

PART II.

SEXUAL RELATIONS ARISING FROM THESE CONDITIONS, AND CONNECTED WITH, OR LEADING TO, INTERMARRIAGE.

SECTION I.

USEFUL GUIDANCE AND DANGEROUS RESTRAINT.

It has now been seen that, at puberty, life is superabundant; that that superabundance is employed in the reproduction of itself; and that, in doing so, the passions and the will are engaged. Accordingly, the habits contracted at this age are very powerful, and are intimately connected with future health or disease. Hence, at this age, the importance of

Useful Guidance.

Every effort ought, of course, to be made so to direct young persons, that they may be least exposed to the evils that now beset them.

Those who are too robust should be occasionally confined to a more meagre diet; and all the exciting substances which accelerate precocity should be care-

fully shunned, such as chocolate, ragoûts, meat suppers, and vinous or spirituous drinks. For the same reason should be avoided retention of urine and constipation, which attract the blood towards the parts whence it is desirable to withhold it.

The habit of cleanliness, practised from the earliest youth, becomes a valuable corrective at puberty.

An important subject of observation is clothing, and the necessity of habituating young people to cold, particularly with regard to the reproductive organs. "Trousers," it is observed, "either very warm, or lined with woollen stuff, are highly improper, both on account of uncleanness, and consequences which it is desirable to prevent.

Young persons should not be permitted to lie on down beds; nor, if long sedentary, to sit on soft chairs, to which rush, or wooden bottomed ones are greatly preferable. Neither should they be allowed to remain in bed longer than requisite, or to lie down needlessly on couches.

While the languishings of love spring up in soft repose, strong exercise extinguishes tender sentiments, and at the same time produces a revulsion to the other organs. The history of the goddess of hunting is a philosophical allegory, which expresses the great truth, that bodily exercise extinguishes all violent disposition to pleasures. "*Otia si tollas, periere cupidinis arcus,*" is a sentiment that ought never to be forgotten.

Care should even be taken to prevent young persons habitually leaning against anything, so as not to have all their muscles in action.

In lads, activity, so necessary to an equal distribution of the nutritive juices, must be fostered by all the means described by Donald Walker, in the most accurate and perfect work on the subject, entitled, *MANLY EXERCISES*, in which are described, and illustrated by plates, walking, running, leaping, vaulting, balancing, skating, climbing, swimming, rowing, sailing, riding, driving, &c.

To young women, exercise will be frequently necessary to prevent attachment to fanciful objects, as well as the tendency to dwell on those subjects which it is desirable to avoid. With this view, and eminently to improve personal beauty, the work of the same author, entitled *LADIES' EXERCISES*, illustrated by numerous plates, is absolutely indispensable. The work is not merely the only thing of the kind worthy of being named, but it is highly original, founded entirely on physiological principles, and strongly approved by the most distinguished members of the medical profession.

The directing of the habits is an important branch of education.

Ignorant mothers know not how frightful those habits are which they first teach by tickling. It is a modification of this, leading only to degrading sensuality, which the effeminate Indians practise under the name of shampooing—a kind of pressing and kneading of the naked body when they come from the bath, which is performed by the delicate hands of females instructed in the operation, and which leaves those subjected to it in a state of voluptuous debility, inconsistent with all manly faculties. This was practised

by the degenerate Romans, among whom women, on quitting the bath, were shampooed by slaves, for the almost avowed purpose, that, by means of the sympathy between the skin and the reproductive organs, certain influences might be excited. And it is the beginning of this art that senseless mothers and servants practice when they tickle children.

It is the duty of such persons, on the contrary, even to prevent children from sitting with their knees crossed, a circumstance particularly injurious, and from playing at such games as riding upon sticks, seesawing, striding across the edge of a chair, or over the knees.

The back, also, and spinal marrow should never be directly exposed to the fire, as that has a powerful influence on the reproductive system. The best means of warmth, is exercise; and even additional clothing, which may be thrown aside when no longer requisite, is preferable to fires.

As to flowers, their odour causes a shock to the sense of smell, which infuses throughout the body a voluptuous feeling.

In regard to particular pursuits, the guide should choose those best adapted to the young person's taste. Sedentary professions requiring more skill than strength, should be left to women, who would perfectly succeed in them, while a vast number of vigorous men must then be employed in labours more worthy of them.

Cold ablutions diminish the sensibility which must otherwise do mischief; and swimming and exercise in cold water are remarkably useful.

If a young person gives unequivocal signs of excessive sensibility, all books depicting exaggerated sentiments must be withheld. The reading of fashionable novels is sure to falsify the judgment of the young by the most absurd exaggerations, to render their duties distasteful, and even to predispose to disease.

"The classics," observes Friedlander, "can be given them only in extracts, if we are desirous that they should meet with nothing that we deem obscene." If, very unfortunately, such a thing should occur, it must pass unnoticed. Montaigne, speaking of a young girl, says, "She was reading a French book in my presence, and a word, which is the name of a tree, occurred. The lady who acted as governess stopped her short rather sharply, and made her pass over this supposed naughty word. I did not interfere because I would not derange their rules, for I do not interfere with this mode of government: the female police is very mysterious, but it must be left to them. But, if I mistake not, the conversation of twenty footmen would not, in six months, have impressed upon the fancy, the meaning, application, and all the consequences of the sound of these naughty syllables, as strongly as this good lady did by her reprimand and interdiction."

Even the study of the fine arts may render the imagination too active. Of these, drawing is the least objectionable; and music, being the language of passion, is the most dangerous, especially music of the more impassioned and voluptuous nature.

A better means of discouraging the passions, is the cultivation of the intellectual faculties. Great advantage would result, to a young girl, from the study of

history, geography, and the various branches of natural history, pursuits which at once dissipate the passions, and are useful to rural economy, and many of the arts of industry.

For the sake, indeed, of the powerful influence which maternal education has on progeny, all the faculties with which reasoning, calculation, the mechanical and various positive sciences are associated, should be in some degree employed; and, on such subjects, habitual exercise of the memory would usefully engage much valuable time and prevent all injurious use of it.

In fine, every occupation of the mind likely to produce or foster emotions ought to be proscribed.

On the important subject of example, it need scarcely be said, that young persons are sure to observe and interpret any loose joke, or indecent language that coarse-minded people utter before them.

Not less carefully ought the example of improper conduct to be guarded against. Several young persons should never be suffered to sleep together in one bed, nor even in the close vicinity of domestics.

For similar reasons, education in boarding-schools is highly dangerous, especially at this period. Intimacies spring up between pupils nearly of the same age; they repose confidence in each other as to their most secret thoughts; and they endeavour to verify the conjectures they have formed. Meanwhile, some other friend in the confidence of this *tugendbund*, who had returned home and seen the world, visits the unfortunates still remaining at school, when a speedy disclosure takes place of all her discoveries made as

to the subjects they have so often discussed; and to show that her generosity is commensurate with her new importance, she occasionally supplies those works whose amorous pages have been kindly made known to them by the most positive interdiction of the teachers. Hence, the barriers raised up by modesty are surmounted, and depraved habits are contracted.

But, though a boarding-school is a hot-bed of vice to all who have reached puberty, that is far from being the time for introduction to the world and to the other sex; and retirement among elder female relatives is then the wisest mode of life. Theatres should be carefully avoided, particularly representations in which the softer passions are excited, or seductive music is the principal portion.

When, in spite of the best management, a young girl exhibits change or irregularity of character, becomes subject to sighs and tears, of which no cause is apparent, and betakes herself to solitude, then, muscular exercise sufficient to produce slight fatigue, agreeable society, and powerful diversions, are means that must be adopted.

It is equally foolish and dangerous, in parents and others charged with the education of girls, to try to conceal from them all knowledge as to the results of the position in which they are placed by the circumstance of nubility; for girls, in spite of watchful vigilance and every obstacle, are soon enabled, by natural instinct and by unremitting observation, to instruct themselves in those false notions which are most likely to be followed by fatal results.

Love assuredly, such as it is described in the mis-

chievous trash called fashionable novels, or even as artificial society often presents it, is at utter variance with the plan of nature. It is denaturalised and factitiously exalted by the obstacles which it encounters from prejudices relative to birth, rank and fortune, and by the want of employment and of objects of real interest among the easy classes. Without such obstacles, love might produce happiness, instead of delirium, might be the embellisher, not the occupier, the consoler, not the arbiter of life.

