give them but little consideration, to differ only in their position, being internal in one, and external in the other. Nevertheless they differ almost as essentially in their formation, as in their mode of operation, in which each of them fulfils functions perfectly distinct, though of reciprocal necessity.

It has been denied by many able physicians, that the female secretes any seminal fluid, which, if true, would give her but little to do in the business of reproduction, farther than to supply a covering for the embryo; but the fact that children generally have an equal resemblance of either parent sets this argument at nought, and proves that the fœtus is the result of a mutual contribution. In fact it has been ascertained beyond question, that the female does secrete a prolific fluid. And perhaps, the difference of family likeness may be accounted for in this way, that the child bears the strongest resemblance to that parent who has been most bountiful at the time of conception. I introduce this to set aside a very general, but equally erroneous impression, that men who are anxious for

robust children require more nourishment than their wives. There is nothing more certain than that each has to furnish about an equal portion of the embryo; and hence, that to ensure faultless offspring they should be equally vigorous.

Women conceive more easily a short time after menstruation, when the mouth of the uterus is less exactly closed than usual. The mouth of the uterus, be it known, is very narrow—so narrow in fact, that the fecundating principle would not enter it, but that it craves it, and inhales it by real suction—a proof, by the way, that a rape can never be productive of offspring, for unless there is pleasure, and reciprocation of feeling, there is no action of the uterus and consequently no absorption of the productive fluid. I am inclined to think that two or more children are the effects of extraordinary distension and attractiveness of the uterus, for intellectual females very rarely have twins, or any but those who have large animal developments, and strong erotic desires. Galen assures us, that some women preserve so much *sang froid* as to feel the act of conception. However, I can attach no importance to such an assurance, though women who have borne many children, may possibly make a good guess if the act has been successful, by perceiving sensations similar to those which,

under the same circumstances, she had experienced before. At such a moment, if offspring is desired let the female remain in a state of perfect composure, and avoid making any great exertions for the subsequent week, for any thing that heats the body, is calculated to expand the uterus, and thus to permit the embryo to evolve itself, which otherwise would have ascended gradually to the place which nature had assigned for its reception and sustenance.

Should a different result be desirable, vigorous bodily exertion, or the other remedies set forth in a previous chapter, should be at once resorted to.

During the period of gestation and suckling, women should be more than usually careful not to cut or bruise themselves, or injure any of their bones; as at such periods the affected parts heal or unite with great difficulty. The cause of this I am unable to state, as I attach but little credit to the hypothesis that it is owing to the quantity of earthy and cohesive matter drawn by the *fœtus* from the parts that surround it. However, the effect, which is the principal thing the public have to do with, is as I have stated; so ladies would do well to comport themselves accordingly.

As the *fœtus* is nourished by appropriating to itself whatever is suited to its nature in the blood brought to it by the ves

sels of the uterus, it stands to reason that a well-regulated diet in the mother must exert a beneficial influence over the child.

Some writers, endeavoring to account for twins, say that the multiplicity of fœtuses in the same pregnancy, is occasioned by the presence of several vesiculæ, ready to be detached from the ovaria, and consequently ripe for fecundation. But even admitting this, I maintain that more than one will not be removed, unless a more than average quantity of the fluid be admitted by the uterus, as must be evident to any person who has duly studied the mysteries of reproduction, and made himself acquainted with the position and economy of the ovaria.

Thus, as we have seen, the uterus is a most important organ. Indeed, it may be said to govern the woman, for it has a place in all her thoughts, but especially in those which are occupied with love, jealousy, vanity and beauty; hence it may be said that the reproduction of the species is, in her, the most important object in life. And hence, in many of the Eastern nations they assign her only a mortal existence, arguing that she would have no sympathies with, and be of no use in a world, where she could not fulfil precisely the same end of being that she does in this. Far different, however, is my opinion of the subject,

Female Form unaffected by Tight Lacing.



For woman's love is more pure and exalted than that of man—and what than pure and exalted love can be more ethereal, or a greater evidence of the immortality of the soul?

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CHAPTER X

Opinions, suggestions, and information on matters connected with the general subjects of this work.

Parturition.—When the child is perfectly formed, and fit for its reception in the world, manifestations, which are thought by many to be voluntary with itself, are given of its desire to leave the womb. Some say, however, that labor is produced by the reaction of the fibres of the uterus, thus causing a great distension, which makes it compulsory on the fœtus to evolve itself; and others, again, form opinions quite at variance with either of the above; so that nothing is actually known of the cause or causes which are the immediate means of parturition. After confinement the uterus immediately closes and falls into a state of repose, from which it is not well to disturb it for at least a month, in which time it recovers from the effect of its recent *effigies* and *exaction*.

Twins.—The proportion of twins to single births are computed as being about one to eighty-five; of three children, as one to seven thousand; and of four or more, as one to a million. I attach no importance to these opinions. The probable cause of a plurality of fœtuses is the unusual distension of the uterus in some women over most others, and the profusion of semen which is thereby drawn into the ovaria at the time of inception. This, by detaching more than one ovum would account for the mystery best; but still it is merely an hypothesis, and cannot be too securely relied on; for with all the exertions and discoveries of modern physicians, the assumption of Leewenhock, that the embryo was a perfect living being, furnished exclusively by the male parent, has never been set aside by proofs to the contrary. In fact, it cannot be denied that animalculæ formed like tadpoles exist in the prolific fluid, which it seems possible may be human beings in embryo; but the great probability, as I have before stated, is, that twins are the result of an unusual flow of semen into the ovaria, and the detachment thereby of more than one ovum. Hence, cold, dispassionate women rarely have twins, nor any but those who are fully developed in the pelvis, and its attendant organs. I have likewise remarked, that the mothers of

twins, are usually of short stature, which seems to indicate that this rare degree of fruitfulness may be propitiated by brevity of distance between the extremity of the pudendum and the womb. In the case of twins the children are independent of each other, each having its own umbilical cord. However, they are enveloped in one chorion, though having a distinct amnion, and floating in a separate liquor. Having spoken of the system of Leewenhock regarding conception, I will give it in full. He argued that the seed of the male contains a multitude of spermatic animalcules, all capable of becoming, by development, beings similar to their father. These animalcules, he says, push forward along the tubes, upon the ovaria, where a general engagement takes place, wherein all are slain but one, who, master of the field, finds the triumph of his victory within the ovum which has been prepared for him. According to this system, then, the survival of more than one of the combatants is the cause of twins. Twins may be detected by motions in more than one part of the body at the same time. Also by a greater distension of form than on ordinary occasions.

Gestation.—The urinal discharge—owing to the bladder, then under compres-

sion, being unable to contain it in any quantities—is very frequent towards the period of gestation; hence, females at this time should live well, so as to prevent an undue impoverishment of the system. Bounett, recommends nutritious drinks, such as gruel, to which I would add, when the parties can afford it, calves feet jelly, custards, and a little light wine.

First Life.—Towards the seventeenth or eighteenth day after intercourse, the ovum begins to assume a determinate structure, and to show a pulsation of the heart and circulation of the blood. From this period it is difficult to procure abortion, unless by the insertion of instruments. The law in relation to the quickened fœtus is all nonsense; the fœtus being quickened from the first moment of conception.

The Sexes.—Nothing is more ridiculous than the notion that the sexes may be procreated at pleasure. Some writers argue that the two testicles and the two ovaria contain the separate germs of males and females, in each case the males to the right, and the females to the left, so that by artificial means the sex required might be propitiated. But this theory has been completely demolished by facts, for men who have lost one of the organs mentioned, have procreated the sexes indifferently,

and so have women who were known to have an ovarium deficient. Girls are generally the first fruits of wedlock, though more boys are born into the world. It has been remarked that robust parents have most boys, and delicate parents most girls, which has suggested the idea to some physiologists, that the more intense is the enjoyment of intercourse, the more chance is there that the result will be a male; I have seen so many proofs to support this theory, that I advise parents who have had many girls, and wish to vary, to assist nature with a stimulant. The fact that illegitimate children are in about two cases out of three boys, is another great support of this theory, for such offspring are usually the result of healthy systems and warm passions.

Nursing.—A pregnant woman should not give suck. If she does, the infant robs the fœtus, and the fœtus robs the infant of its due share of nourishment. Nor does the mother escape without injury between them. Nature herself endeavors to correct this by making the milk at such times offensive to the nursling. And when the infant refuses the breast or takes it with reluctance, it is a good evidence that conception has taken place, as also, that the infant ought to be weaned, or transferred to

another nurse, as it will derive but little nourishment from the breast of its mother

Abortion—Causes, Preventives, and Cures.—An exclusion of the fœtus six weeks after marriage is called a miscarriage, between that and six months an abortion, and between that and nine, a premature labor. Dancing, riding, and other violent exercises, chiefly indulged in for pleasure, during the honey moon, often produce miscarriages, by unduly agitating the embryo. Sometimes the fault lies in some deficiency on the part of the ovum, in which event it will be expelled by the uterus, as an useless and foreign body. It occasionally takes weeks, however, and even months to effect this expulsion, though the fœtus is dead from the time of separation. Abortion may be caused by the inability of the uterus to distend itself beyond a certain size; and in subjects thus affected the separation will generally, if not always take place about the same period of pregnancy. Tight lacing, a fright, a shock, a blow on the abdomen, an irritable disposition, severe labor, violent excitement of the passions—pleasurable or otherwise—and a variety of other causes, as even excessive indolence, and lying in soft beds, &c. may likewise occasion a separation and expulsion of the fœtus before its time.



Female Form as changed by Tight Lacing.

The symptoms, before it takes place, are a hæmorrhage from the vagina, with transitory pains in the back. The patient should then be placed in a recumbent position, and examined; and if mental or bodily exertion has been the cause, she should be bled in the arm, and a gentle laxitive, or injection administered. Then, unless in cases where plethora prevails, a full dose of opium—say of thirty or forty drops—should be given; but when the disease originates in plethora, free purgatives, such, however, as will reduce without weakness, are the best remedies. By this treatment, the separation of the ovum, already commenced, is often put a stop to. The patient must then be careful of her diet for many weeks, partaking of none but such as is light and sparing; and if exercise is allowed it should be very moderately indulged in, and through such a medium as an easy carriage, or sedan chair, with short poles and carried slowly and with great caution. Then cold sea bathing, or indeed any bathing, is of great service; and should there be any issue of blood from the vagina, it should be prevented by injections of cold water, or any of the usual applications in such cases. Should the patient be a vigorous person, soft bed clothes, and stimulants must be avoided, and also too soft a couch; if otherwise wine

may be permitted and bitter tonics; but in either case all intercourse with the husband must be avoided for several days. A recumbent position is generally the safest at these times. The above remedies, as I indicated, are for the prevention of abortion; but when regular and contractile pains, accompanied with a considerable degree of hæmorrhage, show that the separation of the fœtus has already taken place, then the best thing to be done is to assist nature in its expulsion, which should always be accomplished under the direction of a skilful physician, as it would be dangerous to tamper with the received remedies, many of which, might be highly advantageous in one case, and highly injurious in another. Habit may occasion abortion at the same period of pregnancy; but when a person has frequently been a sufferer in this way, some defect of the uterus may be fairly suspected.

Moving of the fœtus.—It has been argued and passed into a general belief with physicians, that the fœtus never moves in the womb. But all mothers know to the reverse of this; and, moreover, the umbilical cord, when of unusual length, has often been found twisted several times around the child's neck, which is a proof positive that the theory referred to is wrong, and the mother's right.

Food.—The fœtus absorbs a portion of all the aliments the mother partakes of; how necessary, therefore it is for pregnant women to be careful of what they eat and drink. It has, however, been recommended to women who are difficult of delivery owing to the smallness of the pelvis, &c. to live low, so as to prevent the over-growth of the child.

Protracted Gestation.—Haller gives reference to women who have carried the fœtus for fourteen months. I do not believe them, nor, I think, did Haller either. By the code Napoleon, the legitimacy of a child born three hundred days after a dissolution of marriage may be questioned; but this is almost as far in error the other way. Women, about whom there can be no doubt, have gone ten months, and in the book of the Apocrypha, entitled the “Wisdom of Solomon,” that period is allowed.

Love.—Love is principally made up of desire; and without desire there would be but little tendency of the sexes for each other's society. Thus nature was compelled to make love a selfish pleasure to the end of population.

Time.—“Morning” says Ryan “is more auspicious to fruitfulness than day or night.” “And the offspring so generated,” adds

Larry "will be generally robust, healthy, and handsome." For my own part I cannot go so far, but rather imagine that all hours are alike, and that the choice of time depends upon circumstances.

Suppression of the Mensus.—This disease, if the patient is not plethoric, may be relieved by a hemorrhage from the nose which is easily effected. And indeed in any case must do more good than harm.

The Mensus.—The mensus in robust and amorous wowed last longer and flow more copiously than in others. Young women who have this mark will derive but little comfort from consorting themselves with delicate or phlegmatic husbands.

Difference of Sexes.—Menstruation generally ceases between the forty-fifth and fiftieth year, as also the powers of conception, and after that, no matter what may have been written to the contrary, the great majority of women care but little for the other sex, further than in friendship. There can be very few, if any, exceptions to this rule, for menstruation is necessary to libidinus desires. Men, on the contrary, though on the aggregate shorter lived than women, have feelings which incline them towards the other sex, and are capable of reproduction to a very advanced age.

Labor.—Labor pains are not generally so severe with females who continue to live with their husbands, as with those who have separated from them sometime previous to confinement. There is no occasion whatever for married people separating during the latter stages of pregnancy. There may be, however, for a time after conception, so as to ensure fruitfulness.

Milk.—The milk determinates to the breast in proportion to the irritation produced by the infant on the nipple. Hence, women with strong children secrete the most milk; and hence, also virgins have been able to suckle children, the infant drawing the nourishment to the breast, which would otherwise have passed through a different channel. The milk taken by a healthy infant equals in weight about a third of the food taken by the nurse, whom it is obvious, should prepare herself for such a disbursement, or both will suffer.

Disguise.—A female who wishes to disguise the marks of pregnancy, might prevent the flow of the milk to the breast by an artificial irritation of the uterus. Hence young mothers who have any affections, or suffered recent injury in the latter, can furnish their infants with but little breast milk.

Sensations.—Infants laugh towards the middle of the second month, which shows that they begin at that period to be capable of agreeable sensations. Not to smile at that time, or very soon after, may be taken as an evidence of sickness.

Teething.—The small molar teeth appear between the age of eighteen months and two years, and then the first dentition is complete, and the life of the child more secure. Convulsions and diarrhœas are the most fatal accidents attending dentition, and call for all the nurse's care. Teething children are often lost by neglect, or ill advice. Perhaps the best of remedies is a good open, bracing air, and hence, children thrive much better in the country than in towns or cities.

Green Sickness.—Suppressed catamenia, excessive menstruation, dyspepsia, and other causes, occasionally produce green sickness which may be detected by the pale, lurid, and greenish cast of the skin; but the leading cause is disappointment in love, or in other words inability to obtain the object of one's desires; for it rarely effects either sex until after the age of puberty; and then it is known to have a manifest influence over the prolific organs. For this disease when occasioned by love, cooling aperients, the daily use of a bidet

of cold water used unsparingly, and meagre diet may be of advantage ; but a more certain remedy will be found in a subsequent chapter.

Impotency.—In a previous chapter I have spoken at length of this complaint, and given a variety of remedies. I will here add a few more, which are used in many places, but of the efficacy of which I have had no experience, and heard no proof. They are ginseng—which is in high favor with the Chinese—blisters, setons, and caustics, also friction with amoneated oil or spirits, and stinging or flagellating the loins with nettles. I have likewise heard high praise of electricity. But I have no doubt that the *Lucina cordial* is a more effective remedy in the premises, than all others put together.

Uterine Septem.—When conception has taken place, the membranes produced in the uterus form a bar to the descent of any subsequent flow of the prolific fluid, so that a female cannot conceive twice, unless, indeed, the act be consummated twice in the same day, before the membrane has had time to form. This is an axiom not to be interfered with, by the fact that twins are not always born at the same time.

Leucorrhœa.—There is nothing so good for leucorrhœa in advanced age, say from forty and upwards, as emetics, sea-sickness, and change of climate, and afterwards to tone the stomach with some nutritious stimulant.

Seminal Flux.—When produced by local causes inherent in the body may be cured by severe exercise, purgatives, and low diet; but marriage is the only certain and lasting remedy

Love Triumphant.





CHAPTER XI

The art of Courtship—Remedy for Love &c.

Marriage being the natural state of social life, and the only one in which human beings can be really settled, and content, the science of obtaining partners should be well understood, not only as relates to the choice of form and quality, but also the mode of ingratiating ourselves into the favor of those who take our affections captive, or whom we may think so constituted as to be capable of making us happy. And yet this science—for it were doing it injustice to distinguish it by a less imposing title—is but very imperfectly understood by the mass; a fact which occasions millions and millions of unhappy marriages; for men and women, for the most part, not being able to obtain the objects of their desires, and which they had set their hearts on, take what they can get in despair, and are therefore but rarely suited according to their wants, and I might almost add their necessities.

Did men know how to go about making love, as it is called, or women to comport themselves so as to charm the man they prefer above others, this evil would be corrected; and I think I can give them such instructions in the premises, as will leave such knowledge a mystery to them no longer.

To begin, let me impress it upon the reader, that to be natural is the great secret of success in love making. To disguise one's nature, and study affectation in courting, is the very error of the moon. Pretend to be what you are not and you are nothing; and hence, sympathy not knowing how to take you, does not take you at all. Appear as you are, and you will be to some one, and that one just the being most qualified to make you happy, the very perfection of her desires; disguise your nature and you set *her* affections at fault, while your imitated character will have but little impression on the hearts of those, whom such a character, were it genuine, and possessed of the mysterious attraction of truth, would be sure to captivate. Besides, if you obtain a wife by deception—that is, by assuming a nature that is foreign to your own—you obtain one that may cause you much domestic uneasiness; and you cannot blame *her*, for she takes you for that which you are not, and which, if you were, would have

insured happiness to both. Thus two couples will be married, and lead wretched lives, whereas, had each been united to the other's partner, they would all have enjoyed domestic felicity. The word should not be "that woman is a bad wife, or that man a bad husband," but "she or he are badly mated," for were either united to a person of different disposition, the probability is, that that which is bad in this case, might be good in that. And this propriety of selection is a matter of much more importance than is involved in mere domestic bickerings, for were all married people merely *sympathetically* matched, there would be but few elopements and little adultery in the world, and married men would feel more assured that they were the fathers of *their own* children than many of them do at present. Therefore, reader I again urge you to *woo in truth*. When your heart is affected to a lady go boldly forward and plead your cause without affectation, and your eye will have a fire, and your cheek a fervor and a beauty, and your tongue an eloquence that affectation never knew. Besides, if the maiden be one that can reciprocate your love, the mutual electro magnetic union of minds will be at once established between you, and that accomplished. no power, no rivalry, no coercion, can tear your affections

asunder—nay, all foreign agency to disunite them, will but the more effectually harmonize their links, and bind them together. Thus if a woman truly loves you, get but her guardians and friends up in judgment against you, and the more she will love you. Moreover truth disarms coquetry—or in other words truth begets truth; for when a woman sees a man's soul looking out of his eyes, if her soul is of a nature to mingle with it, all power of dissimulation is lost, and she stands before you the willing captive of your untutored passion. Again, affectation is not always disguise, for women are keen sighted and sharp witted, and can detect the counterfeit, the consequence of which is that they play on, and probably despise the suitor, even though they may yield to their solicitations.

In fact, truth with a true maiden, and most maidens are true, is one of the most powerful of love's auxiliaries—perhaps, indeed, the most powerful of all. Rank and riches, however they may dazzle the mind, are as nothing to it in forcing their way to the affections. Let two men equal in appearance and education pay their addresses to one woman; but let the one be rich and woo affectedly and with dissimulation, and the other be poor but free from any art—save that of using no artifice—and

throw his whole undisguised soul into the contest, and my life upon it the latter will carry the day.

Let me not be understood as dissanctioning flattery. True lovers cannot flatter, for they feel all they say. On the contrary, if you imagine the lady you have set your heart on, to have the gentleness of a dove, and the beauty of an angel, and the perfection of all the graces, tell her so, for to do otherwise were to disguise your sentiments, and thus disobey the advice I give you. But you may ask will the lady believe you? She will—at least she will believe you mean what you say, which is all that is required as it proves your devotion, for what comes from the heart goes to the heart, and is measured, at least in love, according to the standard of the motive that dictated it. Flatter, however, without feeling what you say, and your praise falls to the ground, for then it is flattery; and though such words may strike pleasantly on a maiden's ear they cannot penetrate through the barrier of her affections. And how is this? Because there is no soul in them, and soul sympathises with soul, and not with words. Or, in other words, love is like electricity, and truth and falsehood are its great conductor and non-conductor; so that they who trust their passion to the latter, mostly scatter it to the winds; whereas those who

are guided by the former, rarely fail to strike home, and secure a victory. This system may seem strange with men whose faith it is that women are mere gossamers, to be caught by every summer breeze; but I can tell them that it is men who are the gossamers; or rather that men—male lovers, by affectation hide the true coin, to pass the counterfeit, which is mostly detected; and this is the process by which coquettes are generally manufactured, for maidens—and they are fully justified in so doing—will put on masks to the end of meeting deception with deception. Trust me, reader, that there could not be a more appropriate motto selected for the escutcheon of Cupid than the following, to wit:

“Truth is powerful and must prevail.”

After truth, probably the most powerful minister in the Court of Love is determination, united with constancy. This will often turn the scale against men otherwise better qualified for success, but who have less energy. Let a lover, if he knows that he has touched a single chord in the heart of the maiden he affects, never give way to adverse circumstances—but be up and doing, up and doing, up and doing. “He should not,” says a contemporary, “sit down and brood and pine under what is only a common-place misfortune—a mere trial of his energies—but rather make it

the means of insuring a victory, and enhancing the glory of his triumph." His plan is to be always present when he can. If this is impossible he must write to the lady and if necessary fight for her. He should be a scaler of nunneries, and a stormer of domestic fortifications. He must assume a claim on the maiden superior to that of parent, guardian, brother, or rival. In a word, he must be constant, determined, importunate, and courageous, and his chances for success are twenty to one over all rivalry; and yet the more so, if the object of his regard be independent and high souled. Many marriages are brought about by the opposition on the part of guardians and others which lead to those developments, that would not have otherwise taken place, for they give lovers an opportunity of proving qualities which all ladies admire, and which but few can resist. The Marquis de—— locked up his daughter from communicating with Monsieur L—— whom, as it was subsequently ascertained she then cared little about. Monsieur took advantage of his position to prove his devotion, by climbing to her over the house top, and shooting a rival who had previously stood as well with the maiden as himself; and the consequence was, a ladder of ropes, and an elopement. Thus constancy and its adjuncts not merely enabled Mons. L.

to hold his own, but actually to make capital out of the means employed for his discomfiture. And cases of the sort are occurring every hour, and will so continue to occur until the end of the chapter. Those who make use of this advice, however, should in the first place, make sure that the lady is not altogether indifferent in the premises, or all their labor may be vain.

A strong line of demarcation must be drawn between *determination* and *assurance*; the latter hinders, almost as much as the other promotes success. That is, the assurance that is akin to recklessness; that appearance of self-confidence which seems to assume for the party governed by it a superiority over all others, and will not permit him to unbend himself even to the lady of his love. A person who woos thus, will often woo in vain; for maidens love to be sued to, and neither bullied into matrimony, or asked to consent in a *take-me or leave me just as you please* sort of manner; for the one indicates a tyrannical disposition, and the other carelessness; and women, who have their passions more under control than men, will not often marry those who either evidence a disposition to be lord and master, or else who care but little about them. Hence we should never ~~assume~~ an overbearing semi-ruffianism of

Love Defeated.



manner—which some men call independence of character—to the lady we would marry; and neither, at any time treat her cavalierly—unless she is a confirmed coquet—for women will treasure up manners, and glances, and words spoken, that do not please them, and often use them to the disadvantage of one lover in favor of another. However, I only condemn the assurance of recklessness or insolence; for a modest assurance, that unites confidence with respect, is what no man should be without, and what every woman loves.

Bashfulness is the other extreme, and should, as much as possible, be avoided. It prevents men from coming to the point at once; and ladies in general detest long courtships; besides, it is often taken for cowardice, and to be known as a coward, is almost to be read out of love's calendar. Men who hang back through bashfulness, will often have the cup of their hope and expectations snatched from their lips by lovers of less power to please, but also less timidity than themselves. This same bashfulness is one of the great causes of old bachelorship, and hence, of old maiden-ship, inasmuch as *ladies must wait to be asked*. You will find that three fourths of the bachelors of your acquaintance, have minds formed for matrimony, but a timidity in ladies' society, which has still kept them

from procuring a wife. In company with their own sex, it is true, they will talk largely enough ; but set them in a room with a young and handsome female, and their courage is gone—they can no more make love than they can fly. I speak of *old* bachelors of *middle age*, for when they get beyond that, their bashfulness gives way to crustiness, and then they can speak fast enough ; but it is then too late to answer any good purpose.

A strongly marked diffidence cannot be altogether removed, but it may be corrected, especially when it is made clear to a lover what he may lose by it. A case which illustrates the evils that may be effected by bashfulness occurs to me. An acquaintance of mine visited the house of another acquaintance for a long period, but never spoke of love ; though it seems he was enamoured of our mutual friend's sister. Another person solicited her hand and obtained it, and died five years after. Then, through some accident, my bashful acquaintance, who still cherished a passion for the lady, made known the state of his heart, and soon after led her to the altar, having been previously informed that had he only spoken in time he might have been the lady's first husband. Another case, of a more melancholy character, appeared a few years since in the newspapers : " Monsieur Jaquillard, of Lyons,

was for four years intimate in the family of the beautiful but unfortunate Agnes Delafield, and had conceived for her a passion of the purest, and deepest nature. His bashfulness, however, prevented a declaration of his feelings until it was too late, for before he could muster courage for a confession of his sentiments, Monsieur Guizot (his inferior in both person and circumstances,) was introduced to the lady, and made her his wife. Jaquillard was at the wedding, and being observed by the bride to be in tears, she questioned him on the subject, when a full acknowledgment of his situation took place, as also an admission on the part of the lady, that she had loved him all along—had frequently rejected suitors for his sake, and only consented to marry another under the conclusion that he cared nothing about her. The result was that in a few weeks after the marriage, the husband caught his wife and her paramour in the act of adultery, and killed them both on the spot.

Let no man be deterred from making love to a handsome woman through homeliness of person, If he has the other requisite virtues, he will suffer but little from the want of beauty. Men who throw all their reliance on their personal appearance for conquest, are usually defeated when a rival of stamina enters the arena along with

them. Of course good looks are useful auxiliaries, but not to be altogether relied on, unless with some silly unskilled specimen of the other sex, (of whom, to its honor be it spoken, there are not many) who were better lost than won. The reason is obvious; women may like beauty in a lover but they prefer manhood; and much beauty and much manhood, connected in one person, rarely go together.

To a man of any nerve there can be but little difficulty in, what is generally termed "popping the question." Before he comes to that point, however, he should ascertain that the person he addresses has, at least, a general regard for him; for there are men who have too much nerve in this business; that is, who are, as it were, "poppers of the question" by profession, as they are scarcely introduced to a lady before they ask her to marry them; and these general wooers rarely obtain good matches. Theirs is haste without speed; though the method has often been known to be eminently successful. For instance, that celebrated heiress and beauty, Mademoiselle de Fleury, married a gentleman one morning, whom she had never seen till the day before; had he, therefore, not been quick to "pop the question," it is not probable he would have been the husband of one of the most charming women, and wealthy heiresses in

France. Still unless under very peculiar circumstances indeed, I think a man should be three months acquainted with a maiden before he asks for a betrothment; but to delay the period of proposition much longer than that, is to argue the lingerer, and to trifle with destiny. Lovers should always remember that life is short, and that they can never begin to enjoy it thoroughly until they are married.

Making love by flowers, as they do in the East, is a very beautiful mode, and saves much embarrassment. However, there is nothing half so distressing about *asking the question*, for the first time, as most young men imagine. It is like a plunge into a bath, where all the apprehension is over, the moment after you touch the water. There is no use in having a set speech ready, for in the agitation of the moment you will forget every word of it. Hence a man will be studying his part for a year or two, and when the time arrives, he finds that he has to trust to nature—which, by the way is a very excellent dependence, and seldom forsakes us in such cases, when we have need of her. Therefore, reader, when you are about to make a declaration of your sentiments, take no heed as to what you shall say, or how you shall act, but, armed with love alone, go fearlessly to your task, mutter something by way of

preliminary—no matter what, for neither yourself, nor the lady will be in a way to understand it—and your hands, lips and arms will do the rest, and that, too, more effectually than all the words in the world. I here speak of an occasion in which the lady is *willing*. Should she be otherwise, and repulse your advances in a way that cannot be mistaken, the shock, though it may wound, will completely disembarass you, and not only beget in you sentiments appropriate to the circumstances of your case, but also a ready eloquence to give vent to them. The reader may have every confidence in what I am saying, for I speak from the experience of hundreds, sustained by an intimate knowledge of the human heart and mind when under the influences and conducting the affairs of love. In cases where, from circumstances, a man is desirous of professing an attachment to a lady who is almost a stranger to him, a writer on matrimony gives the subjoined advice, which is not amiss, provided it could be remembered at the time when its assistance is required; and indeed in the cases it is recommended for, as they do not involve a full and ripened passion, which loses memory and all things in itself, it probably might. It is as follows: “When the gentleman has somewhat familiarized himself with the lady, and perceived that he

Is, at all events, not an object of aversion or ridicule, he should seek a favorable opportunity, and speak to this effect: 'I have come, lady, to take a probably final leave of you.' The lady will naturally ask the reason; and then, if the lover be a person of any feeling, the occasion may give a depth to his tone, and an effect to his eloquence, that may turn the beam, though it wavered before, in his favor. 'Because, lady, I find that your society has become so dear to me that I fear I must fly to save myself, as I may not dare to hope that the suit of a stranger can be crowned with success.' The lady thus honestly addressed will feel herself bound to give a fair answer, especially as coquetting at such a time might be dangerous, providing the gentleman has found favor in her sight; she will therefore, if her heart is in the affirmative, blush and tremble, and hesitatingly declare that the question has come upon her unawares—that one cannot give a decided answer; and this, of course, would amount to an unqualified assent. If however, she stands the announcement without agitation and informs her suitor that under such circumstances he had better remain away, as she can only see him as a friend, &c., the wisest thing he can do is to follow her advice, as the result would prove that he had made no impression on her, and accordingly

would stand but a poor chance of doing so in future ; it being an established principle that if a woman's heart is not influenced at a first or second interview, she but rarely surrenders it on a maturer acquaintance." The writer admits that this latter rule may have its exceptions, as women have been known to become enamoured of men who had previously excited their contempt, and even aversion ; and also as there are instances on record of married ladies who eloped with men whom they had rejected in favor of their subsequently despised husbands ; but he contends—and I agree with him—that these cases are one in the thousand, and cannot affect the philosophy of Voltaire, who exclaims :—

“ If women's hearts men's earliest vows disdain,
All future efforts there will be in vain.”

Procrastination in courtship is shameful ; and a man that makes love for a number of years, wasting the time of a maiden in anxiety and suspense, which should be employed in domestic pleasure and usefulness, deserves, when he would fain change his condition, either to be sentenced in his turn to a longer period of unwilling bachelorship, or even to be rejected altogether. However, ladies in such cases, are sometimes to blame, for if they find it to be the nature of their lovers to linger, it will be their fault if they do not spur them into

an immediate arrangement, by a little well directed coquetry with another person, or else by some yet more decided means, as calling them to account for their tardiness; a course of proceeding, which under the circumstances, prudence and modesty would hold them fully justified in making.

Men remain bachelors for various causes, among which may be mentioned as foremost, bashfulness, which keeps them from courting; the dread of not being able to maintain a family; or some hereditary affliction, as the scrofula, which they are afraid they might entail upon their offspring. The latter do well to remain single, but there is no excuse for the others; for bashfulness may be easily conquered by determination; and it is almost as easy to support a family as a single man; indeed, perhaps more so, for the necessity of labor mostly produces the facilities necessary to accomplish it. I may safely add, that no man is single from choice, and an affection for his solitary condition. On the contrary the single throughout envy the happily married.

A great deal has been said against love at first sight. My conviction is that it is the surest, purest, and most lasting of all love; and in proof of this it may be adduced that persons who have missed the first object of their affections rarely find them-

selves suited in the second. There is a mystery—an action of nature—in love at first sight which the many do not understand. They generally attribute it to the effect of a pretty face, ankle, &c., and argue that it would be foolish to indulge in it, and that it is a chimera which will soon be obliterated from the mind. In fact however, and as a general rule, the case is far otherwise, for first sight love is in nineteen cases out of twenty the effect of a mysterious agency acting on two minds naturally suited to each other, but which have never before come within each other's influence. It is not animal passion, it is mental magnetism. It is the mutual attraction of two souls, that occasion in each other sensations of ecstasy which they had never before experienced. It is, in fine, nature endeavoring to effect a union, where sympathies would be united, as well as hands. I would further maintain, that love at first sight, when it can be truly called love, is always mutual. True, either man or woman may be smitten by a person seen but on a single occasion, where the feeling has not been reciprocated. But time soon conquers such a passion, and the object of it is either forgotten or remembered without pain. When however, the feeling lasts, and grows, and shows no tendency to decay, then it is certain that a mental

chain exists between the two minds, however far they may be apart, keeping them still in connection.