To the youth, the argument may well be employed, that it is his interest to restrain his desires, even though he may be capable of reproduction; that he must learn to earn the means of living before he increase the number of those requiring it; and that moreover his sole object in the world is not to find food and procreate his species, without leaving any trace of honourable advancement behind him. Finally, other sentiments may be awakened; ambition, dignity, and the universal respect of his fellow men.

So, also, it is the duty of her guide, when the maiden has reached a certain age, to explain to her the general nature of the sexual relations to which she is destined, to put her upon her guard against the disguises which passion assumes and the stratagems it employs, to place it, on the contrary, before her in the character it must assume in marriage, to make her aware of the modifications that possession produces in the ardour of mankind, and the certainty of its being eventually calm and moderate, and to teach her to control her affections till they are in accordance with

those proprieties upon which the conduct of life is made to depend.

Unluckily, experience too often presents obstacles to unions passionately desired. In such a case, if the maiden cannot be united to the object of her attachment, the nervous system must be weakened, and the muscular system strengthened, by a more active mode of life, by long walks, and as much bodily exercise as possible, beginning always by gentle tasks, and gradually imposing upon herself others that in a greater degree exercise the organs.

There are, however, youths and maidens whose temperaments are, on the contrary, lively, fickle, and incapable of attachment, and with whom, consequently, means of a directly opposite tendency must be employed—all those, in short, which were deprecated in the former case.

Dangerous Restraint.

To prevent the increase of population, mechanical means, such as infibulation, have been employed.

The comedians and tragedians of Greece employed this method to preserve their voice; and Winkelman, in the "*Monumenti Inediti*," has given us a drawing of a bronze antique representing that condition. Similar was the fibula worn at Rome by the singers, to preserve their voices.

Brown found infibulation practised in Darfour, the operation being performed at the age of eleven or twelve years.

Among the civilized nations of modern times, the same object is kept in view, though means so rude

are not adopted. Laws and injunctions, more or less severe, answer the same purpose. While laws, to prevent too early unions, impose on the maiden the duty of chastity before legal marriage, mothers frame the most austere injunctions, which, for a while, dominate over youthful timidity. She dare not advance a step, utter a word, or cast a look, but at the hazard of severe reproof or of malignant comment. Struggling to guard against herself, she must learn to stifle nature ; and at the age of gaiety and happiness, must pass life "in a state of exhibition, in vestments constricting the chest, compressing respiration, impeding the circulation and the movement of the limbs," and producing the frightful diseases already described.

While the condition of a young woman is thus a state of violence against nature, and our manners demand so vigilant a surveillance, it is not very wisely complained that girls are dissembling, nor very wonderful that they escape from this struggle, and that inactivity of them which society demands. The most fatal consequences, indeed, accrue from this, both to the physical and moral state of woman : escape is frequent ; ruin inevitable.

Grimm says, "*La morale des femmes est toute fondée sur des principes arbitraires ; leur honneur n'est pas le vrai honneur ; leur décence est une fausse décence ; et tout leur mérite, tout la bienséance de leur état, consistent dans la dissimulation et le travestissement des sentimens naturels qu'un devoir chimérique leur prescrit de vaincre, et qu'avec tous leur efforts elles ne sauraient aneantir.*"

The most ungenerous portion of all this is, that,

when the worst consequences ensue from these regulations, their victims alone are blamed ; and that even philosophers have endeavoured to show, that, in such cases, woman alone is criminal, because, as they assert, woman has no motive to err. This unjust conclusion renders the discussion of this delicate subject indispensable.

I have already shown that woman has a vital system larger than that of man. I may now add that she has a larger reproductive system. It follows, that their functions are corresponding. It is with these vital and reproductive organs and functions, that the whole life of woman is associated. To know, indeed, the precise degree of their importance to her, and the necessity of their frequent or enduring employment, it is only necessary to observe their relatively greater development. On this ground alone, then, all that is connected with love is far more essential to woman than to man.

This affords the anatomical and physiological foundation of the mere, though true, assertions of the writer of the thesis,—“*Estne viro fœmina salacior?*” who says, “*Oblitam sui mulierem facilius reperias quam salacitatis. Exlex est et αλογος in eâ libido quæ statim expleri cupit, nec patitur moros. Astyanassæ sunt quarum lascivia novos concubitûs modos quotidie comminiscitur. Non desunt et Messalinæ, quæ resupinæ jacentes, absorptis multorum ictibus, lassatæ quidem viris, sed non satiatæ recedunt. Nec infrequentes Dionysiæ, quarum in octavâ lascivia surgere messe cœperat, et dulces fingere nequitias. Inclamantes etiam sæpe audiuntur Quartillæ, ‘Junonem*

meam iratam habeam si unquam me meminerim virginem.' Quid plura?"

But, to advance in this argument—I have also shown that, in reproduction and progeny, the organs of sense and the anterior part of the brain go always along with the vital system; and anatomy shows that these parts are relatively larger in woman than in man. It follows, that, in her, sensibility and its perceptions are greater.

So the author of the thesis says, "*Mulieribus datum genialibus in ludis amatoriâ voluptate dissolvi; negatum viris. Horum lætitiæ sequax est dolor, hæresque tristitia; illarum contra gaudiis succedunt nova. Virorum statim tristis languescit amor; mulierum remissionis vix patiens flamma, veneris aliud unde continuò nutriatur pabulum arcessit vorax.*—The fable says that the prophet Tiresias lost his sight for having, in the presence of Juno, decided this question in favour of woman.

But I have also shown that the cerebel, or organ of the will, is small in woman; and therefore, though the pleasures of love are more essential to her organization, yet they are less determined, and more easily suffer suspense or renunciation. Neglect of anatomy and physiology has made all writers mistake on this subject, as is done in a following statement, not understood by the writer, and explicable only by the anatomical and physiological fact expressed in the first sentence of this paragraph. "Women constantly retard enjoyment, or prevent it altogether, solely by the influence of the will, acted upon by the most trifling

motive. They even do more: they sometimes renounce it without a murmur."

The statement of these truths, and exposition of the common errors on the subject, render it unnecessary to reply further to the false representations that have been made as to the absence of necessity and the diminished degree of these pleasures in woman.

In the following passage, "It has always appeared to me unreasonable to suppose that nature has bestowed *the most powerful desires* upon that sex which is prevented by its own weakness from seeking to satisfy them according to inclination; that *the most imperious inclination* should be joined to the necessity of waiting and to the pretence of refusal; that the individual in whom a passive state predominates almost constantly should be of *a warmer constitution* than the male who carries in himself a cause of permanent activity,"—in this passage, the error, indicated by the words in italics, is in not seeing that, though in conformity with the larger vital and reproductive system of woman, is the necessity for its frequent or enduring employment, and in conformity with her larger organs of sense and anterior part of the brain (parts, as will be seen, always accompanying the vital and reproductive system,) is the possession of greater sensibility and capacity for pleasure,—yet her smaller cerebel or organ of will renders her less determined in pleasure, and enables her to yield to suspense or renunciation,—in fact, that there is greater necessity for and greater capacity of pleasure, but greater power of yielding to momentary circumstances affecting these,—a fact which is in perfect analogy with the whole of the

female character. But, to yield is one thing; to forego is another. The necessity and the capacity of pleasure, are as clearly established as is the power of yielding to circumstances.

All, however, that has been said on this subject, is interesting chiefly because it exposes the injustice and wickedness of the following conclusion, founded solely on the statements which have just been refuted,—“That man is not so unjust as he is accounted, in requiring from woman that strict fidelity which, in particular circumstances (such as absence,) he is unable to exercise himself.”

I have just said, with respect to woman, that, “to yield is one thing; to forego is another: the necessity and the capacity of pleasure, are as clearly established as is the power of yielding to circumstances.” It is gratifying that here pathology comes in aid of physiology. Cabanis says, “In general, women, in this respect, support excesses more easily, and privations more difficultly: at least, these privations, when they are not absolutely voluntary, have ordinarily for women, especially in a state of solitude and indolence, inconveniences which they have but rarely for men.”

SECTION II.

UNNATURAL INDULGENCE AND ABSOLUTE CONTINENCE.