It may not, however be always well to give way to love at first sight. There may be something in the character, position or person of the party that inspires it, which would make her an unsuitable wife, and therefore a little inquiry before the passion had rooted itself, might save a great deal of subsequent vexation. Let any man nurse a passion for any length of time, and no matter what he may subsequently discover amiss with the object that occasioned it, he will find it very difficult to withdraw himself from her snares. Thus men have become enamoured of women, whom they first presumed to be as chaste as they were fair; and have subsequently married them—though discovering in the mean time that they were no better than they should be—owing to the fact that they were unequal to the task of conquering their affections. A book was published some years ago in Bordeaux which was strongly illustrative of my position. It gave an account of twenty marriages which occurred between respectable men and licentious women, the former being aware of the previously evil courses of the wives they were taking to their bosoms, but not able to escape the unhappy passion they had been inspired with, by

the females before they discovered the error of their ways. This book was called the "Freaks of Hymen," and was said to have been the experience of an ungowned clergyman. And one of the marriages it recorded, I remember, had been consummated between one of the most brilliant lawyers in France, and a theatrical supernumerary of infamous character, whom he became enamoured of at a little village where she had been on a summer excursion, and where she passed for the niece of an old lady—the widow of an officer as she said—but whom he subsequently ascertained to be no better than a retired procuress. However, notwithstanding that he discovered all these matters in time to have profited by their knowledge, the arrow had penetrated too deeply to be withdrawn; and thus an eminent lawyer married a courtesan, knowing her to be such, though when he first wooed her it was under the presumption that she was a virtuous maiden. Another remarkable case is mentioned in the work of a learned physiologist. It is as follows, Count D — of L — saw a lady at a fashionable milliner's, and became smitten with her almost superhuman beauty. He learned that she was but a few days in the city, and resided with her *brother* at a certain hotel. Thither he went and obtained an introduction; and
r a brief acquaintance, during which

the lady's wit and loveliness had completely captivated him, he proposed for her hand—the fervor of his fascination being such, that he had not the prudence to make inquiry as to rank or character. The lady, however, would not consent, though seemingly half willing, but at length, being weary of his solicitations, informed him that she was Mademoiselle L ——— the most celebrated and beautiful courtesan of the day; and added that the gentleman along with her was not her brother, but her *friend*. Of course the Count was thrown all aback, and he fled from the false goddess of his adoration; but he could not fly from her influence, for in two months afterwards *he was at her feet*, and extorting from her a promise that she would sin no more—which promise she faithfully kept—made her his lawful wife. My own experience, too, is rife with such cases; and also of cases where men married ladies afflicted with incurable mental or bodily diseases, the existence of which they were not aware of during the earlier period of courtship, though duly informed of them before matrimony.

Consequently, it behoves a man to look well before he leaps,—that is, before he lets his passion get the master of him,—for afterwards he may be too blind to see the subject clearly. However, there are remedies for love, even when at the worst—

remedies which can counteract despair, prevent suicide, and restore the mind to its natural equilibrium. One is abstinence any moderate passion may be starved out; and it must be more than moderate, if it can resist a northern latitude, and a low diet. Cathartics and blood-letting, or either will assist the cure, during which warm bed clothes, must be dispensed with as much as possible. At such a time exciting books, especially novels, should be avoided, and stirring pursuits, whether of business or pleasure, indulged in. Men, when they are crossed in love, generally fly to intoxicating drinks, which cross them ten times more. The wine stoup, sharpens desire and memory, instead of producing apathy and oblivion; and so must any thing which warms the blood, and increases the chyle, for most love is a passion less of the mind than the body. Sea sickness is also a great moderator of the passions, and often has a lasting effect. But a low vegetable diet, medicine, business occupations—or manly pursuits of pleasure—and an avoidance of all excitement likely to produce erotic feelings—*unless they are indulged in*—are remedies sufficient for the generality of disappointments in love.

When, however, the disease has taken too deep a root to be eradicated by such remedies, there is another that *cannot fail*.

That is, cure one passion with another! Methinks I see the rejected lover laughing bitterly at me through his despair, for advising him to do a thing which *he feels* to be impossible. Rapt up in his idolatry and his torture, his mind cannot look beyond the object of them; all women are homely and valueless in comparison with that one; and it is utterly impossible to adore at another shrine. So thinks the rejected and despairing lover. But lover, rouse yourself, and you will soon not only discover your mistake, but probably rejoice in your present rejection. Rouse yourself, I say, and rush into society—go from promenade to theatre, from concert to ball room—if the object you are in quest of may not be seen in the domestic circles of your friends—and you will soon find some one that (in the language of the great English poet, whose hero, Romeo, burning with despair at his rejection by Roseline, finds more than consolation in the beauty of Juliet) “will soon make you think your swan a crow.” And should you not succeed in becoming the subject of a sudden captivation, select any handsome lady of a nature suited to your wants, and make love to her with perseverance and determination; and, no matter how indifferent she may be to you at the commencement, if she has beauty and worth, she will so grow into your heart that in a little

while you would not change her for the woman that repulsed you, and a double dowry to boot. And not only may one passion be corrected by another, but the deepest despair ever produced in the mind of man by the pangs of disappointed love, may be effectually conquered and dispelled by a brief life of libertinism. Far be it from me, however, to advise such a remedy; and yet, perhaps, it might be justified in cases where the sacrifice might be the means of preventing suicide.

I have given little or no advice to the female sex in this chapter, and but little is necessary. They are natural adepts in love making—or rather, they are the passive principle, which has little to do in the affairs of courtship, but to respond to the action of another. Woman's province is to attract; and this she can generally do best without the assistance of artifice, unless that permissable artifice which enables her to set off her beauties to the best advantage. Here, too, she is generally perfect, knowing the colors, the attitudes, and the costumes, that are most becoming to her; but as some ladies often display a want of taste, in these particulars, I have given some instructions on the subject, which may prove useful, in a chapter on the art of beauty. Ladies may also profit by what I have said on the choice and selection of

partners, but probably not so much as the other sex, for they are quick witted and keen sighted in such matters, and could generally pick out a partner suited to their nature, and adequate to their wants; and if it frequently happens that they are not mated so well as they might wish, it should be remembered that the fault is not theirs, as it is not so much their province to choose as to be chosen. It is true, the power of rejection is mostly in their hands; but to reject the person they do not care for is not exactly obtaining possession of the one they would have preferred above all others; and so, not being able to suit themselves so well as they could wish, they compromise the matter by suiting themselves as well as they can.

There is but little to be added to this department; but to sum it up let me observe that first love, when founded on a worthy object, should be cherished above all others, as it is, in fact, a sort of mental magnetism drawing two souls of suitable qualifications together; that truth and honor are love's most powerful auxiliaries; that perseverance and determination may carry the day against great odds; that a brazen assurance disgusts women, while a confidence united with modesty, delights them; that to woo a coquet a man must be a coquet—or else, if his position in her

affections be such that he has no fear for it, and indeed in any case, the effect might be good—to compel her to decorum by a little *gentle* severity; that bashfulness is the bane of courtship and must be corrected; and that the best thing all bachelors and maidens, two or three years over the age of puberty, can do, is to get married, as there is no such thing, in this state of existence, as single blessedness

CHAPTER XII.

Resemblance between Parents and their Offspring

A late physiological writer in England has published a work, nearly taken up with an attempt to prove that all human offspring bear an equal resemblance to both parents. I have read the work, which has the disadvantage of being too prolix—that is, of containing so many words, and so few original ideas, that the latter are nearly buried and lost in the former; but notwithstanding, many of its arguments are ingenious, and some of them, as I am inclined to think, new. The general theory, however, is as old as the hills—has been written on repeatedly—and is familiar to every midwife of much practice—not, perhaps, through books, but through the test of their own experience. Guy de la Brosse wrote and lectured on it in Paris, in the beginning of the seventeenth century. John Gasper Gevartitius, the celebrated critic,

reviewed an ancient manuscript on it, which he found in a library at Antwerp. Dioscorides, a Greek physician of the time of Nero, spoke of it, and said that Theophrastes, a distinguished philosophical botanist, was a firm believer in the theory. And perhaps twenty other writers of authority, with whose works we are acquainted, have either maintained or alluded to it, at different periods, so that the assumption by the English writer, that it is "a newly discovered law," is, on his part perfectly gratuitous, and not more gratuitous than untrue. Perhaps, however, he made the discovery by himself, not having previously heard of it or seen it in print; but if so, it strikes me that he cannot lay claim to a very extensive reading or conversation on physiological subjects. Nevertheless, as I have indicated, the English writer has advanced, as I think, some new points, which he deserves credit for, for if they do not exactly establish principles—and I am not prepared to say they *do not*—they at least evidence considerable ingenuity.

The received opinion is that every infant bears in his face, form, and even mental system a mixed up resemblance of both parents. This mutual resemblance is often so confused as to obliterate any distinct resemblance to either, though containing in itself the assurance that the child is legiti-

mate. Sometimes the mother will predominate in the form, and the father in the face, and *vice versa*. And again, the upper part of the countenance will show its derivation from one parent, and the lower from the other. Magnin, in his work on Offspring, endeavored to perfect this system by showing that at the time of intercourse, the most active party—that is, the party whose energies were dominant—gave the upper regions, from the head to the breast, the latter inclusive; and the other the remainder. But this system is manifestly erroneous; as children generally, if not always, have a likeness to both progenitors in their countenance. Dr. Guerin's opinion is, and he is sustained in it by many able physicians and physiologists, that no matter how striking the resemblance of the countenance may be to one parent, the features are always so modified as to have an expression of the other; and thus a likeness is often observable between a parent and child, though their faces, to a casual observer, may be of an entirely opposite form and character.

Without arguing against this system, I must confess that I am no convert to it, for I have seen children who were the very image of the *father*, without bearing any resemblance either in form or expression—at least that I could detect—to the mother

—which seems to be proof positive against it, for where the likeness is between the offspring and the male progenitor, it leaves no suspicion of foul play. However, I may possibly have been deceived by my own eyes; for one person will often observe a resemblance between two people, which cannot be discovered by another; but men generally believe what they see, or think they see; and therefore I may be held excusable for my want of faith in this feature of the theory of connexional resemblances, notwithstanding the eminence and responsibility of the parties who propagates and support it.

I here speak of mutual resemblance, as it unites in the face, for I hold it to be an axiom that an infant never was born who did not bear more or less a likeness to both parents; and so thoroughly am I convinced of this, that were a child exhibited to me in whom no resemblance in face or formation to its assumed male progenitor might be traced, no argument could convince me that the husband of the mother was the father of the child; that is, unless an attempt was made to saddle the parentage on another person.

The theory of the English writer, which he calls new, but which is only new in part, is equally liable to objection. He says, that one parent contributes the ante-

rior and upper middle part of the head, the osseus, or bony part of the face, the forms of the organs of sense (the external ear, under lip, lower part of the nose, and eyebrows being often modified), and the whole of the internal nutritive system; the resemblance to this parent being consequently found in the forehead, and the bony part of the face, as the orbits, cheek bones, jaws, chin, and teeth, as well as the shape of the organs of sense, and the tone of the voice. And that the other parent communicates the posterior and lower middle part of the head, the cerebral situated within the skull, immediately above its junction with the back of the neck, and the whole of the locomotive system—i. e., the loins, ligaments, and muscles or fleshy parts.

According to the system I am speaking of, parents may contribute these distinctive sets of features indifferently; that is, either parent may give either species under this provision, that the most intellectual parent will mostly furnish the anterior, and the other the posterior parts of the head. However the writer is not very clear in the elucidation of his hypothesis, but leaves one apparently to infer, that, where the parties are nearly balanced in mental qualifications, at one time one may give the anterior, and another, the other, the issue depending on the relative degrees of devel-

opment in which the intellectual organs of the parents were at the moment of orgasm ; or in other words, if the father's mental organs were then most excited, he would communicate the anterior parts ; and *vice versa*. " As a general guide in such observations " (observations to discover resemblance) says the English physiologist, whose name I forbear to introduce, as he saw fit to extract over thirty pages from my work " On the Crossing and Breeding of Domestic Animals " without acknowledging the source they were obtained from. " As a general guide in such observations " says this writer " it may be noticed that when the forehead, and considered generally, the face viewed in front, resemble one parent, the whole head viewed in profile will furnish the parts of resemblance to the other parent ; namely, the backhead, ear, under lip, &c. The front view," he continues, " best displays the observing faculties, and the profile view the active ones." He further says " the thinking faculty may be derived (an idea which he might have found in Surgeon Velpeau's lectures on the Anatomy of the Brain,) one parent giving one portion, namely, those of sensation and observation and the other parent giving the other portion, namely those of passion and volition ; while the intermediate middle part is also divided Thus to re-state the law in an-

other and a briefer form, the thinking organs are, in equal and distinct portions, derived from both parents; while one gives the whole of the nutritive, and the other the whole of the locomotive organs."

The reason he gives for this union of the thinking faculties, and which, I believe, originated with himself, is, "that in all the voluntary acts of animals the thinking system must take the lead, and that in the act of re-production there are also functions of that system—passion and volition, which must excite the locomotive system, to fulfil the purposes of the nutritive system and hence, in reproduction, the apparent predominance of the thinking system."

He goes yet further. He says to the effect, that the different expressions in the features of children who yet resemble the same parent, is to be accounted for, by the assumption that this parent manifested these dissimilar expressions, at the various periods of intercourse which produced the offspring, which, by the way is an idea of much felicity, and may have some foundation in truth: for it is not more certain that children will have different expressions of feature, who yet resemble the same parent, than it is, that the same countenance will greatly vary its expression, under different modifications of pleasure, and in fact one may be the result of the other

Explaining this to a lady the English writer very neatly says, "Observe that all these differences in the faces of your children are mere modifications of your own—such modifications as you yourself might assume under the influence of different emotions—such modifications as you actually have assumed, and therefore in these very instances communicated." "For, can it be doubted," he asks, in the second page "that the peculiar state of the organization, and the peculiar exercise of every function at the moment of orgasm must exert the most powerful and most undivided influence over the organizations and functions of the delicate, susceptible, and plastic *ens*, (mixed essence,) then, and by these very acts, called into existence?"

My answer is that it cannot be doubted. My answer is, that *the mental organs* of children are greatly influenced by the frame of mind in which the parents, or either of them may have been in at the period of reproduction! Hence, as is generally known, men of genius seldom have gifted offspring; for being rarely of high animal natures, their minds are given to wander even at the climax of coition, which, it is very probable, interferes with the reversion of intellect to the embryo; and this is wisely ordered of nature, for otherwise we would have too many geniuses and too few work-

men. Should anger, jealousy, love, or any other passion of the mind predominate at the moment, I have no doubt a proportionate effect on the offspring will be the result; and thus do we see choleric parents have choleric children—grave, grave, &c., like producing its like in probably all cases but genius, where the ruling principle is liable to cause a wavering state of mind—at a time when all the faculties should be directed to one focus. When of parents, the one is passionate, and the other mild, the children generally occupy a happy medium between both; but when any of them savor in their disposition one parent more than the other, the inference—I might indeed call it a certainty—is, that the party, whose temperament predominates in the child was in the highest state of orgasm at the period of intercourse. A strange illustration of the truth of this system may be found in the fact that *in the vast mass of men, the animal greatly predominates over the intellectual; for, with but few exceptions, in proportion to the whole, the animal greatly predominated over the intellectual in the parents at the times when they were called into existence.* It is no answer to this, that men of genius, though mostly wanting in strong erotic passions, do not produce beings of faculties corresponding with their own, but in fact it is strongly

corroborative of the theory, for such parents, at the time of intercourse, are not in a state of intellectual excitement, but of mixed feeling, not sufficiently concentrated on any idea or subject to give a decided bias to it, and consequently the children of great poets, of great generals, great statesmen, &c.,—unless where the mothers were women of unusually strong and decided character, have been, in the main, imbecile and vacillating persons, alike deficient in high mental or animal qualifications.

But while I not only admit this theory of mental influence, but am, in fact, the first physiologist that indicated its general ramifications, and established it, as above, I have no faith in the hypothesis of resemblance as maintained by the English author. In fact I am convinced it rests on a very slender foundation, if, indeed, it has any at all. And that his exertions to establish it are chiefly the result of an ambition to pass for the founder of a new system. Probably however, what he fondly deemed might be so, he fondly believes is so; for notwithstanding that he abstracted from me without acknowledgment, upwards of thirty pages of matter, which cost me at least six months of considerable labor to study and digest, I cannot believe that he would willingly lead the public in error to the end of establishing himself in a false position,

and this, the more especially, as his system if acknowledged, might lead to serious consequences. For instance, a man relying on it, might repudiate his wife, and disinherit his child, because he might not be able to discover in the backhead or forehead of the latter, features and developments conformable with his own.

My theory of the resemblance between parents and their offspring, as I indicated, is this. Each must assist in modelling the embryo after their own form and likeness. The parent who is most energetic and excited at the moment of sexual action imparts the most distinct features of resemblance. And this combined resemblance is not imparted by one to one part, and by the other to another, but in undefinable union governs the whole frame, with the distinction however already noticed, that the quality of one parent may preponderate, though that of the other equally pervades the entire system.

In fact, as it is with color, so is it with form. The issue of a black and white person is not piebald, but of a uniform complexion tending to that of the parent whose orgasm was highest during the act that formed him: or occupying an exact medium, if the parents' energies were equally balanced. And until, as a general rule, black and white parents designate the

influence of their separate complexions on various parts of their offspring's face and form, instead of establishing them all over by general suffusion, the hypothesis that one parent gives to children the back of the head, and the other the front, instead of mixing their peculiarities, will never, as a general rule, be accredited.

The subject of this chapter is one of great importance, and I flatter myself that I have handled it in a manner which renders it perfectly explicit. It may produce some trouble in the world, as from it men will learn that children, who do not resemble them in some degree,—if not perceptibly in the countenance, at least faintly struggling against the ascendancy of the mother's reversion of developments, in the general outline of the form—cannot be theirs; but it may also be the means of a great deal of good in preventing incontinent married women from indulging in illicit passions, which, through its means, may be subsequently discovered. It is obvious, the use that might be made of this law of resemblance in testing the male parentage of illegitimate children, and saving men from the hardships of being compelled to support offspring who have no filial claim on them. It will also show married people the advantage that may be derived from keeping

themselves in a proper frame of mind, and attending judiciously to the business in hand on certain occasions ; and likewise the evil effects that are likely to follow a contrary course of behavior

CHAPTER XIII.

Beauty, with some instructions in the art of promoting it

There is no such thing as a general standard of beauty, in organic bodies. Every living object of natural proportions is no doubt perfectly beautiful in itself, and the preference we give one thing over another, is merely the effect of an arbitrary taste. The senses are the mediums of perceiving beauty; and they are all independent organs, acting for themselves, and without any reference to fixed rules. Thus, the smell of camphor might be delightful to one person, and obnoxious to another; to some ears music is rapture, to others but a discordant noise; and the senses of sight, taste, and touch, are equally variable in their estimates of the qualities of things that hold influence over them. Again, the same set of senses frequently changes in their predilections, or are converted from their natural tendency by the force of association or habit. Thus,

the ear, on which music had an unpleasant effect in the beginning, may afterwards grow to be a connoisseur in sweet sounds; the taste that rejected tobacco may afterwards become a slave to it; and the eye, to which a black person was repugnant, may in the end, though this rarely happens, see a beauty in the dark skin of the Ethiopian, superior to any that had ever attracted it in that of a person of fairer complexion.

Beauty therefore—according to the usual acceptation of the term—is nothing in itself, but only as it conforms to the ideas and impressions of another person. “Ask a toad,” says Voltaire, “what is beauty, and he will answer you that is a female with two large round eyes, projecting from her little head, a large flat throat, a little belly, and a round back.” Women in the Hottentot empire are considered beautiful in proportion to the size of their ears, the flatness of their noses, and the projection of their lips. And in the Island of Otaheite, what we call grace, is regarded as deformity, and a female so fat and unwieldy that she can't even waddle, but is compelled to lie, and swelter in her flesh, is maintained to be the pinnacle of loveliness. From this it would appear—and to pursue the subject were only to gather testimony to the same effect—that beauty is a term indicating nothing in an object, but involved, in the apprecia-

tion of the sense that perceives it; and hence that the maxim that "the cause of a wrong taste is a defect in judgment," is a vulgar error—taste having no standard to guide it, being a thing arbitrary in its main features, but still, in a great measure, dependent on conventional usages, the conformation of the senses, association, habit, and country.

The foregoing argument will help to explain the grounds on which the same female may seem beautiful to the sight of one man, and homely to that of another; it will also illustrate the wisdom of nature, which causes every eye to form its own beauty, and thus leaves no sentient object without an admirer to derive pleasure from its contemplation.

Leaving the abstract consideration of what is meant by the terms taste and beauty, I shall speak of them as they relate to the human race in this country, and in most others of the civilized world.

It is an evidence of taste to derive pleasure from the contemplation of a human face and form, cast after a classic model; and in these classic models human beauty acknowledges its most perfect representatives.

As ninety-nine persons in a hundred will unite in opinion as to the general beauty of a particular person, it is a sign of a correct

taste not to be peculiar in one's notions of excellence.

A fine-looking man (the word handsome detracts from the idea of beauty in the male sex,) is above the medium height, but considerably under the colossal (about five feet ten inches is the perfection of altitude); his forehead is high and rather square; his back head is well rounded, but not too full of animal development; his eyes are dark, bright, and fairly set in their sockets, neither tending to recede or protrude; his hair inclines to a curl; his eye-brows are rather spare than bushy, and leave a space of about three-quarters of an inch between their inward extremities; his nose is a medium between Roman and aquiline; his cheek bones are not prominent, but still well defined; his cheeks neither lank nor so rounded as to indicate fatness or inflation; his mouth moderately small; his lips firm, compact, but not thin; his whiskers are well back on the cheek; his complexion is uniform, between brown and fair, with a slight tendency to a blush, but not sufficient to warrant him in being called "rosy-cheeked;" and the whole countenance well, or even strongly marked; for a smooth round face, where the features are all regular, and without any characteristic for a limner to fasten on, is incompatible with manly beauty. Then his neck is of mode-

rate length, and inclines to thickness; his throat is free from that protuberance commonly called the apple of Eve; his breast is fairly full; his shoulders square, but not abruptly so, and sufficiently broad to just over-hang his hips; his arms are of a length to leave about eight inches between the tips of his middle fingers and his knees; there is a gradual decrease inwards from the hip and shoulder to the waist; his hips and posterior are well defined; his back is free from the least tendency to roundness, but is not thrown very much to the rear; his thighs are full, but not clumsy; his knees small; the calves of the legs so that they just touch, without pressing against each other; his shin rather slender; his ankle small; his instep high, and his foot slightly hollowed, and of a size corresponding to his height—for too small a foot interferes with that elasticity of step, and firmness of carriage, so essential in making up the perfect *tout ensemble* of a well-proportioned man

A person, such as the above, with manners in accordance with his external appearance, and a moderate share of confidence, prudence, and intellect, would, if he set himself about it, inflame any female heart, and should not be afraid to strike for the highest rank and fortune, no matter

what his own circumstances might be ; for with him, to venture were to win.

Men of larger or smaller dimensions, proportionably formed, may be as pleasing objects to the sight as the above ; but altitudes of more than six feet, or less than five feet six, though ever so imposing or pretty, cannot be so prepossessing.

The male sex have but few advantages to expect from art. Their costume, to be elegant and becoming, *must be plain*. A suit of black—black hat and all—with a snow white, starch stiffened cravat, plain diamond pin, unruffled shirt bosom, and low collar, scarcely reaching to the chin, is the perfection of taste and neatness. Any deviation from this is injurious to appearance. A black handkerchief, however, and turned down shirt collar, so that the latter does not indicate too much precision and formality, are not unbecoming ; and when the countenance of the wearer is of a high florid complexion, they may be prudently substituted for a white cravat. Of all party colored dress coats, blue is least objectionable ; but too great a display of metal buttons should be avoided, at the same time that none but metal buttons look even tolerable on this color. The pantaloons worn with a blue coat should be either black or white ; also the vest ; and indeed parti-colored vests or trowsers are never in good taste.

An elegantly made man, however, may wear coats of all colors indifferently, and look elegant in each; but a person not remarkable for beauty of form cannot do so without injury to his personal appearance. A white cravat must be nearly as thin as a sheet of paper in its thickest fold, and free from all blemish and wrinkle, or it were better avoided. A plain gold ring may be worn; but any display of jewelry beyond that and the diamond pin, if I except an exceedingly fine guard chain, is likely to beget in the wearer an air of vulgarity. Great care must be taken in the cut and finish of one's boots. Moustaches or imperials should not be cultivated, unless they are generally worn, nor even then, except they are black, or of a shade scarcely removed from it. And to sum up, the entire costume must fit easily and without stiffness, or else the wearer may look over dressed, and consequently not quite the gentleman. As to the cut of the clothes it must be dictated by the prevailing fashion; for, rail at fashion as we may, a man cannot be *well-dressed*, or look elegant, unless he comports himself in accordance with her laws. By the way, a dark complexioned man, with a strongly marked beard, who wears a black stock or handkerchief, should not omit the shirt collar; and men would do well to remember that whiskers composed

of straggling hairs, are a deformity to the face. A roundness of shoulders, or contraction of chest may be corrected by the use of dumb-bells; but the broad-sword exercise is a far better remedy—in fact, a certain one, if taken in time

The standard of beauty in women is much less imperative than in men. A woman of any height, from the petite almost to the gigantic, may be perfectly beautiful; and of any complexion, from the darkest brunette to the fairest lily. The medium height, however, is generally preferred; but the complexion is a matter that entirely depends on individual taste; nor can it be even decided on thus; for the same person would be likely to waver in choice between the darkly beautiful maidens of Spain and the seraphically fair daughters of Circassia. Nevertheless, though the shades of complexion, from the Spanish olive to the Circassian white, or the varieties of altitude, from the petite Cleopatra, to that of the towering Roxana, matters but little, there are many things arbitrarily essential to perfect beauty in women.

I shall describe a beautiful woman, taking her at the medium altitude, which is generally preferred. Her height is five feet five inches; her hair is luxuriant, and of any color that agrees with her complexion; her forehead is rather low, and as free

from freckle or wrinkle as a piece of Paphian marble; her brows are dark, arched, narrow, and strongly defined; her eyes are large, rather languishing than bright, and of either of the usual colors, for the grey eyes of Mary of Scotland were not less captivating than the raven orbs of the Queen of Sheba; her eye-lashes are dark and long; her nose is a mitigated aquiline—that is, an aquiline curtailed of its severity; her lips short and small, and yet, withal full and pouting; her chin is very slightly developed; her ears are small, thin, and with the tip on a line with the eye-brow; her complexion varies with the emotions of her mind, and the blush that tinges her cheek is delicate, and loses itself in her face, so as to indicate no perceptible outline; her features are exactly regular, though made to appear otherwise by the ever-varying expression of her lips and eyes, and the fluctuations of the rosy tide that ebbs and flows beneath the transparent surface of her skin; her smile indicates sweetness of disposition, blended with a gently-proud expression, dictated probably by the consciousness of her own worth and beauty; her neck is flexible, moderately slender, of medium length, and pure as alabaster; the fall from her neck to her shoulder-tips is gradual; her bosom is a gentle swell, so clear that the blue veins

are visible; her shoulders almost verge on broadness, and press backwards; her posterior is full; her hips so well developed as to extend slightly beyond the shoulders; her waist is small, to show the proportions of her hips and shoulders, but is not too taper; her arms are rounded; her hands delicately small, and fingers rather long and tapered; her thighs and calves, without being flat, indicate plumpness; her instep is high, to secure a good arch to the foot, which secures grace in walking; and her knees, instep, and feet, are as small as they can possibly be without subjecting them to the character of diminutive.

The above is the outline of a magnificent woman—such an one as might vie with Helen of Greece, or dispute the palm of beauty with the Venus de Medici; such an one as all men must adore! And yet we have many in Paris* that would lose nothing in comparison. All tastes would probably unite in being excited and captivated by a woman like the foregoing, but in forms and faces less transcendently excellent, they vary: many loving the slender; more the slightly *enbonpoint*; some choosing the petite; others the lofty; those the dark—these the fair; and so on, till nature is sat

TRANSLATOR'S NOTE.—And not a few in the city of New-York

tsified, and every eye has singled out its own beauty. I have insisted on regularity of feature in my outline of perfection. However, it sometimes happens that females with great regularity of feature are not much admired, while others without this advantage, are highly captivating. This is caused by the influence of internal principles—by an expression proceeding from the mind; for in all cases where it occurs, it will be found that the regular-featured lady is a dull, insipid person, whose soul gives no character to her face, unless through its inanity or absence; and that the other is a lady of buoyancy, good-nature, and intellect.

The following are admitted, by writers in general, to be the three species of female beauty, of which all the rest are varieties.

No. 1. Face, round; eyes, soft azure; neck, rather short; shoulders, moderately broad and gently rounded; bosom, luxuriant and seeming to portrude from the space allotted for the arms; waist, sufficiently marked, though encroached on as it were, by the *enbonpoint* of the contiguous parts; haunches, gently expanded; thighs, proportionably large; limbs and arms, tapering and delicate; hands and feet, small; complexion, rose, struggling with

lily; hair, luxuriant flaxen, or auburn; eyes, blue; and the whole figure extremely soft and voluptuous

No. 2. Oblong face; neck, long and tapering; shoulders, broad and delicate, without being angular; bosom, moderately developed; waist, somewhat resembling an inverted cone; haunches, moderately expanded; thighs, proportionable; limbs and arms, rather long and tapering; feet and hands, rather small; complexion, mostly dark; hair, abundant, dark, and strong; and the whole figure, precise, striking, and brilliant.

No. 3. Oval face; high, pale intellectual forehead; eye, expressive, and full of sensibility, also indicating modesty and dignity; hips and bosom, not very well developed, but withal, her motions are characterized by grace and elegance

It may probably seem presumptuous on my part to offer any advice on the dress of ladies; but still it can do no harm, and the following hints may be found useful in many cases, for it is not every female that knows how to develop her beauties or correct her imperfections.

When there are a great variety of colors in a lady's costume, it may be imposing, but can hardly be elegant. Uniformity of

color is more advantageous to the beauty of the countenance, as may be learned by the supernumerary charms that a quaker's gown and bonnet gives to a pretty face. Still, if the contrasts are well chosen a variety of colors look rich on a tall, majestic woman; but a petite one should avoid them, as they will make her look less than she is.

If jewelry is disposed of with taste, a lady may wear any quantity, and catch an additional lustre from every gem. Otherwise, a profusion of glittering stones, will give her costume the air of tawdriness, which may be a serious draw-back on her fascinations.

Females with drooping shoulders, should as far as fashion will permit them, eschew short waists.

Jewels should form centres; flowers, unless when worn as a wreath or coronet—and feathers should be worn on one side.

Too narrow a face is improved by a bonnet with a wide front which exposes the lower part of the cheek. Too broad a one, by a bonnet with a close front. And wide jaws will diminish in appearance under a bonnet sloping to the point of the chin.

Too long a neck may be corrected by the back of the bonnet descending, and the

collar of the dress rising so as to leave but little space between them.

When the shoulders are narrow, the shoulders of the dress should be formed on the outer edge of the natural shoulder, be very full, and both the bosom and back of the dress should run in oblique folds from the middle of the bust to the point of the shoulder.

A large waist should be rendered less before by a stomacher, and behind by a corresponding form of the dress, making the dress smooth across the shoulders and drawing it in plaits to a narrow point at the waist.

When the bosom is small, it may be made to seem otherwise, without suspicion, by a dress with oblique folds gathered above. There are many means of remedying this defect, but the above is the best.

If the lower posterior part of the body be too flat, it may be most naturally elevated by the skirt being gathered behind.

When the lower part of the body is too prominent before, the best correction is an increase of the bosom, a shortening of the waist, and the establishment of a corresponding projection behind.

When the haunches are narrow, so also should be the bottom of the dress, unless recourse is had to padding.

Short women should wear a moderately narrow skirt, very long, and with the flounces low. Tall women, on the contrary should wear a wide skirt, and several flounces, which will apparently reduce her height.

Ladies should be careful to pay every attention to the arrangement of the hips, and to correct any deficiency by the use of those foreign additions which fashion and habit allow, and in fact, which ladies of the most perfect symmetry use, as the natural proportions of the region of the pelvis are not sufficient to satisfy the public eye, which has been used to, and grown fascinated of superior developments.

When the face is too yellow, the bonnet should be lined with yellow, which, by contrast, will cause the red and blue to predominate. And red lining will cause the yellow and blue to predominate, and thus relieve a red face. And if the face has too much red and yellow, the effect will be removed by a lining of orange. Some faces, again, are too blue, and should hence wear blue, to bring out the red and yellow. And in short, when any particular color in the face predominates, so as to mar beauty, a bonnet lining of the same shade will render its superabundance undiscernable. The adjustment of the lining, so as not to be too

much in view, is a matter that must be left to the lady's judgment. It may be as well to add here from a source to which I am indebted for much of the above information, that dark faces are best effected by darker colors, because they tend to render the complexion fairer; while fair faces should avoid dark colors inasmuch as they occasion too strong a contrast.

Washing in hard water roughens the skin as also the use of coarse towels. When soap is applied to the face neck and breast it should be in small quantities. Goats' milk softens and smoothens the skin. A good digestion must be kept up or the countenance will suffer by it. Cold water bathing is a most powerful promoter of beauty. Guerin says it even improves the shape and features; but at all events it removes all impurities from the skin more effectually than any thing else, and freshens the complexion. Moderately rich diet, occasionally corrected by gentle aperients, has a fine effect upon the skin and complexion; while low diet—though contrary to the opinions of some—impoverishes the blood, makes the complexion dingy, and the skin coarse, and occasions blotches on the face. And very tight lacing operates injuriously on the countenance, to say nothing of its other attendant evils

The usual arts for promoting beauty, or shadowing defects being sufficiently understood, it is not necessary to ennumerate them; nor does it occur to me that any thing of importance can be added on either subject



CHAPTER XIV

Revelations and opinions, connected with, and incidental to, the various subjects of all the foregoing chapters.