As soon as puberty is accomplished, instinct leads

the youth to satisfy desire, and if no object is cast in the way, and he is unchecked by timidity or other considerations, he falls into

Unnatural Indulgence.

Of this, it is necessary to trace rapidly the origin and effects as described by the best observers, for those whose duty it is to protect youth from its fatal consequences.

“Surprising artfulness and obstinacy are employed by young people in maintaining secrecy respecting crimes of this description. But a youth may be suspected, when, at the period of puberty, he seeks to remain in solitary places generally alone, more rarely with a particular comrade.

“This vice soon renders him careless of his parents and the persons who have the care of him, as well as indifferent to the sports of his equals; he falls into a distaste for everything except the opportunity of indulgence; all his thoughts are directed to the parts at this period subject to irritation; sensibility, imagination and passion are inflamed; and the secretion of the reproductive liquid augmenting, withdraws a very precious portion from the blood.

“The muscles of the youth consequently become soft; he is idle; his body becomes bent; his gait is sluggish; and he is scarcely able to support himself.—The digestion becomes enfeebled; the breath, fetid; the intestines, inactive; the excrements, hardened in the rectum and producing additional irritation of the seminal conduits in its vicinity. The circulation, being no longer free, the youth sighs often; the com-

plexion is livid; and the skin, on the forehead especially, is studded with pimples.—The corners of the mouth are lengthened; the nose becomes sharp; the sunken eyes, deprived of brilliance and enclosed in blue circles, are cast down; no look remains of gaiety; the very aspect is criminal. General sensibility becomes excessive, producing tears without cause; perception is weakened, and memory almost destroyed; distraction or absence of mind renders the judgment unfit for any operation; the imagination gives birth only to fantasies and fears without grounds; the slightest allusion to the dominating passion produces motion of the muscles of the face, the flush of shame, or a state of despair; the desires become capricious, and envy rankles in the mind, or there ensues a total disgust. The wretched being finishes by shunning the face of men, and dreading the observation of women; his character is entirely corrupted, or his mind is totally stupified. Involuntary loss of the reproductive liquid at last takes place during the daily motions; and there ensues a total exhaustion, bringing on heaviness of the head, singing in the ears, and frequent faintings, or a sensation as if ants were running from the head down the back, together with pains, convulsive tremblings, and partial paralysis.”

Long previous to these severe effects, the losses which have been described arrest the increase of stature, and stop the growth of all the organs, and the developement of all the functions. It is an earlier puberty which renders the southern people shorter than the northern. And a sense of this seems to have prevailed from the remotest times. Amongst the Ger-

mans, according to Julius Cæsar, the act of reproduction was not permitted to adolescents before twenty without incurring infamy; and to this he attributes the stature and strength of that simple people.

An incapability of ever giving life to strong and robust children, is another effect of these losses, which precedes the total ruin of the individual.

Intelligent instructors will know both how to divine the bad habits of their pupils, and how to avoid all excitement of them.

Much attention has recently been paid to the nature of punishments. There are few of them that should not be avoided; but to punish a child by shutting him up alone in a room, is a sad error, if there be any reason to suspect him of bad habits.

Medicinal remedies, astringents, sudorifics, &c., are weakening and injurious in other respects; and mechanical means directly applied to the organs, are likely to draw the attention, and determine the blood, to the part whence it should be diverted.

Moral means consist of good habits previous to puberty, the influence of fear and respect, and that of the nobler feelings predominating over the baser passions.

This assuredly will be more easily accomplished in well-directed private education, than in public schools.

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.—It is feared that the works on the subject, if they have cured some, have made others acquainted

with vice of this kind. But there can be no danger in placing such works in the hands of children whose conduct has given rise to suspicion.

In such cases, exciting and superabundant food is highly injurious. The diet should be chiefly or altogether vegetable; and no vinous or spirituous drinks should be permitted. The latter are indeed, of themselves, quite sufficient to produce, at any time, the worst habits; and the parent who has suffered their use, has no right to complain either of precocious puberty, or of unnatural indulgences.

As it is well known, that the almost unremitting employment of his muscles diverts the labourer from this vice, whilst shepherds, who watch their flocks in sequestered places, have been generally accused of it, it is evident that if, in youths, the superabundance of nervous power were carried off by exercise, they would be rendered more tranquil and more attentive to instruction, and would consequently make greater progress in knowledge.

When boys suffer nocturnal affections of this kind, involuntarily produced, similar care and treatment are required. All that heats the imagination and is likely to recur in dreams must then be avoided, as should every physical circumstance tending to assist it—suppers, down beds, hot bed-clothing, &c.

Such affections when awake, are the results of confirmed disease, requiring the union of medical treatment with physical and moral education.

The vice which has now been described in boys, appears among girls, and produces similar symptoms.

In general, the victims of this depravity are an-

nounced by their aspect. "The roses fade from the cheeks; the face assumes an appearance of faintness and weakness; the skin becomes rough; the eyes lose their brightness, and a livid circle surrounds them; the lips become colourless; and all the features sink down, and become disordered."

If the depravity be not arrested, general disease and local affections of the organs of reproduction ensue—acrid leucorrhœa, ulcerations of the vulvo-uterine canal, falling and various diseases of the matrix, abortions, and sometimes nymphomania and furor uterinus, terminate life amidst delirium and convulsions.

Sapphic tastes (*κλειτοριαζειν*) form another aberration of love, of which Sappho and the lovers of their own sex were accused by Seneca, St. Augustine, &c. "Her ode, breathing the languor, abandonment, delirium, ecstasy, and convulsions of love, was addressed, not to a lover, but to one of her female companions; and, amongst the fragments of her poetry, are some voluptuous verses addressed to two Grecian girls, her pupils and lovers." As there were many women at Lesbos who adopted the habits of Sappho, the term Lesbian habits was used to express these.—The women of Lesbos also fell into other errors, which gained them the epithet of Fellatrix.

These turpitudes, as if they were natural but unfortunate compensations to women subject to polygamy, are said to be still well known to the Turkish and Syrian women at their baths. And it is not improbable, that this occasioned, in southern countries, the excision of the clitoris.

It is evident that the victims of this depravity de-

mand the most active vigilance of mothers, if they desire to preserve either the morals or the health of their daughters. It is evident, also, that the same practices are scarcely less injurious at a more advanced age.

Absolute Continence.

This consists in abstaining, owing generally to religious notions, from the indulgences of love, although the individual feels the strongest desire for them; and, in general, it is attended with the most deplorable results.

In such cases, the effects vary, but they generally are continual priapism, inordinate desires, taciturnity, moroseness, or ferocity, determination of blood to the head, lassitude and disgust at everything abstracting the mind from the prevailing passion, incapability of averting attention from voluptuous images, and partial madness, succeeded by general insanity and terminated by death.

An ecclesiastic, mentioned by Buffon, forwarded him a memoir describing the torments of his celibacy, and the various sensations and ideas experienced by him during an erotic delirium of six months' duration.

"This ecclesiastic, Monsieur M——, presented all the attributes of a sanguine temperament, the premature developement of which commenced at the age of eleven. Paternal despotism, the direction of his studies and affections, superstitious habits, Pythagorean regimen, fastings and macerations, were all em-

ployed to change, to stifle, or rather to mutilate nature.

“At the age of thirty-two, being then bound by a vow of eternal celibacy, he began to feel the action of the reproductive organs in a more lively manner, and his health was injured.

“At this period, he says, in his own account, ‘my forced continence produced through all my senses a sensibility, or rather an irritation, I had never before felt.—I fixed my looks on two females, who made so strong an impression on my eyes, and through them on my imagination, that they appeared to me illuminated, and glittering with a fire like electric sparks: I retired speedily, thinking it was an illusion of the devil.

“‘Some days afterwards, I suddenly felt a contraction and a violent tension in all my limbs, accompanied by a frightful convulsive movement, similar to that which follows an attack of epilepsy. This state was succeeded by delirium.—My imagination was next assailed with a host of obscene images, suggested by the desires of nature.—These chimeras were soon followed by warlike ardours, in which I seized the four bed-posts, made them into a bundle, and hurled them against my bedroom-door, with such force as to drive it off the hinges.*

“‘In the course of my delirium, I drew plans and compartments on the floor of my room; and so exact

* This alternate direction of nervous influence to the brain itself and to the muscles, is very remarkable; and it forms an excellent illustration of the value of exercise in all cases of this kind.

was my eye, and so steady my hand, that, without any instrument, I traced them with perfect accuracy.

“I was again seized with martial fury, and imagined myself successively Achilles, Cæsar, and Henry the Fourth.—A short time afterwards, I declared I would marry, and I thought I saw before me women of every nation and of every colour.

“I at first selected a certain number, corresponding with the number of the different nations I had conquered; and it appeared to me that I should marry each of these women according to the rites and customs of her nation. There was one whom I regarded as queen over the rest. This was a young lady I had seen some days before the commencement of my disease.—I was, at this moment, desperately amorous; I expressed my desires aloud in the most energetic manner; yet I had never, in all my life, read any romance or tale of love; I had never embraced, never even saluted, a woman; I spoke, however, very indecently to every one, without reflecting upon my sacred character; and I was quite surprised that my relations found fault with my proposals, and condemned my conduct.

“This state was followed by a tolerably tranquil sleep, during which I experienced nothing but pleasure.—Returning reason brought all my woes. I reflected upon their cause; I recognized it; and, without daring to combat it, I exclaimed with Job, ‘*Cur data lux misero?*’”

Buffon also cites an instance of an ecclesiastic whom he knew, who, in despair for violating the duties

of his condition so frequently, performed the operation of Origen on himself.

Long before, St. Augustin had said, "*Dura sunt prælia castitatis; ubi quotidiana pugna, ibi rara victoria;*" and Montaigne observes, that "those of whom St. Augustin speaks have expressed a wonderful notion of temptation and nudity, in making it a question 'whether women at the general judgment will be raised in their own sex, or rather in ours, so that they may not tempt us again in that holy state.'"

St. Jerome describes a still more vivid picture from his own experience. "O! how often have I, when settled in the desert—in that vast solitude, which, burned up by solar heat, affords to monks a horrid habitation—how often have I imagined myself to be, for a moment, in the midst of Roman delights! But I sat alone, because I was filled with bitterness. My deformed members abhorred the sack investing them; and my squalid skin endured the thirst of Ethiopic flesh. Daily tears; daily groans; and if at any time urgent sleep oppressed me in spite of repugnance, I slid my scarcely adhering bones down upon the naked ground. Of food and drink I will not speak. . . . I therefore—I, 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 amidst the choirs of maidens! Pallid was I with fastings, and, in a frigid body, my mind burned with desires; the flesh being dead before the man, the fires of lust boiled up alone."*

* "O quoties ego ipse, in eremo constitutus, et in illa vasta solitudine, quæ exusta solis adoribus, horridum monachis præbit habitaculum, putabam me

And this is the confession of a father of the Christian Church!—Man! be just to feebler powers!

In other cases, if free from monomania, man falls a victim to acute diseases, apoplexies in particular.

The state of woman, under similar circumstances, is not less severe. If love acquire a determined character in one whose nervous system is at all excitable, the state of virginity, at variance, as after puberty it is, with the impulses and intentions of nature, becomes one of great suffering.

A strong feeling of duty, and the emotion of fear, may lead her for a time to withstand the powerful impulse of nature. But that power is unceasingly operating; imagination is constantly filled with pictures of the happiness for which she longs; desire at last bursts through the restraints of reason. If she then redouble her efforts, and, by unceasing attention and unrelaxing resolve, stifle the voice of nature, this struggle speedily immerses her in languor and melancholy.

Such a state must finally become morbid.

Chlorosis is frequently the first malady that makes its appearance. The catamenia, too, are frequently suppressed, occur at irregular periods, or are compli-

Romanisinteresse deliciis. Sedebam solus, quia amaritudine repletus eram. Horrebant sacco membra deformia, et squalida cutis situm Æthiopicæ carnis obdurat. Quotidie lachrymæ, quotidie gemitus; et si quando repugnantem somnus imminens oppressisset, nudo humo ossa vix hærentia collidebam. De cibis vero et potu taceo. . . . Ille igitur ego qui, ob gehennæ metum, tali me carcere ipse damnaveram, scorpionum tantum socius et ferarum, sæpe choris inter eram puellarum. Pallebant ora jejuniis, et mens desideriiis æstuabat in frigido corpore, et ante hominem suum, jam carne præmortuâ, sola libidinum incendia bulliebant."

cated by painful symptoms—the consequences of the irritability of the reproductive organs, produced by privation and inactivity.

The stomach frequently becomes unable to retain any substance, however light. The nervous susceptibility often affects the heart; its movements, either by fits or permanently, becoming quick, irregular and strong, and constituting palpitation. Frequently also this nervous predominance is felt throughout the organization; and syncope forms the prelude to what are called vapours. Sometimes, likewise, girls fall into profound melancholy, and abandon themselves to despair.

If marriage be not permitted to terminate this state, injury fatal to life may be its consequence.

In the extravagance of passion, suicide may be perpetrated. More frequently occur a general perversion of sensibility, and all the degrees of hysterism, especially if the maiden has a strong tendency to love, nurtured by good living, an easy sedentary life, the reading of fashionable novels, or exciting conversations with the other sex, while she is still kept under the eyes of a vigilant superintendent.

An attack of hysteria is generally characterized by yawning, stretching, *a variable state of mind*, or extravagant caprices, tears and laughter without cause, fluttering and palpitation with urgent flatulence, rumbling in the belly, *a flow of limpid urine*, a feeling as if a ball (*the globus hystericus*, were rolling about in the abdomen, ascending to the stomach and fauces, and there causing a sense of strangulation, as well as of oppression about the chest, and difficulty of respi-

ration, fainting, loss of sensation, motion and speech, death-like coldness of the extremities or of the body generally; also muscular rigidity, and convulsive movements, the patient twisting the body, striking herself, and tearing the breast; and this followed by *a degree of coma*, stupor and apparent sleep; but consciousness by degrees returning, amidst sobs, sighs and tears.

Hysterical epilepsy may take place, the paroxysms of which are sometimes preceded by dimness of sight, vertiginous confusion, pain of the head, ringing in the ears, flatulence of the stomach and bowels, palpitation of the heart, and occasionally of the aura epileptica, or feeling as if cold air, commencing in some part of the extremities, directed its course up to the head. During the fit, the patient falls upon the ground, and rolls thereon; the muscles of the face are distorted; the tongue is thrust out of the mouth, and often bitten; the eyes turn in their orbits; she cries or shrieks, emitting a foaming saliva; and she struggles with such violence that several persons are required to hold her. The belly is tense and grumbling; there are frequent eructations; and the excretions, particularly the urinary, are passed involuntarily. After a time more or less considerable, the patient gradually recovers, with yawning and sense of lassitude, scarcely answers, and is ignorant of what has occurred to her.

These effects, we are told, have been observed in Canary birds, which if, when separated from their females, they can see them without being able to reach them, sing continually, and never cease till their distress is terminated by an attack of epilepsy.

Other affections, as catalepsies, extasies, &c., frequently depend upon the reproductive organs ; and in Roman Catholic countries, in former times, half insane devotees were found among old maids thus affected, and became, in consequence, the fitting instruments of the artful propagators of ridiculous creeds.

In some cases, the dominant passion interferes with the other operations of intellect, and produces insanity. It has been already observed, that no one becomes insane before puberty ; and that the period of the greatest reproductive ardour is that of the highest mental excitement.

Accordingly, many young women become insane either from erotic excitement, from the love even of the beings of their own imagination ;—for it is justly observed, “Such are the wants of the heart in women, that they are caught by and attach themselves to chimeras, when the reality is wanting to their sensibility.”

The worst disease resulting from this cause is nymphomania, or furor uterinus. The women whom celibacy renders most liable to it, have been observed to be of small stature, and to have somewhat bold features, the skin dark, the complexion ruddy, the mammæ quickly developed, the sensibility great, and the catamenia considerable.

The very commencement of puberty is generally the time when the disease of which furor uterinus is the aggravated form, begins to arise out of the temperament just described and from various accidental causes, as loose reading or conversation, obscene paintings or engravings, and bad example arising from close intercourse with dissolute persons.