External Signs.—Beauty is said to be the external sign of goodness in women. I shall admit the proposition, when I can duly appreciate what beauty is. Judging of it by the general standard of taste it is manifestly wrong, for the worst women are generally very beautiful, and in fact make their beauty the medium of their vices. However, beauty of parts evidence goodness; as a handsome leg indicates a good leg, a fine forehead, a fair intellect; and so forth.

Procreation.—An author says that to procreate is in effect to die to one's self and leave one's life in posterity. Nonsense. Continent men in the average die sooner than those who are married. Moderate intercourse deprives the system of nothing but what it is healthful to lose.

Love Matches.—It is an old saying, that love matches are seldom or never happy. By this rule hate matches would promote the pleasures of matrimony. The idea is absurd. Unless there is love before marriage there is seldom any feeling warmer than moderate friendship afterwards.

Double Uturus.—Some women have a double uturus; and in such persons a double conception may take place, and the fœtuses be excluded at different periods—occasionally several months apart. In such cases the fœtuses are not twins.

Disease.—It is not too much to say that three out of every five women of a certain class, are the ceaseless victims of an infectious disease. How severe then must be the price which libertines pay for their unsatisfactory indulgences.

Courting.—In Wales and Holland the young people have a way of courting in which they go to bed together, and discuss the preliminaries of marriage. The Welsh and Dutch contend for the morality of this fashion, and maintain that it never results in any thing wrong. This may be; and it cannot be denied that the mode must be extremely agreeable to those whom it may concern, and calculated to make lovers acquainted with each other's dispositions; but

still I am afraid it might be a dangerous experiment to be attempted in France.

Sex.—I have been often inclined to think, and have consulted with many whose opinions are valuable, and who were greatly struck with the theory, that the dominant party at the time of intercourse—that is, the parent who is most prolific—governs the sex of the child

Early affection.—Young men of salacious habits, should commence as soon as possible after the period of puberty to direct their feelings within the channels of a virtuous courtship; for this alone can chastise their desires, and insure them an unbroken constitution

Modesty.—Were people to go perfectly naked it would be a benefit to morality “The rest of the body,” as a celebrated painter truly observed, “not having advantages in common with the face, would soon satiate the eye, were it to be constantly exposed, nor would it have more effect than a marble statue.” Perhaps it would have less, as it would be likely to be less faultlessly developed. It is not the natural form that excites erotic desires so much as the art which women use to make it look attractive

Lottery.—It has been argued by eminent philosophers that if men and women drew partners in lotteries, there would be about as many suitable matches in the main as are provided by the present system. This may have been the case, but I sincerely flatter myself that a correction of the difficulty may be found in this book.

Protracted Fertility.—Good argues, that moderation is necessary to reproduction; that is that the feelings must not be too much excited; and he relates the following case in point. “I remember many years ago a healthy young couple, who continued without offspring for seven or eight years after marriage, at which period the lady for the first time became pregnant, and continued to add to her family every year till she had six or seven children; and in professional conversation with the father, he has clearly made it appear to me, that the cause of sterility, during the above period, was the mutual warmth which existed between him and his wife. Time, that by degrees, broke the vigor of the encounter, effected at length a radical cure, and gave him an offspring he had almost despaired of

Children.—The children of aged parents, or where one is old, and the other is young are usually delicate and spare of form, and are rarely well organised.

Sympathetic Love.—In courting, a great deal depends—if simple truth fails—in studying a woman's character. “Six men,” says a writer, “will be making love to one lady; the first a title; the second a fortune; the third a beauty; the fourth a talker; the fifth a flatterer; and the sixth a man with apparently no advantage, who will sit apart in a corner and sigh, scarcely noticed the while by his more showy rivals. After a time, however, the lady is married, and under such circumstances it usually turns out—to the surprise of all concerned but the principal parties—that the gentleman of the forlorn hope in the corner, has been the successful candidate. Indeed a silent, intellectual-looking man, who sits apart, sighs deeply, and occasionally looks at the lady as if he was praying to her, or for her, is generally a dangerous rival.

² *Sign of Nursing.*—The right shoulders of mothers and nursery maids are larger and rather more elevated than the left, which forms one of the principal objections that fashionable ladies have against nursing their own children. Could the nursing be carried in each arm alike, this inequality would not be occasioned.

Chastity.—Chastity adds to the force of love—to the vigor of the organs—and is a sure means of fecundity

Celibacy.—“If men,” says Dubois, “are not prone to choose a life of celibacy for its intrinsic merits, women are less so; and the cause is obvious, for the very unjust usages of society render it much more convenient for the one to do without a wife than the other without a husband. The unjust usages of society are those which tolerate libertines, but cannot pardon error in women ”

Loveage.—The leaves of loveage eaten in salad are as good in cases of obstructions of the mouth by discharge as any thing I know of, and I cannot account for its having gone into disuse of late days



Before the Effect.

ONANISM AND ITS CURE.



AN INFALLIBLE TEXT BOOK


FOR THE CURE OF ALL DISEASES IN THE

MALE OR FEMALE,


PRODUCED BY

OVER INDULGENCE, ONANISM, OR

MASTURBATION.



Translated from the French of
HENRIOT, TISSOT, DESLANDES, AND
BECKLARD,
BY JAMES GUIERSON



NEW-YORK.
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—
1845.
—



ONANISM AND ITS CURE.

The public may have the most implicit confidence in every thing set forth in this little work. It is the result of the united labors of M. Henriot, M. Tissot, M. Deslandes, and myself, and is the essence, with additions of great importance, of what we have all separately published on the same subject under our own names. I now give it to the world with the sanction of those distinguished authors and physicians, who in respect to my advantage in years, have awarded to me the principal agency in the publication.

EUGENE BECKLARD

PARIS, July 7th, 1843.

The authors avoid going into the disgusting details of diseases produced by onanism, &c., considering them of no importance whatever but to take up space which might be better occupied with remedies for the evils, than with a nauseating display of the evils themselves. Other writers on the subject seem to have thought differently, for

while they take great pains to point out the effects of the crimes in the cases of their victims, they exhibit but little industry, care, or knowledge in showing how these effects may be eradicated. This little work contains all that is necessary for patients to know, and all that has yet been discovered in the premises by the most skilful and laborious physicians.

There are some maladies, the cause of which it is difficult exactly to ascertain, and therefore equally so to point out and regulate the treatment; but which are easily enough cured when we have done so; this is not the case with dorsal consumption. We know what the complaint is, we are acquainted with its cause, it is, as says M. Lewis, "a peculiar kind of consumption, the immediate cause of which is a general weakness of the nerves; the symptoms are easily recognized and we therefore can have no hesitation as to the treatment; but the best frequently fails; which is another reason why we should rigorously fix its details. The general relaxation of the fibres, the weakness of the nervous system, and the corruption of the fluids are the causes of it."

It depends on the weakness of all the parts; their strength must be restored to

them, that is the plain and easy course. It has its subdivisions derived from the different parts, weakened; but, as the same remedies are applicable to the whole, it is useless here to repeat them, as they have already been mentioned in the course of this Work.

Those who are entirely ignorant of medicine, and who yet speak of it more confidently than those who are acquainted with it, will believe that it is very easy to act upon this indication, and that by the aid of nourishing food, and of the cordials with which our shops abound, it is very easy to restore the exhausted powers; sad experience, on the contrary, has convinced the greatest physicians that nothing is more difficult.

“It is very easy,” says Gotter, “to diminish the strength; we have scarcely any means of renovating it.” We shall easily comprehend it, if we reflect that the aliments and remedies are but the instruments employed by nature to support itself to repair its losses, and remedy the derangements which takes place in the body! and what else is nature, but “the aggregate of the bodily powers harmoniously distributed.”

It is the vital force respectively distributed in the different parts.

When the powers are exhausted, it is then that nature is at a loss; it is the working architect who no longer performs his func-

tions; give him as many materials as you will, he is unable to employ them. You may bury him with his building; under stone, wood, and mortar, without his repairing a single inch of wall. It is the same with complaints resulting from the destruction of the physical powers; aliments do not repair, and remedies do not act.

I have seen stomachs so weakened, that the food underwent no more preparation in them than in a wooden vessel. Sometimes they there arrange themselves according to the laws of their respective gravity; and, when at length a fresh dose, by its weight, irritates the stomach, we see them by a slight effort successively ejected, entirely distinct from each other. At other times by remaining longer, they become corrupted, and are vomited forth such as they would be, had they been left to spoil in a silver or porcelain basin. What can we hope from any aliments, in such cases as this.

The exhaustion is not equally great in all; there are some cases in which the powers are only weakened, without being totally destroyed; aliments, and even remedies are not then without their use. That part of nature which remains, derives some benefit from the first, and the last ought to be such as have been remarked fit for reanimating the principal of vital action, which is being extinguished; these are the

external succors with which we assist the architect to enable him to proceed with his work, in expending the least possible portion of his strength; at other times it is the touch of the spur we give to a weak horse, for him to make an effort to extricate himself from the clayey soil. But what skill and prudence does it require, to know how at a glance to judge of the depth of the mire, the strength of the animal, and to compare them with each other.

If the work is above his strength, it is true the spur will oblige him to make an effort; but, if that effort cannot extricate him, it will only totally exhaust him.

The weakness produced by masturbation presents a difficulty in the choice of the remedies not met with in other cases; that is, to avoid with the utmost care, any stimulus, which, by irritating might re-awake the lust of the flesh. It is a law of animated mechanism, so different from inanimate, and so little subject to the same rules, that, when the movements augment, the augmentation is more considerable in the parts most susceptible of them; with masturbators it is the genital parts; it is therefore in those parts that the effect of irritating remedies will most sensibly manifest itself; and the dangerous consequences of that effect cannot render us too circumspect in the means we employ. What then ought they to be? That is what I shall examine, after

detailing the regimen. In this detail, I shall follow the ordinary division of the six non-natural things; the air, the aliments, sleep, motion, the natural evacuations, and the passions.

THE AIR.

The air has over us an influence similar to that of the water upon the fishes, and even a much more considerable one.

The weak have more need of the aid of a pure air than others; it is a remedy which acts (and perhaps the only one) without the concurrence of nature, without employing its powers, which makes it of the utmost importance not to neglect it. That which best suits a general atony, is a dry and temperate air; a damp air, a too warm air are pernicious.

I know a patient of that kind, whom very warm weather throws into a total exhaustion, and whose health during the summer, alternately varies according as the days are more or less warm.

A too cold air is much less to be feared, as it naturally ought to be. The heat relaxes the fibres already too lax, and dissolves the humors already too much melted; cold, on the contrary, remedies those two evils. When the Caribs, after the terrible convulsive colics they are subject to, are attacked with paralysis and cannot be sent to the warm baths in the north of Jamaica, they

content themselves with removing to a colder country than their own, and this sole change of air always operates favorably. Another essential quality of air is that if it be not loaded with noxious particles, for by proceeding from inhabited places, it has lost that kind of vivifying quality which alone renders it of any efficacy, and which might be called the vital spirit, as necessary to plants as to animals, and such is the air we respire in an open country, abounding with herbs, trees and shrubs.

“Let the patient,” says Aretæus, “remain in the neighborhood of meadows, fountains and rivulets; the exhalations emanating from them, and the gaiety inspired by the sight of them, strengthen the mind, reanimate the strength and re-establish life. The air of town continually inspired and respired, filled with infected vapors, or exhalations, unites in itself the two inconveniences of having less of that vital spirit, and of being loaded with noxious particles. That of the country possesses the two opposite qualities; it is a virgin air, and an air impregnate with everything the most volatile, the most agreeable, the most cordial which emanates from plants, and with the vapor from the earth, which is itself extremely salubrious.

But it would be useless to choose a dwelling in a good air, if we don't breathe it. The air of rooms, if not constantly renewed is

nearly the same in all ; to pass from a close chamber in town, to a close chamber in the country is scarcely changing it at all. It is only in the open fields that we enjoy all the salubrity of a healthy atmosphere. If infirmities or weakness prevent our riding or walking in them, we ought to renew the air in our room several times in a day, not by merely opening a door or a window, which renews but little of it, but by making a current of fresh air pass through the room, by opening all at once, in two or three places and in opposite directions. There is no complaint which does not require this precaution, but then the patient must not be too much exposed to the draught.

It is also extremely important to breathe the fresh air of the morning. Those who deprive themselves of it to remain in a stifling atmosphere between four curtains, voluntarily renounce the most agreeable, and perhaps the most strengthening of all remedies.

The freshness of the night has restored to it all its vivifying principle ; and the dew which evaporates by little and little, after impregnating itself with all the balm of the flowers upon which it has rested, renders it truly medicinal. We walk in the midst of an essence of plants we are continually inspiring, the good effects of which nothing else can supply. The comfortable feeling, the freshness, the strength, the appetite we experience, is a proof of it within every

one's reach, stronger than all I could add. I have lately witnessed the most sensible proofs of it upon some valetudinarians, and especially upon those who were hypochondriacs; they, in the most marked manner, experienced that if they breathed the air at sun-rise, they felt themselves much more lively all the rest of the day; and their friends associated by their gaiety of mind knew at once at what hour they had risen. How important then must that effect be upon those ill of dorsal consumption, who are so frequently hypochondriacs.

The return of good spirits alone, invincibly demonstrates a general amendment in the health.

THE ALIMENTS.

We ought to be guided in the choice of of the aliments, by these two rules :

First. To take only such food as, in a small compass, contains much nourishment, and is easily digested

The following is an aphorism of Sanctorius; "after immoderate coition, take light wine and succulent viands in small quantities."

Second. Avoid all those possessing acridity. It is important to restore all its strength to the stomach, and nothing more destroys the powers of the animal fibres, than force of extension; thus, dilating the stomach by the quantity of aliments, daily weakens it. Be-

sides, if it is too full, weak persons feel an uneasiness, pain, weakness and melancholy which augments all their complaints. Those two inconveniences are prevented by choosing such food as I have pointed out, and by taking but little at once, though often.

It is essential that their nourishment should be easily evacuated. The stomach not being in a state to digest what is difficult of digestion, and its action, extremely languid, would be totally destroyed by aliments either too hard, or of a nature to diminish its strength.

We may, from these principles, form the catalogue of what is suitable in this case, and what we ought to exclude.

The last class comprises all viands naturally hard and indigestible, such as those of swine, all old and tough meats, those which art has preserved, by the means of salt and smoke, a preparation which renders them at the same time acrid; all those which are too fat; all other greasy substances, which relax the fibres of the stomach, diminish the already too feeble action of the digestive juices, which remain undigested, and tend to obstruction, and acquire by their remaining too long, a character of acridity which, constantly irritating, occasions uneasiness, pains, restlessness, spasms, fever. In short, there is nothing from which persons subject to indigestion, ought so carefully to abstain from as fat substances

Unfermented pastry, above all when kneaded with butter &c. is another kind of aliment much too strong for a weak stomach.

Vegetables, by producing flatulency, which distends it and at the same time interrupts the circulation in the neighboring parts, are equally injurious too; such in general are all kinds of cabbages, pulse and herbs which have an extremely acrid taste and odor; the last quality rendering them hurtful, independent of their causing flatulency.

Fruits, which are so salutary in acute and inflammatory disorders, in those of the liver, and in several other complaints, are never proper in this disease; they weaken, they relax, they enervate the powers of the stomach, they augment the dissolution of the already too watery blood; imperfectly digested, they ferment in the stomach and intestines, and that fermentation develops an astonishing quantity of air, which produces heavy indigestion, which absolutely deranges the course of circulation. I have seen that effect so considerable in a woman from eating ripe fruit, four and twenty hours after a safe delivery, that the belly was stretched to such a degree that it became livid; she was somniferous, with a scarcely perceptible pulse. Fruits also leave an acidity in the first passages, calculated to produce several distressing symptoms

Salads, raw roots, vinegar, verjuice, have

the same inconveniences, and must be equally excluded.

Although the list of prohibited aliments is long, that of permitted ones is still more so. It comprises the flesh of all well fed young animals, above all that of calves, lambs, young oxen, pullets, pigeons, turkeys, partridges. Larks, thrushes, quails, and other game, without being absolutely interdicted, yet cause inconveniences to those who do not permit their daily use. Fish is in the same case.

We ought not only to be extremely careful in the choice of our viands, but we must also cook them accordingly. The best way is to roast them by a gentle fire, which preserves their juices, and which does not dry them up, or to boil them slowly in as little water as possible.

Those boiled in too much water give out all the nourishment they contain to the broth and no longer possess any themselves, they frequently remain mere fleshy fibres, juiceless, impregnated with water, equally insipid to the taste, and indigestible to the stomach.