In persons suffering under this disease, says Dr. M. Good, "there is often, at first, some degree of melancholy, with frequent sighings; but the eyes roll in wanton glances, the cheeks are flushed, the bosom heaves, and every gesture exhibits the lurking desire, and is enkindled by the distressing flame that burns within . . . The disease is strikingly marked by the movements of the body, and the salacious appearance of the countenance, and even the language that proceeds from the lips." They, indeed, use the most lascivious language and gestures, even invite men without distinction, and abuse them if they repel their advances.

The diseases also of the matrix and mammæ occur chiefly amongst unmarried females. Old maids are especially liable to these diseases, because their organs have not fulfilled their functions. Schirrous indurations and cancers often form in these parts, especially at the final cessation of the catamenia. Hydatids also form in the matrix or ovaries, so as to resemble pregnancy.

SECTION III.

NECESSITY OF INTERMARRIAGE.

Friedlander observes, "It is a very difficult, and a very delicate question to decide, whether there are cases in which it is absolutely necessary to favour the

union of the sexes at a very early age, for the purpose of arresting the evil effects of unnatural indulgences. I think, however, that our country and climate afford very few instances of passions so violent and precocious as to require premature marriages. Suppose an imagination constantly agitated by images of love, and inflamed by absorption of the reproductive liquid, it may still be diverted from sensual ideas, and the effervescence be directed to poetical compositions," &c.

Now, no man is more deeply impressed than this writer with the frequency and the fatal effects of unnatural indulgences; and, that being the case, his estimate of early marriage must be alarming indeed. Its evils, I believe, are only those imposed by an artificial state of society, and the unequal distribution of wealth. And as to poetical composition as a cure, it would evidently be only adding fuel to the fire.

When all the thoughts of the young man begin to be occupied by the desire of pleasure, every hour that passes adds to desire; almost every individual of the opposite sex seems fascinating to him; his heart palpitates when they approach; and a flame seems to fly through all his members. Even during the night, the physical condition of the external organs necessary to reproduction annoys him, and his sleep is often destroyed. Gratification or disease inevitably follows.—Of the young woman, however modified her affections, the same is true.

Marriage ought, then, to succeed the celibacy of earlier life.—Marriage, says Buffon, "is man's natural state after puberty. This is, therefore, the period

when the female, pressed by a new want, and excited to employ her faculties, should renounce that inexperience in love which was becoming in tranquil youth."

Of young men, under these circumstances, Kames, in a manly and philosophic spirit, says more in detail, "I have often been tempted to find fault with Providence in bringing so early to perfection the carnal appetite, while a man, still in early youth, has acquired no degree of prudence nor of self-command. It rages, indeed, the most when young men should be employed in acquiring knowledge, and in fitting themselves for living comfortably in the world. I have set this thought in various lights; but I now perceive that the censure is without foundation. The early ripeness of this appetite proves it to be the intention of Providence, that people should early settle in matrimony. In that state, the appetite is abundantly moderate, and gives no obstruction to education. It never becomes unruly, till one, forgetting the matrimonial tie, wanders from object to object. It is pride and luxury that dictate late marriages; industry never fails to afford the means of living comfortably, provided men confine themselves to the demands of nature."

Taking up the subject at this very point, Dr. Johnson says, "I have been told that late marriages are not eminently happy. This is a question too important to be neglected, and I have often proposed it to those whose accuracy of remark and comprehensiveness of knowledge, made their suffrages worthy of regard. They have generally determined, that it is dangerous for a man and woman to suspend their fate

upon each other, at a time when opinions are fixed, and habits are established; when friendships have been contracted on both sides, when life has been planned into method, and the mind has long enjoyed the contemplation of its own prospects.

“It is scarcely possible that two travelling through the world under the conduct of chance, should have been both directed to the same path, and it will not often happen that either will quit the tract which custom has made pleasing. When the desultory levity of youth has settled into regularity, it is soon succeeded by pride ashamed to yield, or obstinacy delighting to contend. And even though mutual esteem produces mutual desire to please, time itself, as it modifies unchangeably the external mien, determines likewise the direction of the passions, and gives an inflexible rigidity to the manners. Long customs are not easily broken: he that attempts to change the course of his own life, very often labours in vain, and how shall we do that for others which we are seldom able to do for ourselves?”

“Those who marry at an advanced age, will probably escape the encroachments of their children; but, in diminution of this advantage, they will be likely to leave them, ignorant and helpless, to a guardian’s mercy: or, if that should not happen, they must at least go out of the world before they see those whom they love best either wise or great.

“From their children, if they have less to fear, they have less also to hope, and they lose, without equivalent, the joys of early love, and the convenience of uniting with manners pliant, and minds susceptible

of new impressions, which might wear away their dissimilitudes by long cohabitation, as soft bodies, by continual attrition, conform their surfaces to each other."

As to young women more especially, it is certain, that the happiest effects must result to those of an erotic temperament, excited by diet, inactivity, and everything that can stimulate desire. When hysteria especially is caused by unsatisfied love, the advice of Hippocrates is as applicable as ever:—"Ego autor sum ut virgines hoc malo (chlorosi) laborantes, quam celerrime cum viris conjugantur, iisque cohabitent; si enim conceperint, convalescent."

Uterine epilepsy also ceases with marriage. Lanzoni gives the case of a widow of thirty-one, who, after the death of her husband, was subject to attacks of epilepsy twice a month:—"After she had, for some time, followed medical advice without benefit, I advised her to marry a second time. The widow followed my advice, and made choice of a young and loving husband; and the epileptic attacks disappeared and never returned."

In these epileptic convulsions of young women, women neglected, &c., many authors have not hesitated to recommend what is contrary to our notions of propriety. And to those that object, F. Hoffman distinctly says, "I am aware that we ought not to do ill to produce good; but this is my answer: of two evils equally inevitable, it is our duty to choose the least—others will perhaps add, and the least painful."

The same means, we are told, has often cured uterine cholics, and nervous diseases.

It is evident that the cure of nymphomania must consist in marriage.

The fact that such diseases are the result of continence, is nature's declaration that marriage is the sole method of curing them; and Pinel justly exclaims, "What can be done by medical art, which always looks at human nature independently of social institutions, if the immutable laws of fecundity and of reproduction are perverted!"

When, therefore, a young marriageable maiden exhibits symptoms of the approach of any of these diseases, she should, if possible, be united to the object of her affections. Such symptoms then speedily disappear; health and happiness take their place; and there is preserved to her family and to society, a being who may be one of their most amiable and valuable members.

There are indeed young girls, observes a medical writer, "sufficiently artful to counterfeit hysteric epilepsy and other affections for which they have heard marriage recommended as the only remedy, in the hope of being inducted into that state." But, if they employ such a subterfuge, is it not a proof of the intensity of their desires, sufficient to give us cause to fear that, in yielding to the transports of their passion, they may shortly experience in reality the trouble and disorder they have counterfeited for the moment?

Independently of morbid affections which marriage removes, it augments the energy of the sanguineous system; the distended arteries carry warmth and animation throughout the body; the muscles become more vigorous; the walk is freer; the voice firmer;

the demeanour unembarrassed ; in short, the sanguine temperament predominates.

Of the greater chances of longevity possessed by married people, sufficient reason may be found in desires at once gratified and rendered moderate, in the activity required for the support of a family, in regularity of occupations, in the certainty of ever having a friend and confidant, in the endearing attentions lavished upon each other, and in mutual succours during every affliction and infirmity.

It must not, however, be forgotten, that manifest as may be the impulses of Nature, and great as may be the desire of complying with her wishes, several causes may oppose these, and neglect of them may still more surely prove fatal to the health or life of the maiden.

Marriage would, for instance, be deeply injurious before the young woman is in a condition to perform its functions. In our climate, young girls who are married before the age of from twenty to twenty-five, are ill adapted to sustain the crisis of pregnancy, delivery and suckling ; beauty departs ; enfeeblement and nervous affections ensue ; and these impede the general growth. The limbs, consequently, are shorter ; and, though the body is less affected as to development, the breaking up is greater.

Other insurmountable obstacles to marriage, arising from such choices as ensure misery to the married couple, disease or insanity in children, &c., will be described in the sequel of this work.

PART III.

CIRCUMSTANCES RESULTING FROM THE PRECEDING RELATIONS, AND CONNECTED WITH, OR PRODUCTIVE OF, PROGENY.

SECTION I.

NATURAL PREFERENCE OF THE VARIOUS KINDS OF BEAUTY FOR THE FIRST TIME EXPLAINED.

THERE is a positive and a relative beauty : in other words, beauty differs not only in the two sexes, and in every individual in each sex, but each individual forms a different estimate of it in relation to himself. Hence, while he confesses the supremacy of a general model of beauty, and grants the superiority of the woman who most nearly approaches it, he, for himself, decides in favour of another woman whose beauty is less regular, but more suitable to his desires.

This curious fact has been often noticed, but never explained.

Madame Necker says, "It is easy to assign a reason why a female appears generally beautiful, but it would be impossible to understand what renders her

more agreeable to one person than to another. How can we explain this unknown connexion between our organs and the object perceived? As well might we inquire why red is preferred to black!"*

Sir Walter Scott advances a little further :—"As unions are often formed betwixt couples differing in complexion and stature, they take place still more frequently betwixt persons totally differing in feelings, in tastes, in pursuits, and in understanding; [functional is never more frequent than structural difference,] and it would not be saying, perhaps, too much, to aver, that two-thirds of the marriages around us have been contracted betwixt persons, who, judging *a priori*, we should have thought had scarce any charms for each other, [because, on this subject, principles have not been sought for.]

"A moral and primary cause might be easily assigned for these anomalies, in the wise dispensations of Providence, that the general balance of wit, wisdom and amiable qualities of all kinds, should be kept up through society at large. For, what a world were it, if the wise were to intermarry only with the wise, the learned with the learned, the amiable with the amiable, nay, even the handsome with the handsome? and, is it not evident, that the degraded castes of the foolish, the ignorant, the brutal, and the deformed

* On peut bien dire pourquoi une femme paraît généralement belle, mais il serait impossible de trouver la raison qui la rend plus agréable à une personne qu'à une autre. Comment expliquer ce rapport inconnu entre nos organes et l'objet qu'ils aperçoivent? C'est vouloir découvrir pourquoi l'on préfère le rouge au noir.

(comprehending, by the way, far the greater portion of mankind,) must, when condemned to exclusive intercourse with each other, become gradually as much brutalized in person and disposition as so many ourang-outangs? When, therefore, we see the 'gentle joined with the rude,' we may lament the fate of the suffering individual, but we must not the less admire the mysterious disposition of that wise Providence which thus balances the moral good and evil of life,—which secures for a family, unhappy in the dispositions of one parent, a share of better and sweeter blood, transmitted from the other, and preserves to the offspring the affectionate care and protection of at least one of those from whom it is naturally due. [If this were true, then would the dispensation of Providence be counteracted, if the wise man married not a foolish woman, the learned man an ignorant one, the amiable man a brutal one, &c.—all which is absurd.]

“When, indeed, we look a little closer on the causes of those unexpected and ill-suited attachments, we have occasion to acknowledge, that the means by which they are produced do not infer that complete departure from, or inconsistency with, the character of the parties, which we might expect when the result alone is contemplated. The wise purposes which Providence appears to have had in view, by permitting such intermixture of dispositions, tempers and understandings, in the married state, are not accomplished by any mysterious impulse by which, in contradiction to the ordinary laws of nature, men and women are urged to an union with those whom the

world see to be unsuitable to them. The freedom of will is permitted to us in the occurrences of ordinary life, as in our moral conduct; and in the former as well as in the latter case, is often the means of misguiding those who possess it. Thus it usually happens, more especially to the enthusiastic and imaginative, that, having formed a picture of admiration in their own mind, they too often deceive themselves by some faint resemblance of some existing being, whom their fancy as speedily as gratuitously invests with all the attributes necessary to complete the beau ideal of mental perfection. [This view is ingenious, and approaches nearer to truth.] No one, perhaps, even in the happiest marriage, with an object really beloved, ever found all the qualities he expected to possess; but, in far too many cases, he finds he has practised a much higher degree of mental deception, and has erected his airy castle of felicity upon some rainbow, which owed its very existence only to the peculiar state of the atmosphere.

“It is scarce necessary to add, that these observations apply exclusively to what are called love-matches; for when either party fix their attachment upon the substantial comforts of a rental, or a jointure, they cannot be disappointed in the acquisition, although they may be cruelly so in their over-estimation of the happiness it was to afford, or in having too slightly anticipated the disadvantages with which it was to be attended.”

The question, however, is—Whence comes the mental picture supposed by Scott? What relation has

it to the organization of the painter of it? What is its respective character?

Rousel somewhat similarly says, "This difference of taste is derived from this, that each has in himself a model with which he compares the objects which strike him; and this model varies according as he is disposed to mix more or less of the moral with the physical of love, or according to the images under which pleasure is presented to us for the first time. The physical impulse may be so powerful that it divests us of all the moral proprieties, to present to us only material objects. Then it may occur that, even in these, we sacrifice elegance to other relations more intimately connected with the vividness of desire, or with the sentiment which we have of its power. On the contrary, those in whom the action of these last causes is more moderate, will seek, in moral considerations, a supplement to the pleasures of nature: the qualities of the mind, announced always by the features, the figure, the deportment, the gestures, the sound of the voice, will make upon them an impression so much the more vivid as they have more analogy with their character."

This only further tells us, that we, in different degrees, prefer physical or moral qualities. But the question is—Why do we prefer them? Besides, there are great varieties in each of these kinds of qualities; and the question again is—Why is each particular quality preferred by a different individual?

The reply demands a different mode of procedure, at well as a more minute and careful investigation.

Preference as to ages may first be considered.

In my work, entitled, "BEAUTY, ILLUSTRATED CHIEFLY BY AN ANALYSIS AND CLASSIFICATION OF BEAUTY IN WOMAN," it has been shown that, though one particular species of beauty will be found at all times to predominate in each individual woman, yet that there is ever a tendency, in the young woman, to beauty of the locomotive system: in the middle-aged woman, to beauty of the vital or nutritive system; and, in the older woman, to beauty of the mental or thinking system.

It is not less remarkable, that men of various ages generally admire precisely those species of beauty which prevail in women at corresponding ages. The young man admires beauty of the locomotive; the middle-aged man, beauty of the vital;—and the older man, beauty of the mental system.

Wieland, in his letters of Aristippus, has pointed out these diversities, though not quite accurately; and, in quoting him, I shall therefore supply the words required to express them more perfectly. The extract is valuable, as showing how far a man without systematic knowledge or accurate nomenclature, had, from feeling and experience, discovered the truth.

"Nature has wisely varied our tastes, as she has varied our features; but, in addition to this natural variety, there is another, the offspring of age, or rather of experience.

"I have observed, that the youth, the full-grown man, and the old man, independently of personal tastes and circumstances, differ in their opinion with regard to the beauty of women.

"The youth is always attracted by a pretty face,

enchanted with pleasing or regular features, [he should have added—and a slender and light figure—locomotive beauty,] and sees no beauty but that. As he knows not enjoyment, he is not aware that a pretty face is the very thing of which a lover is soonest tired; he knows not that this presents fewer resources and incitements to pleasure than any other charm.”

Independent of the omission supplied above, there is an error here as to the value of a pretty face. Men who write on such subjects, should be perpetually on their guard against the influence of particular female association over their notions of beauty. Whenever a man fails to appreciate any species of beauty, he should suspect his judgment, and ought to be suspected by others. Herrin Wieland was doubtless the *beau ideal* of this description; and her other good qualities were doubtless sufficient to render a pretty face not indispensable.

“The adult man, who has been often deceived, has learnt, to his cost, that a pretty face should be regarded only as a fine sign that attracts but often deceives the traveller; he knows that which deceives not are the graces; he knows especially that the only thing which never palls, which seems ever fresh, and daily procures new enjoyments, and whose charm never decays, (or at all events very late,) is a soft skin, forms that the eye is never tired of beholding, or the hand of caressing, and which seem to possess the magic power of incessantly awakening in the breast desire which seemed torpid or even extinct, [that is, beauty of the vital system.]

“As to old men, who have long retired from the

worship of the face, [and figure,] but find themselves also compelled to relinquish that of [vital] forms, [including the embonpoint above implied,] they generally find attraction in countenances that bespeak goodness, complaisance and intelligence, [beauty of the mental system,] that is to say, all the qualities that are necessary to them, and all the charms they are still enabled to enjoy."