Whatever care may be taken in the cooking of meat, there are some persons who can't digest it; and we are forced to give them only its juice, expressed after being half boiled, but as it would easily become corrupted, a little lemon juice, or a small quantity of wine; such mixture is the most

nourishing we can employ. Lobsters first boiled and then crushed in the broth heighten its flavor and render it more strengthening, but they have the double inconvenience of being somewhat heatening, and of rendering the broth more susceptible of a prompt corruption; thus we must be on our guard in those two respects. Bread and garden stuff have not the advantage of containing much nourishment in a small compass; but the use of them, of bread above all, is absolutely indispensable to prevent not only the disgust the use of a too animal regimen would produce, but moreover the putridity which would result from it, if unmixed with vegetables. Without that precaution, spontaneous alkali would soon be produced in the first passages, followed by all its train of distressing symptoms. I have seen the greatest accidents produced by this regimen in weak persons, to whom it had been ordered.

One of the commonest symptoms is excessive thirst; they are forced to drink, and drink weakens them; besides, it with difficulty mixes with the humors, because this mixing depends upon the action of the vessels, which is extremely languid, and if, by misfortune very common to those who take but little exercise, the action of the loins diminishes, the liquids pass into the cellular tissue, and form at first *adema*, and then *hydropsies* of every kind.

These dangers are prevented by always joining a vegetable with an animal regimen.

The best herbs are the tender roots, with endives, artichokes, and asparagus.

There are others which, though very tender, incommode, become too refreshing;—they blunt the powers of the stomach.

Farinaceous grain, prepared and boiled in cream, then mixed with broth, is not to be despised, it unites the most nourishing substances of the two reigns, and the union prevents the danger of each aliment given alone; the broth prevents the flour from turning sour, the flour hinders the broth from putrifying. Upon reading the cases with a little attention, we easily perceive that the diseases in the north of Europe are more malignant than in the middle: may not this proceed from more meat and less vegetables being there eaten?

What I have previously said of fruit, does not prevent, when the stomach still preserves some strength, our occasionally allowing a small quantity of the best kinds and fully ripe; the most watery are those which are the least proper.

Eggs are an aliment of the animal kind, and an aliment extremely useful. They are very strengthening, and easy of digestion, provided they are slightly or not at all boiled; for as soon as the white becomes hard, it no longer dissolves, but becomes heavy, indigestible, and affords no nourishment; it



The Last Stage.

then becomes the aliment fit only for stomachs which digest strongly, and not for those which scarcely digest at all.

The best way of eating them, is to swallow them as they come from the hen, without boiling, or to eat them in the shell, after merely plunging them three or four times into boiling water, or diluted with milk warm broth.

In short, milk is the best kind of aliment; uniting all the desired qualities, without any of the inconveniences we fear.

It is the most simple, the easiest to assimilate and that which assists the most quickly; ready prepared by nature, we run no risk of spoiling it by artificial preparations; it nourishes the same as the juice of meat, and is not susceptible of putridity; it prevents excessive thirst; it stands in the lieu of food and of drink; it keeps up all the secretions; it disposes for quiet sleep; in a word, it is calculated to fulfil all the indications in this case, and M. Lewis has seen it produce the best effects. Why then not always employ it, and substitute it for all other aliments? By a reason peculiar to it, which frequently neutralizes its effects, and very often causes it to produce a very different effect from the one hoped for, and which there were grounds for expecting.

That reason is the kind of decomposition to which it is subject. If it remains too long in the stomach, or if without long remain-

ing, it there finds matters calculated to hasten that decomposition, it then undergoes the same changes we see it go through under our eyes. The buttery parts, the cheesy and serous parts separate; the whey sometimes occasions speedy diarrhœa; at other times it passes through the urinal passages, or by transpiration, without nourishing; the other parts, if they remain in the stomach, are not long in deranging its functions, in occasioning maladies, swellings, nausea, colics. If the patient does not find himself incommoded at once, it is because they pass into the intestines, where it is true, they may remain sometime, without producing any sensible injury, but where they acquire a singular acridity, and at the end of a certain time they produce symptoms which delay has not rendered less dangerous, and when we, in serious cases, order milk, we may establish as a law which ought to render us extremely circumspect, that if it is an aliment the most easy of digestion, it is also true that the indigestion, of which it is the cause, is the most distressing. We have before seen the difficulties experienced by Boerhaave, in the use of it; but however great they may be, the advantages we may derive from it, are considerable enough for us to endeavor too seek out every possible means of surmounting them, and fortunately there are such. We may arrange them under two classes; the intentions of the regi-

men, and the remedies; I shall reserve the examination of the latter until we come to one of the succeeding articles.

The intentions of the regimen are—1stly; the choice of the milk, whatever may be the kind determined upon, the female which furnishes it ought to be strong and healthy. In the second place, while taking it, all aliments which curdle it must be avoided, and such are all fruits, prepared or raw, and in general every thing acid;—2ndly: we must take it at some time before or after any other food; all admixture with it is bad;—3rdly: take but little of it at once;—4thly: have the stomach, the abdomen and the legs extremely warm;—5thly: we must above all (and without this precaution all the others would be useless).be extremely moderate as to the quantity, even of the most appropriate aliments. While taking milk, the stomach must not be subject to the least exertion;—the slightest over-load, the least indigestion leaves in it a germ of corruption which immediately corrupts the milk, and may transform the most wholesome of aliments into a poison, sometimes violent and at least, always injurious.

But what milk ought we to prefer? The only milk now employed is that of woman, the ass, the goat, and the cow.

Each of them possesses different qualities. It is the comparison of those qualities and the indications presented by the complaint,

which ought to determine the choice we make of the one or the other. There are few cases indeed, in which cow's milk may not stand in lieu of all the others. That of women is generally believed to be the more strengthening; such at least is the opinion of the greatest physicians, but they support this opinion upon a ruinous foundation, which is, the use woman makes of meat, without reflecting that they at the same time give the preference to the teats of a robust country woman, who eats none, or at least very little, and who only lives upon bread and vegetables. I however believe it might be successfully employed; the fine cures to be effected by its means leave no doubt as to its efficacy; but it has one peculiar inconvenience, that it must taken immediately from the breast; a precaution which was already known to Galen, and in ridiculing those who were unwilling to submit to it, he sends them away like asses, to asses' milk; but would not the means excite desires we wish to blunt, and should we not be exposed to witness a renewal of the adventure of the prince, whose history is related to us by Captivaccio? Two nurses were given to him, and the milk produced such good effects that, at the end of a few months, it enabled them to furnish him with still fresher supply, should he have need of it.

It is believed that asses' milk is more

analogous to that of woman; but allow me to say, that is an assertion of opinion more than of experience. It is the most serious and therefore the most relaxing; it is a fatal error to believe it more strengthening.

The contrary is demonstrated by daily experience, and proves that it is not only not the most efficacious, but that it is perhaps the least so. I have not always seen good effects, and I am not the only one; "it seems to e," wrote Mr. Haller, "that Asses' milk rarely answers the purpose we require of it!" Uselessness is a very great fault in a remedy upon which the cure of the most serious maladies is founded.

Hoffman recommended it in a case where there was both exhaustion and lust.

There is no need to insist upon what every one must feel, how impossible it is for every different aliment to undergo perfect digestion in the same time. This mixture is one of the causes which ruin the health of the strongest, and which kill the weak; it can't be too carefully avoided.

Another attention equally neglected, is perfect mastication; it is an assistance which the stomach cannot long be deprived of without being sensibly affected, and without which, digestion, in weak stomachs, must be extremely imperfect. It requires attentive and long observation to form an idea how important careful mastication is to health. - I have seen the most obstinate

complaints of the stomach, and the most inveterate languors removed merely by this careful attention. I have on the other hand, witnessed persons in good health fall into infirmities, when the decay of the teeth no longer permitted but an imperfect mastication, and only recover their health when, after the total loss of their teeth, their gums acquired a sufficient degree of hardness to enable them to perform the functions of the teeth.

But can we pay too much for health? How well are we indemnified for our sacrifices, by the pleasure of enjoying it, by the charm it sheds over every moment of our lives. "Without health," says Hippocrates, "we can enjoy nothing; honors, riches and every other advantage are useless."

Besides, these sacrifices are much less than they are believed to be. I can produce several witnesses, to whom, in order to adopt a plain regimen, it costs nothing even on the first day, to renounce the delicate fare, and high seasoned dishes they had been accustomed to. A simple regimen is pointed out by nature, and is pleasant to well-constituted organs. A healthy palate, with all the sensitiveness it ought to have, can only relish plain food; compounds, made dishes are insupportable to it; and in the least savory aliments, it finds a flavor which escapes blunted organs; thus, those whom their health obliges to have recourse

to plain food, may be certain, in proportion as they recover their health, to find in those aliments, delights they never suspected.

A delicate ear distinguishes that slight difference between two tones, which escapes an ear less sensitive; it is the same with the nerves of the organ of taste; when exquisite, they perceive the slightest varieties of flavor, and are proportionably gratified or disgusted by it; water drinkers find some kinds of it which delights them as much as the most exquisite Falernian, and others, which are not equal to the wines of Brie.

➤ In short, even should there be no hope of finding pleasure in a regimen (it is easy for any one to accustom himself to that I have pointed out), the satisfaction of feeling, that by subjecting ourselves to it we fulfil a duty, would be a most powerful motive, a most flattering recompense for those who can appreciate the value of self-esteem.

The drink is a part of the regimen almost as important as the aliments.

All those ought to be interdicted which can augment the weakness and relaxation, diminish the little digestive power which remains, carry acridity into the humours, dispose the nervous system to a mobility already too considerable. All the warm waters have the first fault—tea includes all, coffee the two last; it ought to be totally abstained from.

Spirituous liquors, which, at the first glance, appear proper, as their operation is directly the reverse of that of hot or warm waters, the danger of which they really diminish, if joined to it in a small quantity, have other great inconveniences which ought to make them be rejected, or render the use of them, at least, extremely rare. Their action is too violent and too transient; they irritate more than they strengthen; the weakness which succeeds them is greater than before using them; they, besides, give to the papillæ of the stomach a hardness which deprives them of the degree of sensitiveness necessary to give an appetite, and they deprive the digestive liquors of the degree of fluidity they ought to have in order to aid that sensation; thus spirit-drinkers are unacquainted with it. "The persons," says M. Thierry, "who every day drink liquors after their meals, with the view of facilitating digestion, could scarcely take a better means of doing exactly the contrary, and of destroying the digestive powers."

The best drink is pure spring water, mixed with an equal part of wine, which is neither smoky nor acid; the first sensibly irritates the nervous system, and produces a transient rarefaction in the humors, the effect of which is to distend the vessels, and then leave them more relaxed, and to augment the dissolution of the humors; the second weakens digestion, irritates, occa-

sions an abundant flow of urine, which exhausts the patient. The best wines are those with the least spirit and salt, the most earth and oil, which form what are called **Moelleux** (strong and pleasant), wines; such are some of the red wines of Burgundy, of the Rhone, of Neufchatel; the old white wines of Grave, the choice wines of Pontac, Spanish wine, Lisbon, Canary; and when they can be procured, those of Tokay, perhaps, for their salubrity and flavor, superior to all the wines in the world. For common use there are none preferable to those of Neufchatel.

In places where the water is not good, it may be corrected by filtration, by putting iron rust in it, or by the infusion of some agreeable aromatics, such as cinnamon, aniseed, lemon peel.

Common beer is hurtful. Mum, which is really an extract from grain, as nourishing as it is strengthening, may be of great use; rich in spirits, it re-animates as much as wine, and nourishes more—it may stand in stead, both of drink and food.

We ought to place chocolate amongst the useful drinks, though we might, with more justice, consider it as an aliment. Cocoa contains much nutritive matter in itself, and the admixture of the sugar and spices prevents its being injurious as oily. "Milk chocolate," says M. Lewis, "taken so as not to overload the stomach, is an excellent

breakfast for persons in a consumption. I know a child three years of age, who was in the last stage of that disorder, given up by its physician, and which its mother re-established by only giving it small but frequent doses of chocolate; and it cannot be too strongly recommended as a remedy to weak persons."

There are many of them to whom it would be highly injurious. A general rule is to take as small a quantity of any drink whatever as possible, for liquids weaken digestion by relaxing the stomach, by diluting the digestive juices, by disposing to urine or sweats which exhaust. I have seen maladies produced by atony considerably diminished, by no other means than retrenching a portion of the drink.

SLEEP.

We comprise what we have to say respecting sleep under three heads; its duration, the time to take it, and the precautions necessary to enjoy it undisturbed.

Seven hours of sleep, or at the most eight, are sufficient for all adult persons; to sleep more, and remain longer in bed, is not without danger,—the latter occasions the same evils as excessive repose.

If any might give themselves up to it for a longer time, it would be those who take much and violent exercise during the day; but those are not the persons who do it, on

the contrary—it is those who lead the most sedentary life ; thus we must never exceed that term, unless reduced to such a degree of weakness as leaves us without the strength necessary for remaining long up—in that case we must keep so as much as possible. “The less we sleep,” says Lewis, “the sweeter and more refreshing is our sleep.”

It is demonstrated that the air of night is less salutary than that of the day, and that the sick are more susceptible of its influence in the evening than in the morning ; we must then consecrate to sleep, during which we are confined to a very small parcel of the atmosphere, which we also cannot avoid corrupting, the time when the air is the least healthy, and that when the inspiration of a less healthy air would be more hurtful to us ; thus we must go to bed in good time, and rise early : it is so well known a precept, that it is, perhaps, trivial to repeat it ; but it is so neglected, people seem so little to feel its importance, which is much greater than they believe, that we are almost justified in supposing it to be unknown, and to remind them of its importance, above all to valetudinarians : “If we retire to bed at ten (we ought never to be later),” says Lewis, “we ought to rise in summer at four or five, in winter at six or seven. It is absolutely necessary to forbid persons attacked with this disorder from

remaining in bed after eight in the morning."

He even would wish persons to habituate themselves to get up after the first sleep, and affirms, that however difficult of adoption that custom may be in the beginning, it will soon become easy and agreeable. Several examples prove the soundness of his advice. There are several valetudinarians who feel quite comfortable on waking from a first quiet and deep sleep, and who experience great uneasiness if they suffer themselves again to fall asleep; they are as sure to pass the day well, if, whatever may be the hour, they rise after their first sleep, as they are to pass it disagreeably if they give themselves up to the second.

Sleep is only quiet when there is no cause of irritation, thus we ought to endeavor to prevent any; three of the most important things to be attended to are—1st. Not to be in a warm air, and to have neither too many nor too few bedclothes; 2nd—Not to get into bed with cold feet, an accident very common to weak persons, and which is injurious to them for several reasons. We ought, in this respect, to conform exactly to the rule of Hippocrates—to sleep in an airy place, and be careful to cover ourselves; and 3rd, which is still more important, not to have the stomach full; nothing in the world so much disturbs our sleep, renders it uneasy, painful, unre-

refreshing, as difficult digestion during the night. Lowness of spirits, weakness, disgust, ennui, incapacity of thought and action the next day are its inevitable results.

Nothing on the contrary more efficaciously contributes to procure a quiet, continuous and refreshing sleep than a light supper. The freshness, agility, liveliness of the next day are the necessary consequences of it.

“The time of sleep is that of nutrition and not that of digestion,” says Lewis, “and he therefore requires from his patients the strictest obedience to his injunctions respecting their supper; he forbids them, and most justly, from eating any kind of meat in the evening; he only permits them a little milk, with a slice of bread, and that two hours before going to bed, that the first digestion may be finished before sleep.

The Arcantes, who were unacquainted with animal food, who never ate anything that had been possessed of life, were celebrated for the tranquility of their sleep, and knew not what it was to dream.

MOTION.

Exercise is absolutely necessary—it is painful to weak persons to take any; and if they are inclined to be melancholy, it is very difficult to determine them to move themselves. Yet nothing is more calculated to cause the evils proceeding from debility

than inaction: the fibres of the stomach, of the intestines, of the vessels are relaxed, the humors every where become stagnant, because the solids have not the power to impress the proper movement upon them; stagnation of the humors, chokings up, obstructions, effusions arise; digestion, nutrition, the secretions do not take place, the blood remains watery, the strength diminishes, and all the symptoms of the complaint become aggravated.

• Exercise, by increasing the circulation, prevents all those evils; all the functions are performed as if the machine possessed real powers, and this regularity in the functions it is not long in giving them; thus the effect of motion is to substitute powers, and to re-establish them. Another advantage, independent of the increased circulation, is that of enjoying air always fresh. A person who does not move, soon spoils that which encircles him, and injures it; a person in action is continually changing it.

Exercise may frequently stand in lieu of remedies; all the remedies in the world cannot stand in lieu of exercise.

The fatigue of the first days is an obstacle which the feeble courage of many patients is unable to surmount; but had they sufficient to overcome this first difficulty, they would find it to be really the case in which the first step is the only one which costs anything.

I have, myself, been astonished at seeing to what a degree, those, who had not been discouraged, acquired strength. I have seen persons, fatigued by a walk round their garden, succeed in a few weeks to go as far as two leagues without feeling fatigued on their return.