As, however, woman is more precocious than man, she becomes more advanced in reference to sex, than man at the same age; and consequently, to be duly matched to her husband, the wife should be the younger.

Of this admiration, then, and the consequent preference, modified as it is by age, it is necessary that the foundation should be explained. That foundation appears to be the similarity of objects and interests which are inseparable from similar periods of life, the association of these with a similar intensity of desire, the consequent production of similar sympathy, and the resolve that it shall be permanent.

This admiration and preference of corresponding ages secure, in their turn, those objects and interests without which there could be no happy superstructure; and whenever this law is much violated, it will be found that the pecuniary or other interests of one or both have been preferred to better ones.

Suitable states of the vital system happily accompany this sympathy, admiration and preference as to ages. This is of the greatest consequence as to children, their rearing, maintenance and provision—the great purpose for which these sentiments exist.

Public opinion, however vague, is formed on all these views, however obscurely perceived; and, in its turn, serves to vindicate and confirm them.

It would appear, then, that sympathy, admiration and preference being thus formed, each sex naturally and necessarily seeks next, not for qualities which are its own, but for those of which it is not in possession.

It seeks not these, however, in other species, where not only due adaptation for sexual purposes, but all relations of sympathy are wanting. It seeks them the less even in the varieties of its species, that such adaptation and relation are very defective, as will be shown in the sequel.

No being, then, can desire that of which it is already in possession; and the preference of that which is different from itself is founded on the absolute necessity of difference to all excitement. An animal cannot feel sexual excitement towards itself; it can feel little toward that which is like itself; it must feel most toward that which is most unlike it.

There is a beautiful analogy in this respect in physical nature. The attraction of affinity takes place between opposite or totally different bodies, as acids and alcalis, &c.

This is one of the links by which the sciences, vulgarly distinguished as physical sciences and moral sciences, are in reality closely connected, and constitute one universal science, as I shall show in *Outlines of a Natural System of Science*, to which all the leisure I have been able to obtain in life has been devoted, and of which the present and other works are but a few leaves. The originality of that work will

not, in any one of its portions, be less than that of the present work in all its fundamental principles. Numerous and fundamental as they thus are, if inaccurate or false, they will be worthless; if true, they must affect the general aspect of science.

Mr. Knight, whose great observing faculties and vast experience, well entitle him to be heard on this subject, attests the effects produced on progeny by the existence in parents of the differences here alluded to. In a letter of the 1st of December last, he says, "I am disposed to think that the most powerful human minds will be found in offspring of parents of different hereditary constitutions. I prefer a male of a different colour from the breed of the female, where that can be obtained; and I think that I have seen fine children produced in more than one instance, where one family has been dark and the other fair. I am sure that I have witnessed the bad effects of marriages between two individuals very similar to each other in character and colour, and springing from ancestry of similar character. Such have appeared to me to be like marriages between brothers and sisters."

Man consequently looks for delicacy, flexibility and gentleness in his mate; woman, for strength, firmness and power. This is, indeed, a natural and happy protection against unnatural and infamous indulgences.

As this involves the consideration of beauty in woman, I again refer to the work on Beauty, of which the title has been given, for more correct notions of

beauty, generally considered, than are commonly entertained.

In the locomotive system, man generally prefers a less stature ; woman a taller. Love from a man towards a masculine woman, would be felt by him as an unnatural association with one of his own sex ; and an effeminate man is equally repugnant to woman, whose weakness seeks support in the wants which it feels, or in the dangers which it imagines.

If unluckily an unnatural condition occur—if sexual proportions be reversed, by man being little, and woman tall, even those opposites will be accepted or sought for. An effeminate man is indeed better matched with a masculine woman who sustains the character of which he is incapable. But, for him, it is a despicable position.

In the vital system, the dry seek the humid ; the meagre, the plump ; the hard, the softer ; the rough, the smoother ; the warmer, the colder ; the dark, the fairer, &c., upon the same principles ; and so also, if here any of the more usual sexual qualities are reversed, the opposite ones will be accepted or sought for.

In the mental system, the irritable seek the calm ; the grave, the gay ; the impassioned, the modest ; the impetuous, the gentle, &c. ; or, in opposite cases, the opposite.

In all, it is not what we possess in ourselves ; it is something different, something new, something capable of exciting, which is sought for ; and this conforms to the fundamental difference of the sexes.

The same principle operates with reference to marriages between persons closely related. Moreover, other sentiments existing from infancy, in consequence of such relationship, tend powerfully to diminish physical love, or to produce the most injurious effects. Incest amongst the Persians, permitted by Zoroaster, produced either diseased or degenerate offspring, or absolute sterility, as we see in breeding in-and-in among animals.

A remarkable illustration of this occurred to the writer, at a time when he was less acquainted than he now is, with the differences of taste in this respect, and with their causes. Observing, in a Ramsgate steam-boat by which he travelled, a gentleman who was characterised, as far as man well can be, by beauty of the vital system—not certainly the most suitable to man, but who was nevertheless so good-looking as to attract general observation, he could not help saying to himself, “If that gentleman has a sister, she is no doubt a delightful creature—her fine flaxen hair,—the sweet and innocent expression of her face,—her soft blue eyes,—the velvet texture of her skin,—the rose and lily of her complexion,—her softly rounded shoulders,”—when his ear was struck by the words, “I admire the women of Kent,” and, looking up, he saw they were uttered by the very man whose sister had suggested the preceding train of reflection! “Are they not,” said the astonished writer, “in general a little too tall?” “O! not at all,” said this rather short gentleman; “I admire a tall woman?” “Are they not,” said the writer, “a little too thin?” “Not more so, I think,” said this fat gentleman, “than is

essential to elegance!" "Are they not," said the writer, "a little too dark?" "Ah," said this fair gentleman, "I admire a brunette!" "Perhaps," said the writer, confounded and vexed at all this,—“perhaps you also admire the occasionally roughish voices and slight mustaches of their cousins, the French women of the opposite coast?" "That," exclaimed this rather womanly-looking gentleman,—“that is the very thing I am delighted with!" After this, as the writer then thought frightful perversion of ideas, the conversation dropped.

Thus, then, the points of resemblance and agreement as to age, and those of difference and disagreement as to all other qualities, are accounted for.

It will be seen, however, how manifold and powerful are these differences and disagreements as to all sexual qualities; and it consequently will not be wondered, if, in a matter which regards the sexes, the love of such difference and disagreement overcome, under certain circumstances, the consideration of agreement as to age.

It has been seen, that the desire of conformity in age springs out of the first notion of want, love, sympathy, and especially of resolve of permanent possession. If, however, under any circumstances, the idea of permanence is got rid of, even difference of age may obviously be desired. Hence, in temporary attachments, such difference is sometimes actually sought—the elder of either sex seek the young; and the young the elder.

As, during youth, even women who are not absolutely beautiful have some charms, and afford the con-

trasts desired, we see that such women are sought by men in advanced age.—The zeal, however, with which this is desired, has been justly observed to be the measure of decline.

It has already appeared, that the vital system is the most essential to woman, and that, in middle life, there is always a tendency to beauty of that species. This is the cause of another deviation from the general preference just described, by which the young sometimes, and especially those whose irritable minds seek a kind of voluptuous repose, prefer, by an apparent anomaly, women of more advanced age and more developed vital system. Even in this case, however, the preference is but a partial one. It is a passion which expires with its gratification, and which its subject would perhaps blush to acknowledge.

In all that is temporary in love, there are even physical causes of such preferences, which it would not be proper here to discuss. There are also both physical and moral consequences of these preferences, which it would be equally improper to enter upon.

Thus love does not depend on abstract beauty, but on such differences as are consistent with an instinctive feeling of suitableness, which deeply affects us, which first acts upon and agitates the imagination, and that faculty afterwards acts upon and aggrandises. The rapidity of these effects depends on individual temperament, so that sometimes a sudden and violent passion is produced by first sight.

Sometimes an accidental, subordinate and injurious difference, and the association founded upon it, influence this affection; and, by a strange blunder, the

mere accidental circumstance, in after life, is substituted for that with which it was associated. Hence, even Descartes, a man capable of discrimination in other things, said that all squinting women pleased him, because the first woman he had loved had that defect.