Exercise on foot is not the only exercise to be recommended,—that taken on horse-back is even much better for extremely weak persons, or for those who have the viscera of the abdomen and chest impaired; in cases of still greater debility, riding in a carriage is to be preferred, provided it is not too gentle. When the season prevents going out, exercise must be taken in doors, either by some not very fatiguing occupation, or by some recreative game, such as battledore and shuttlecock, which equally exercises the whole body.

The return of the appetite, of sleep, of vivacity, are the necessary results of motion; but we must take the precaution never to take a rather violent exercise immediately after meals, and not to eat when heated by exercise, which ought to be taken before meals, and some minutes given to repose before eating.

THE EVACUATIONS.

The evacuations become deranged with the other functions, and their derangement increases the disorder of the machine; it is

therefore, important to make them the object of our earliest attention.

The evacuations which principally require our notice, are the stools, the urine, the transpiration, and the ejection of the phelgm. The best method of keeping them regular, or of bringing them back to the point where they ought to be, is to restrict ourselves to the precepts I have given upon the other purposes of regimen; when we are in good health, the evacuations, the greater or less regularity of which is the barometer of the good or bad state of the digestion, are pretty regular.

The most important, as being the most considerable, is the transpiration, which in weak persons is very easily deranged. We assist it by having the skin very regularly rubbed with a brush or flannel; when it is very languid, the surest way of reanimating it, is to have the whole body immediately covered with wool. Too warm clothes ought to be avoided, in case of sweating, which is always injurious to transpiration; the couloirs (strainers) being forced, remain weaker, and then perform their functions less perfectly; light, or too little clothing ought also to be avoided, which, equally stops all cutaneous evacuation. The parts which every one, and weak persons above all, ought to keep the warmest, are the feet; this so very easy precaution would not be so much neglected were persons



Before the Effect.

aware how much the preservation of the whole machine is interested in it.

Frequent coldness in the feet disposes the frame to the most distressing chronic maladies; there are a great number of persons upon whom it promptly produces bad effects; but those above all who are subject to complaints of the chest, to colics, to obstructions, cannot guard themselves too carefully from those dangers. The sacrificers who always walked barefooted on the pavement of the temple, were frequently attacked by violent colics.

The saliva, sometimes, very abundantly separates itself in weak persons; the relaxation of the saliva organs predisposes them to that copious secretion; if the sick persons spit it out continually, two evils result from it:—the one—exhaustion, occasioned by that evacuation; the other—that this humour, necessary in the progress of digestion, is wanting, and thus renders it painful and bad.

I have sufficiently pointed out the dangers of imperfect digestion, to render it needless for me to dwell upon those of an evacuation which renders it so; it is for this reason that Lewis strictly forbids his patients to smoke; smoking, amongst other inconveniences, disposing to abundant salivation, by the irritation it produces upon the glands which furnish that secretion.

THE PASSIONS.

We have before shown the close union of the mind with the body. Our readers have comprehended how much the well-being of the former influenced that of the latter; they have heard the sinister effects of dejection; thus it is almost useless to add, that we cannot too carefully avoid all tormenting sensations of the mind, and that it is of the utmost importance to inspire it with none but agreeable ones in all complaints, and above all in those which, like dorsal consumption, of themselves dispose to depression of spirits, a depression which considerably aggravates every symptom. It is bad to occupy the mind on one subject; consequently all things that contribute to a diversity of thoughts are beneficial.

That the patients should never be absolutely alone, that they should be left abandoned to their own reflections, that neither reading, nor any mental occupation should be permitted them; all these causes, he says, exhaust the spirits and retard the cure. I do not think with him, that all reading ought to be interdicted. They ought to be prevented from reading too much at once, on account of the weakness of their sight; we ought to forbid them all reading which demands application; we ought strictly to interdict all books calculated to call to their souvenir ideas, to their imagination objects,

the memory of which it would be desirable to make them lose; but there are some which, without much fixing the attention, or recalling dangerous images agreeably divert their thoughts from themselves, and prevent the terrible dangers of listless ennuï.

THE REMEDIES.

I shall follow the same order as in the preceding article. I shall, before speaking of the remedies we ought to employ, point out those we ought to avoid. I have already indicated a certain class of them we ought to exclude—the irritating, hot, and volatile ones. There is a second, very opposite in its effects, and yet equally injurious—evacuants.

I have already said, that sweating, salivation, abundant urines, exhaust the patient. I shall not again speak of those evacuations; it must be felt that all the remedies which excite them ought to be prohibited; it remains for us to examine venesection and the evacuation of *primæ viæ*. The indication being to re-establish the diminished powers, in order to judge whether they are proper, the question is to know whether those evacuations are calculated to fulfil it. I shall be brief. There are two cases in which bleeding re-establishes the bodily powers; in the others it takes it away; either when there is too much blood—that

is not the case with persons in consumptions—or when the blood has acquired an inflammatory density, which, rendering it unfit for its uses, quickly destroys the animal powers; that is the disorder of vigorous persons, of those whose fibres are firm, and circulation strong; our patients being in precisely the contrary case, bleeding can only be injurious to them.

The remedies which evacuate the stomach, strengthen, when there is collected in it matters so considerable, that, by their mass, they interrupt the functions of all the viscera; or when it, and the first intestines, contain putrid feculæ, the usual effect of which is a great weakness. In those cases we may employ evacuants, if nothing forbids us, if there are no other means of relieving the stomach, or if there is danger in not promptly evacuating it. These three conditions are rarely met with in persons in a consumptive state, in whom the weakness and atony of the primæ viæ is a counter indication always present to purgatives and emetics.

There is most frequently another means of procuring their successive evacuation, by employing non-astringent tonics; such are a great number of bitters, which, in restoring their play to the organs, produce the twofold good effect of digesting what can be so, and of evacuating the superfluity.

Is there no case, it will be said, in which

emetics and purgatives can be administered in the complaints I am treating upon? Doubtless there are some, but very rare; and great attention must be paid not to let ourselves be deceived by the signs which seem to indicate the use of evacuants, and which frequently depend upon a cause which requires quite different remedies. I shall not enter into the details of that difference, they would here be out of place; and it is sufficient for me to have given warning that evacuants ought rarely to be employed in this complaint. Lewis believes that a gentle emetic may usefully prepare the stomach for the other remedies, but he is not willing to go beyond that, several cases have taught me that we can and ought to do without it. Good sense alone, without experience, persuades us that a remedy which occasions convulsions, must but ill agree with complaints which are the effect of reiterating convulsions.

It is in combating the cause that we eradicate the evil; if we every day remove some portion of it, we are sure that the effect will disappear without any fear of its return. If we act only on the effect, the work of each day is not only useless to the succeeding day, but almost always hurtful.

After pointing out what we ought to avoid, what ought we to do? I have before stated the characteristics which the remedies ought to possess; strengthening with-

out irritating. There are some of them which may answer these indications—the quinquina and cold baths. The first of these remedies has, for near a century, been considered, independent of its febrifuge virtues, as one of the most powerful strengtheners, and as a sedative. The most celebrated modern physicians look upon it as a specific in nervous complaints. We have before seen that it formed part of Boerhaave's prescription; and Vandermonde made use of it with much success in the case of a young man, whom excesses with women had thrown into an alarming state. Lewis prefers it to all other remedies, and M. Stehelin, in the letter I have several times mentioned, says—he believes it to be the most efficacious of all.

Twenty centuries of experience have demonstrated that cold baths possess the same qualities. Dr. Baynard has proved their utility more particularly in the disorders produced by masturbation and venereal excesses—above all, in a case where, independent of impotence and simple gonorrhœa, there was such great weakness augmented, it is true, by bleeding and purgatives, that the patient was considered on the brink of the grave.

The union of the quinquina and cold baths is indicated by the purity of their virtues: their effects are the same, and, when combined, they cure complaints which all

the other remedies would only have made worse. Strengthening, sedative, and febrifuge, they restore the powers, diminish the febrile and nervous heat, and calm the irregular movements produced by the spasmodic disposition of the nervous system. They cure the weakness of the stomach, and quickly remove the pains which are the result of it. They restore the appetite, they facilitate digestion and nutrition; they re-establish all the secretions and transpiration above, which renders them so beneficial in catarrhal and cutaneous complaints; in a word, they are eminently beneficial in all the maladies occasioned by debility, provided the patient is attacked neither by indissoluble obstructions, inflammations, abscesses, or internal ulcers; conditions which only exclude, even necessarily, the cold baths, but which frequently permit the use of the quinquina (bark.)

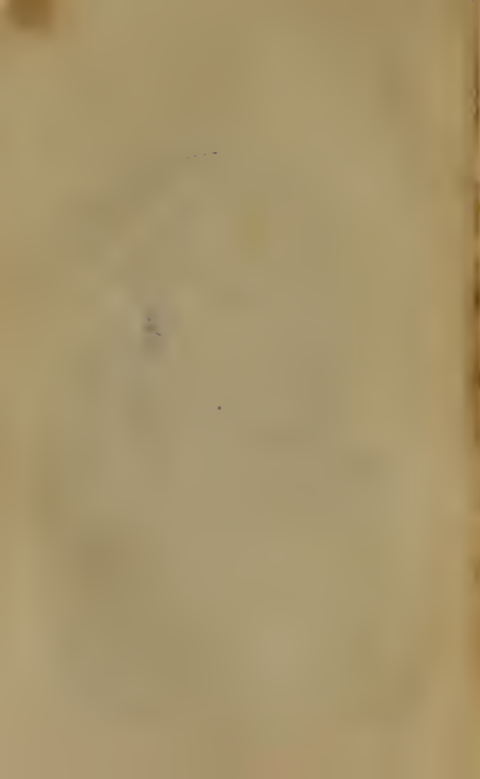
When I have employed bark in a liquid form, I have ordered the decoction of one ounce in twelve ounces of water, or, according to the symptoms, in [red wine, three ounces to be taken three times a day. I leave the cold baths till the evening, when the digestion of the dinner is entirely finished; united, they procure a tranquil sleep. I have seen a young masturbator, who passed the nights in the utmost restlessness, and who, every morning, was bathed in coliqualine sweats; the night after the sixth

bath, he slept five hours, and rose in the morning without the sweat, and much better.

Preparations of iron are a third remedy, too generally employed in all cases of weakness, to make it necessary for me to insist upon its efficacy as a strengthener; as there is nothing irritating in them, they are extremely appropriate in the complaints I am treating. They are given in substance, or even in solution; but the best preparation is the mineral waters, prepared by nature, and above all, the waters of Spa, one of the most powerful tonics we are acquainted with, and a tonic which very far from irritating, mitigates whatever there may be of too great acridity in the humors. Gums, myrrh, bitters, and the mildest aromatics are also of great use.

The choice of these different remedies ought to be decided by circumstances. The first I have pointed out, generally deserve the preference; but there may be cases met with which require others; we may in general choose them from the whole class of nervines, guiding ourselves in the selection by the precautions I have before pointed out.— If it is a complaint of the nerves, it ought to be treated as such: and it has frequently been so when success has been the result, although the medical attendant was ignorant of the cause; true it is, and incontestable observations have demonstrated it to me.





that the ignorance of that cause, and the consequent neglect of the precautions it requires, has, at other times, rendered fruitless, what seemed in appearance the most opposite treatment, without the physicians being able to discover the cause of this want of success.

A young man of a bilious temperament, led into evil at the age of ten, had been, ever since that time, weak, languishing, cacochymous; he had some bilious complaints which, with difficulty, he had got the better of; he was extremely meagre, weak, pale, and desponding. I ordered him cold baths, and a powder, with cream of tartar, iron filings, and a very little cinnamon, to be taken three times a day. In less than six weeks he had acquired a strength he never before had been acquainted with.

One great advantage of the Spa waters, and of bark, is, that the use of them makes the milk pass through. Hoffman prescribed asses' milk, with a third of Seltzer water.

M. de la Meurie has transmitted to us a fine case of Boerhaave's.

An amiable duke placed himself out of the pale of marriage; I replaced him within it by the use of the Spa water along with milk.

The weakness of the stomach, which renders digestion too slow, the acids, the little activity of the bile, the chokings up of the viscera of the abdomen, are the principal

causes which prevent the digestion of the milk, and forbid its use. The waters which remedy all these causes, can only facilitate its digestion, and the barks which are intended for the same purpose, ought also to amalgamate easily with the milk.

These remedies may be employed either previously, to prepare the way, which is almost always necessary, or at the same time.

In 1753, I completely re-established a foreigner, who had so exhausted himself with a courtesan, that he was incapable of an act of virility; his stomach was also extremely weakened, and the want of sleep and nutrition had reduced him almost to a skeleton. At six in the morning he took six ounces of the bark decoction, to which was added a spoonful of Canary; one hour afterwards he drank six ounces of milk, warm from the goat, to which was added a little sugar, and an ounce of orange flower water. He dined on cold roast fowl, with bread, and a glass of excellent Burgundy, with as much water. At six in the evening he took a second dose of bark; at half-past six he went into a cold bath, where he remained ten minutes, and then retired to bed. At eight he again took the same quantity of milk, and rose in the morning between nine and ten. Such was the effect of these remedies, that at the expiration of a week, he joyfully called out to me, as I entered his chamber, that he had recovered the outward

sign of virility; to make use of an expression of Buffon's. At the end of a month he had almost entirely recovered his former strength.

Some absorbent powders, a few spoonful of mint water, frequently the mere addition of a little sugar, a few pills of the extract of bark may also contribute, to prevent the degeneration of the milk. We might also employ the gum introduced into some places in England, under the *gummi rubrum*, "*Cambiense*," and on which there is a short dissertation in the medical observations and enquiries—vol. 1, p. 36. This strengthens and softens, which are two great points in the maladies in question.

In short, if, notwithstanding every care, it is impossible to bear the milk—buttermilk might be tried. I have given it with success to a young man, for whom a principle of hypochondriacal made me fear the pure milk.—The bilious drink it with pleasure, and always prefer it to milk whenever there is much heat, a little fever, an irysipelateous disposition, and it is above all of great use, when venereal excesses produce acute fever, such as that Raphael died of. Notwithstanding the debility, tonics would be injurious; venesection is dangerous; the famous Jonston who died Baron de Zieboldorf, positively forbade it in this case, more than eighty years ago; remedies too refreshing are unsuccessful, as Vandermonde

proves, and as I have myself witnessed; but buttermilk, provided it is not too fat, succeeds very well. It cools, dilutes, it softens, it quenches, it refreshes, and at the same time nourishes and strengthens, which, in this case, is very important, as it is impossible to form an idea of the promptitude with which the patient loses his strength. Gilchrist, who has no great reliance upon milk in "ethisie," greatly praises buttermilk in the same malady.

The genital parts are always the slowest in recovering their powers; they even frequently do not recover them at all; although the rest of the body seems to have recovered its own, we may, with confidence, predict in this case, that the part that has sinned, will be that which will perish.

I have always found greater facility in curing those who have debilitated themselves by great excesses in a short time, when men, than those who, in the long run, have exhausted themselves by less frequent pollutions, but commenced in early youth, and which have prevented their growth, and have never permitted them to acquire their due strength. We may consider the former as having had a very violent illness, which has wasted away all their bodily powers; but though the organs have suffered greatly, yet having acquired their full perfection, the cessation of the cause, time, regimen, and remedies may

re-establish them. The latter having never permitted their temperament to form itself, how could they re-establish it? It would be art to perform in mature age, that which they have prevented nature from accomplishing in childhood and in puberty; we feel how chimerical is that hope; and daily observations prove to me, that the young persons who have given themselves up to that practice in their childhood, at the period of the development of puberty, a critical period which is a crisis of nature, and requires all its powers; observations prove to me, I say, that those young persons ought not to hope ever to become robust and vigorous, and they are very fortunate when they can enjoy tolerable health, exempt from serious pains and maladies.

Those who only repent late, at an age when the frame has arrived at full maturity, but when it is with difficulty repaired, neither ought they to have great hopes; when past forty, it is rare again to become young.

When I order the bark with wine, I do not make the patient live entirely upon milk, but make him take the remedy in the morning, and the milk in the evening. I have met with some patients, for whom I have been forced to invert that order—wine taken in the morning constantly making them vomit.

When I employ the mineral waters, .

make them drink some bottles pure, before mixing them with milk.

When the complaint is moderate, it commonly degenerates in cacochymy, which must be destroyed before attempting to re-establish the strength; it is in this case that evacuants are sometimes indispensably necessary, and very efficacious. Strengthening, nourishing remedies—milk ordered in these cases, throw the patient into a slow fever, and he loses his strength in proportion to the use he makes of it.

When sudden excesses all at once throw persons into such great weakness that there is reason to fear for their lives, we must have recourse to active cordials, give Spanish with a little bread, succulent broths, with fresh eggs; put the patient to bed, and apply flannels dipped in wine, theriaca warmed to his stomach.

In the cases where venerian excesses have brought on acute fever, bleeding ought only to be employed when it is indicated by the fulness and hardness of the pulse, and it is better to order two small quantities to be drawn at twice, than the same at once.

The white decoction (i. e. barley water, with a little milk,) a teaspoonful of nitre; some glisters, with a decoction of good man's flowers; some tepid baths, and for drink, thickened veal broth, are the true remedies, and those which have most quickly suc-

ceeded in the cases where I have employed them.

The symptoms rarely call for particular treatment, and yield to the general treatment. He may, however, sometimes, give external strengtheners to the internal ones, when we wish more particularly to strengthen one part; and I have frequently, with success, advised epithemias, or aromatic plasters on the stomach; and it is not useless to envelope the testicles in fine flannel soaked in some strengthening liquid, supported by a suspender.

Gotter says—"I have sometimes cured paralysis of the eye, occasioned by venereal excesses, by employing internal strengthening medicines, and nasal cephalic powders, which, by the slight irritation they produced, determined a greater afflux of the animal spirits upon the optic nerve."

It would be useless to enter into more copious details respecting the method of the cure; however I might extend them, they could never serve as a guide to the patients without the assistance of a medical man, to whom they would be superfluous.

I have dwelt longer upon the regimen, because, when the disease has not made great progress, it alone joined to the cessation of the cause, may effect a cure, and that all can, without any danger, restrict themselves to it. In order to terminate

this part, there only remains for me to add the preservative cure.

A strict regimen is of great service. Let those who deny that the difference of the aliments renders some temperate, others dissolute; some chaste, others incontinent; some courageous, others cowardly; those mild, these quarrelsome; the former modest, the latter presumptuous; let those, I say, who deny that truth, come to me; let those who follow my advice as to their food and drink. I promise that they shall derive from it great assistance in moral philosophy; they shall acquire more genius, more memory, more prudence, and more diligence. I will also tell them what drinks, what winds, what temperature of the air, what countries they ought to avoid, or choose."

Before closing this article upon the treatment of this malady, I should warn the afflicted (and this advice equally regards all those who have any chronic disorders, especially when accompanied by debility, that they must not expect that evils, the result of years of error, can be cured in ~~so~~ many days. They ought to be prepared for a wearisome tedious cure, and must scrupulously conform to all the rules of the prescribed regimen; if they sometimes appear trivial and minute, it is because they are unable to feel their importance; and they must continually repeat to themselves that the torture of the most rigid course of treat-

ment is far inferior to that of the slightest malady. Let me here be permitted to say, that if curable diseases are not met with, which because they are ill-treated, are not cured; we also see a great number which the impatient temper of the patient renders incurable, notwithstanding the most judicious treatment on the part of the physician. Hippocrates required, in order to insure success, that the patient, the physician, and the nurses should equally perform their duty; were this concurrence less rare, the fortunate terminations would be more frequent. "Let the patient," says Aretæus, "be courageous, and let him conspire with the physician against the disease. I have seen the most obstinate complaints yield to the establishment of this harmony; and very recent cases have demonstrated to me, that the ferocity even of cancerous maladies yielded to methods, perhaps, prudently combined, but executed, above all, with a docility and regularity, the success of which forms their eulogium."

GENERAL ADVICE—CASES, &c.

The seminal liquor, has so powerful an influence over the body, and the digestions, that physicians believe the loss of one ounce of that liquor to be more weakening than that of forty ounces of blood. An idea of its importance may be formed from observing the effect it produces as

soon as it commences to form itself. The voice, the physiognomy, even the features of the face change; the beard appears; the whole body frequently assumes another appearance, because the muscles acquire a thickness and firmness which form a sensible difference between the body of an adult, and that of a youth who has not passed the age of puberty. All these developments are prevented by taking away the organ which serves to separate the liquor which produces them and observations founded upon facts, have proved that the amputation of the testicles, in the age of virility has produced the loss of the beard, and the return of an infantine voice. Can we after that doubt the power of its action over the whole body, and not feel from that very circumstance how many evils a profuse emission of so precious a humor must give rise to?

In some cases of illness it escapes from the seminal vessels. It may be lost involuntarily during lascivious dreams. The author of Genesis has left us the history of the crime of Onan, doubtless to transmit to us that of its punishment; and we learn by Galen that Diogenes sullied himself by committing the same crime.

Hippocrates believed that the animal liquor separated itself from the whole of the body, particularly from the head. "The seed of man comes," says, "that distinguished character among the ancients, "from all

parts of the body; it is the most important part of it."

What proves it, is the weakness experienced by those who lose it by carnal union, no matter however small may be the quantity they lose. There are veins and nerves which communicate with the genitals from every part of the body, and when the latter become full and heated, they experience an itching which communicating itself to the whole body, gives to it a warm and pleasurable feeling; other humors enter into a kind of fermentation which separates from them their most precious and balsamic essence, and which thus separated, is carried by the marrow of the spine to the genital parts.

Nothing can be more frightful than the picture left us by Aretæus of the evils produced by a too abundant evacuation of the semen. Young men take the looks, and have the infirmities of old men; they become pale, effeminate, benumbed, lazy, cowardly, stupid and even imbecile; their bodies bend, their legs refuse to bear them; they are disgusted with every thing, and unfit for any thing; many of them become paralytic. In another section of this work, he places the pleasures of love in the number of the six causes productive of paralysis.

Lomnius in his celebrated commentaries upon the passages of Celsus, I have quoted, supports the testimony of that author by his own observations. "Frequent emis-

ions of semen relax, dry up, weaken, enervate and produce a crowd of evils; apoplexies, lethargies, drowsiness, epilepsy, loss of sight, tremblings, paralysis, nervous attacks, and the most painful kinds of gout."

The Memoirs of "the Curiosities of Nature," mention a loss of sight. The case deserves to be inserted entire. "We are ignorant, says" the author, "what sympathy the testicles have with the whole of the body, but above all with the eyes." Samuth has seen a learned hypochondriac become mad, and the brain of another man dry up so prodigiously, that it was heard to shake within his skull; both through having abandoned themselves to excesses of the same kind.

In short onanism or masturbation, originate the one half of the most serious evils which the human frame has to contend with.

As soon as the father of a family remarks any alteration in the disposition of his children, he ought before all things to suspect onanism.

I know that it is very repugnant to many parents, to suspect the innocence of their daughters above all; but let them persuade themselves that there are many to whom nothing has been taught, who sometimes give themselves up to masturbation from their tenderest years. It is in most cases useless to question them; the peculiar obnoxious nature of the practice prevents it.

the guilty with difficulty own a fault they themselves blush at committing.

To watch them, rarely produces a satisfactory result ; you then must learn in their physiognomy what their mouths would long be silent upon.

In a child which has practised onanism only for a few days, we do not commonly remark any change of manners. Her gaiety may remain undiminished, her eyes as lively as before ; but if he or she persist in such solitary enjoyments an attentive observer is not long in suspecting them. The eyes become glazed, without expression ; the pupil is constantly dilated ; they are seen every morning filled with film. The child becomes cross and never looks full at the person who interrogates it. It no longer takes any delight in the noisy pleasures of its age ; sometimes complains of palpitations or pains in the head ; little pimples are perceived on the forehead, on the temples, round the nose, and on the breast. Very frequently, a slight discharge from the genitals stains the linen, and ought particularly to attract the attention of mothers.

If, after remarking some of these signs, it is thought fit to question the child believed to be guilty, let it be done with that mildness which persuades and gains confidence ; we reveal our faults to a friend, we endeavor to conceal them from a judge. Should after that, any vague answers leave

the least doubt in the minds of the parents or instructors, I do not hesitate to advise them carefully to examine their child or their pupil; the inspection of the genitals will then prove in the most evident manner what they ought to think with respect to the subject in question; but it is first indispensable for them to consult their medical attendant, who will furnish them with details I cannot permit myself to enter into. It is for young persons particularly that I write, and such details would be more injurious than useful to them.

The masturbator, notwithstanding an excellent appetite and copious repasts, is commonly thin; he is pale, weak, morose; he remains short and puny. He is frequently tormented by palpitations of the heart, difficulty of breathing, horrible pains, head aches, and pains in all his limbs. The slightest exercise is disagreeable to him, he detests walking, and every where bears with him a depression of spirits he is unable to account for.

If he persists in his habits and abandons himself to it with excess, consequences much more serious may succeed, the least alarming of which are always loss of memory, indifference and sometimes aversion for the pleasures found with a person of the other sex, which love excuses if it does not legitimate.

In women pains in the stomach, and

whites are, I may say, inseparable from onanism.

I will here observe to my young readers that all these signs are never met with simultaneously in the same individual. But let them not then believe themselves exempt from the penalty attached to their faults, should they be subject neither to palpitations nor loss of memory; let it suffice then to know that there is not the least exaggeration in what they have been reading.

I give a few brief cases :

Mr. Miege, a celebrated physician of Basle, known in the world by his excellent dissertations, and to whom his country owes the inoculation, has communicated to me a letter from Professor Stehelin, in which I have found some interesting and useful observations; some of which I reserve for the latter end of this work where they will be more appropriately placed; but I here insert two other cases. A youth of fourteen years of age, died of a kind of epilepsy, and in convulsions, which originated entirely in masturbation; he was in vain prescribed for by the most celebrated physicians of Paris. I am also acquainted with a young lady from twelve to fourteen years of age, who, from this detestable practice, has thrown herself into a consumption, with her belly swelled and tense, accompanied by whites, and incontinence of urine.

A young man of Montpellier, a medical

student, died through excess in those debaucheries. So affected was his mind with this idea of his, that he died in a delirium of despair, imagining he saw hell open beside, and ready to receive him. A boy of that town, six or seven years of age, tutored, I believe by a servant girl, masturbated himself so frequently, that the slow fever it occasioned, soon carried him off. So great was his fury for that act, that he could not be prevented from it to the last day of his life.

A boy, not yet sixteen, had abandoned himself to masturbation with such fury, that at length, instead of sperm, he only forced out blood, which was soon followed by excessive pains, and inflammation of all the organs of generation. Being by chance in the country, I was called in, and ordered extremely emollient cataplasms which produced the effect I expected from them; but I have since learnt that he died a short time after of the small pox, and I have no doubt but that the shocks he had given his temperament by his infamous mania, greatly contributed to render his illness mortal.

Some women have frequently been seen to love girls with as much ardor as the most impassioned men, and even to conceive the greatest jealousy against those who seemed to have an affection for them.

These unnatural desires are produced by excessive masturbation



The Last Stage.

It is unnecessary to enumerate more cases. The subject is too disgusting to be prolonged with any advantage to the general reader; and those most deeply interested will require no evidence other than their own feelings, and sufferings to convince them of the sad effects of masturbation. Much better is it for patients to study the remedies, so plainly and amply set forth in this little volume, and to put them in practice, than to add to their fears and despondency by reading in horrid detail the fearful results of cases similar with their own. This section of the work is given to the public in the fullest confidence, based upon the most ample practical experience of its merits, and in the certain assurance that it must be the means of doing a great deal of good.

APPENDIX.

NEW EXPERIMENTS RELATIVE TO GENERATION.

BY AN EMINENT PHYSICIAN.

Experiment One.

Having bought two castrated boars, one of which lost by castration only the right testis, he proposed to convince himself whether there was any foundation in the ancient doctrine about the difference of the seed in the right and left testicle. He therefore purchased a young sow, whom he carefully inclosed in the month of August and after finding her pregnant, he got in December eight female pigs.

Experiment Two.

In March, the same sow was impregnated by the same boar, and delivered in July of eleven female pigs.

Experiment Three.

He had three dogs castrated of the right testicle, and inclosed each of them, after being perfectly cured of the operation, with a bitch, and obtained of the first eight, the second seven, and of the third four male whelps.

Experiment Four.

He repeated with two of the above-men

tioned half-castrated dogs and bitches the experiment, and got again of the one five, and of the other seven female whelps.

Experiment Five.

He castrated three rabbits of the right testis, and after being cured, shut them up with females; he then got through the summer, every five or six weeks, young rabbits all of the female kind.

Experiment Six.

He deprived two dogs of the left testis, and provided them with bitches carefully inclosed, from one of whom he obtained six, and from the other, eight male whelps.

Experiment Seven.

The same experiment was made with rabbits, whose left testicles were cut out, and with the same result.

Experiment Eight.

He cut out by the assistance of an able man from several bitches, the right tube and ovaria,—of bitches thus castrated, only two survived, who after being inclosed with a dog whose right testicle had been previously cut out, were impregnated, and brought forward, the one five, and the other seven little bitches.

Experiment Nine.

One of the above bitches was afterwards mated up with a perfect dog, and she brought only female whelps.

Experiment Ten.

The other of the above bitches was in-

closed with a dog who was previously deprived of the left testicle, but she never became pregnant.

Each of the above mentioned experiments has been many times repeated, and has never once been known to fail in producing the same results. From which result we draw the following conclusions: 1st, that each testicle has a power to secrete a peculiar kind of semen, different from that of the other: 2d, that each ovarium contains eggs peculiar to itself, and different from that of the other ovarium, viz., the right ovarium the male egg, and the left the female ones: 3d, that only the semen of the right testicle is able to impregnate the eggs of the right ovarium, and on the contrary, the semen of the left testicle is only enabled to impregnate the eggs of the left ovarium: 4th, from these experiments the same useful inferences might be made to husbandry, it being in our power to produce male or female animals according to our wants.

Not satisfied with these experiments on animals, he carried his views farther, and some curious observations on man, of which I shall here subjoin a short abstract: 1st, That each testicle secretes a peculiar semen, and carries the same to the vesicula seminalis of the other side: 2d, That the secreting duct, of each vesicula seminalis, opens into the urethra without communication with the excretory duct of the other,

and that the orifice of each of them is perfectly separated from the other: 3d, He farther thinks it to be ascertained, that the semen in each *ficum* regulates coition, evacuated only from the *vesicula seminalis* of one side. He proves this new and perhaps seemingly paradoxical opinion, to those who have not proven it by experiment, by a new observation of a fact hitherto overlooked or entirely unnoticed, viz., he observed that in each such coition one of the testicles is drawn up, particularly at the time of the evacuation, and he is of opinion that this contraction happens in the testicle of the side on which the *vesicular seminalis* is evacuated. The cause of this contraction of the testicle and consequently of the excretion of the semen of the *vesicula seminalis* of the same side, he attributes to the tensions of the neighboring greater muscles and the influence of this action upon the *cremaster*. The contraction of a particular and one testicle only, in each coition he found to be a constant fact, not only in himself but in several others, and in confirmation of this, several of his friends who by his advice and by means proposed by him, procured for a length of time the evacuation of one particular testicle, found after a short time a remarkable defect of the seminal liquids, which, on changing by his advice the posture they had hitherto observed in coition, into another whereby the

other testicle was drawn up during coition, was followed by a copious discharge of semen. One of his intimate friends who had been married for several years without having had a child, got his wife immediately with child by assuming a particular posture which he advised him. Whereas the action of the largest muscles and consequently of the cremaster, may depend on many accidental causes, the contraction of the cremaster of the right and left side, is generally and hitherto has been accidental; the generation of boys and girls in consequence was likewise accidental, or out of the power of man to change, but from his experiments and observations he thinks it in his power and in that of every man for the future to generate the one or the other just as he chooses, and proposes for the purpose the following rule: If it be the intention to get a boy the man ought, during coition, to observe a posture by which the whole right side of his body is in a greater tension than the left, and thus the contraction of the right testicle will be facilitated or given occasion to. If, however, notwithstanding by some accident or overlook the left testicle should be drawn up, this may be easily and without any pain drawn down and the right be assisted by the hand to rise up, and thus be sure of obtaining the point in question. If the intention be to get a girl, just the contrary must be observed. It is to be un-

derstood that the coition in the above mentioned posture, must be repeated till the woman finds herself pregnant. In confirmation of the above experiments he brings forward two curious observations. A veterinarian observed that every year some of the mares of a Dragoon regiment which were left out upon the grass for the summer, returned pregnant, although it was ascertained that no other horses could come into the field except those of the regiment, among which there were no stone horses. The foals obtained from these mares were all of the female kind. Grooms were put and all other measures taken to discover how the mares were impregnated; at last it was found that the impregnation was owing to one of the horses who, on examination, had the left testicle remaining. The other more interesting fact is the following: on opening the calava of a woman who died on delivery, and who had borne before, nine boys without ever having a girl, the right ovarium was in a perfectly healthy state, but the left was very flaccid and small, like a texture of dried up membranes. He next addressed the following observations, which seems to be against the theory he meant to establish. Sharig, Vangreas, Wedel, and other physicians, mention men with one testicle who, we are told, procreated children of both sexes, but these accounts are in many respects defective and unauthentic-

ated, for it is uncertain whether, in those cases, the person had really but one testicle or whether the other was not in the abdomen of which there are numerous instances; perhaps, also, (an observation by Paul Tachus) the vessels of the two testicles were concreted together—besides, it may be doubted, whether the wives of those men were so much secured from society, as the animals were in the experiments from which the proof is drawn.

THE END.