From both these causes, the circumstance arises, that we frequently see women, in spite of ugliness and the absence of other commendations, attract and engage in marriage men who might have commanded beauty, accomplishment and fortune.

Certain it is, that love, thus excited by differences, is favourable to fecundity; and those marriages in which it exists, are always more prolific than such as are founded on interest. Hence, while a married couple have been known to be sterile, each, after divorce, has become prolific with an individual of opposite constitution; and it is stated, that Congress was abolished, in the seventeenth century, owing to the circumstance of M. de Langeais, incapable of the duties of marriage with his own wife, being very fruitful with another lady better suited to him.

Thus, while, in love, similarity is required as to the variety of species and as to age, difference is looked for in all other respects, and is necessary not only to its existence, but to all its best effects. Hence the practical observation has been made, that if persons of similar temperament are joined together, as Voltaire and Madame de Chatelet, who could neither quit nor endure each other long, this similitude both produces a series of quarrels, and becomes a remarkable cause of sterility.

The beneficial tendency of this love of difference does not terminate here : it leads to those slight crosses in intermarriage between persons of different organization, which are as essential to the improvement of the races of men as we have found them to be to those of animals.

It is the operation of this principle, an operation which may be morally less desirable, that, acting most powerfully when the passion of love is strongest and the system most vigorous, seeks to exhaust itself in that variety which is to be found even in a succession of objects. Indeed, every moral error or imprudence of this kind originates in a natural law.

SECTION II.

STATE OF MARRIAGE.

Marriage is the result of the preference which has just been described ; and in its first act, the neglect of care, management and patience may produce serious injury. In general, danger is less a few days after the catamenia, in other respects the proper period. Dr. Plazoni describes the case of a young woman in whom the vulvo-uterine canal was ruptured ; and Diemerbroek states, that two young Dutch women died of hemorrhage.

It is at this moment, that the Fallopian tubes become active : their fimbriæ clasp the ovaries, forming a tubular communication between these and the ma-

trix; and an ovum, detached by the excitement, enters the open mouth of one of the tubes, and by it is slowly conveyed to the matrix; after which the wound thus made on the surface of the ovary, is closed with a cicatrix, and leaves behind a corpus luteum. It is probably at the moment of spasm by which the ovum is burst from the ovarium, that takes place the general shudder which women of great sensibility feel at conception.

It has been inquired, says Beck, "whether pregnancy may follow defloration? I apprehend that this is to be answered in the affirmative, although the instances are comparatively rare. It is quite common, in cases of seduction, to swear that there has been only a single coitus; and although this may be doubted in some, yet, in others, there is hardly just ground to disbelieve a solemn affirmation. It also has occasionally, I presume, occurred to most physicians, on comparing the term of gestation with the period of marriage, to render it probable that the pregnancy must have happened at the earliest possible term." This, I believe, has been too easily conceded.

The phenomena, above described, are succeeded by a sinking, which is proportioned to the previous excitement, and which endures for a short time. The nervous and muscular systems fall into collapse, and the countenance expresses apathy and wonder. Love, however, by satisfying desire, restores to the vital organs regular action, and to the mind tranquillity, and a tendency to repose.

The first acts of love tend to complete the develop-

ment of the organs of which they are the functions. The sympathetic swelling of glandular parts, especially in the neck and mammæ, is often their consequence. Hence, in ancient times, physicians considered the increased thickness of the neck in young women, as a sign of defloration; and they were wrong only in regarding it as certain.

On the subject of force, I quote the observations of Beck,—changing, however, both in him and some other writers here quoted, all coarse and indelicate terms employed by them.

“I have intimated that doubts exist whether violence can succeed against a grown female, in good health and strength. . . . The opinion of medical jurists is generally very decisive against it. . . . Metzger allows only of three cases in which the crime can be consummated:—where narcotics have been administered,—where several are engaged against the female,—and where a strong man attacks one who is not arrived at the age of puberty.

“It may with justice be supposed, that, in addition to the cases allowed, fear or terror may operate on a helpless female,—she may resist for a long time, and then faint from fatigue, or the dread of instant murder may lead to the abandonment of active resistance.”

Dr. A. T. Thomson, in his lectures, agrees in the main with the author I have quoted. He suggests, that, in this effort “with a healthy female of adult age, who is really anxious to preserve chastity unsoiled, the mind of the man must necessarily be so

much abstracted from such effort, in overcoming the resistance offered to him, and in repelling the attacks of the injured person, that independent of corporeal exhaustion, the state of his mind will render it utterly impossible for him ever to effect that which constitutes the criminal intent."

"Can a female," it has been asked, "be thus injured during sleep without her knowledge? . . . If the sleep has been caused by powerful narcotics, by intoxication, or if syncope or excessive fatigue be present, it is possible that this may occur; and it ought then to be considered, to all intents, the crime. . . . In natural sleep, I totally disbelieve its possibility with a pure person." . . . But "in females accustomed to such intercourse, it has been supposed practicable."

Parents are not, at all times, equally fitted for, or capable of, reproduction. With a view to ensuring this, by increasing ardour, Lyncurgus restricted the frequency of its acts.

"The state of society," says Shelley, "in which we exist, is a mixture of feudal savageness and imperfect civilization. It is not even until lately that mankind have admitted that happiness is the sole end of the science of ethics, as of all other sciences."

To some sects, who regard the acts of reproduction as defiling the body, as acts of bestiality, Montaigne says, "Are we not beasts to regard the action by which we exist as beastly?" And a high authority, Tertullian, says, "*Natura veneranda est, non erubescenda. Concubitum libido, non conditio, fœdavit: excessus, non status, est impudicus.*"

In relation to time, woman is more disposed, and conception more probable, immediately after the occurrence of the catamenia; and, during the twenty-four hours, evening is certainly the most suitable period. Slight fatigue is repaired during sleep, and man awakes better disposed for his duties.

As to frequency, Bacon beautifully says, "the debauches of youth are so many conspiracies against old age." Hence, perhaps, man is, for the most part, shorter lived than woman; and this is the case in relation to the male and female of inferior animals. The brief duration of male life is especially remarkable amongst insects, which sometimes perish in the reproductive act, and, as has been observed, leave their whole life to their posterity. So, amongst dicæcious plants, although the female flowers first, the male fades after he has ejected his fertilising pollen. Throughout nature, the female sex appear to survive for the purpose of nourishing the offspring.

Great reserve is, in this respect, required of feeble persons with soft fibres, and greater or less sensibility.

The usual effect of excess in the female is inflammation of the reproductive organs, producing deranged catamenia, hemorrhages and leucorrhæa. But such inflammations extend, and attack the whole body of the matrix; and, by being frequently re-excited, they eventually produce vaginal ulcerations, uterine disorganization, and consequent sterility.

Excesses, it is probable, also affect the tissue of the mammary glands, and tend to produce cancer; for we know the great sympathy of the matrix and mammæ, and it is stated, that females labouring under that dis-

ease, and indulging in pleasure, have experienced a striking increase of suffering.

In cases of such excess, the food is ill digested; absorption is imperfectly performed; and great meagreness is the consequence. The action of the heart, being frequently increased to violent pulsation, the other organs are subjected to a degree of excitement which readily becomes a state of disease. Both from that cause and from the disorder directly produced in their circulation by the act of reproduction, the lungs become liable to inflammation. These united give rise to aneurism, hæmoptisis, pneumonia, phthisis.

The organs of sense share in the derangement which arises from this cause. The eyes become weak, unable to endure the light, and are sometimes tormented by sparks and other objects dancing before them. Hearing gradually fails, and the ear is sometimes affected by a buzzing sensation. General nervous affections, or faintness and languor are also its results.

The brain, in the earlier stage of these indulgences, may be excited into the state of erotomania. In general, the shocks given to, and the consequent disorder of the brain, produce loss of attention and of memory; the slightest occurrence causes tumult in the mind; the faculty of thinking is almost entirely lost; and a state of stupidity and mental degradation ensues. Exaggerated sensibility, pitiable terrors, and a pusillanimous character are the consequences of this, in a great number of sufferers.

Their muscular powers are speedily enfeebled; they can scarcely drag themselves along; and the

slightest exertion fatigues them. Paralytic or spasmodic dispositions, sometimes epilepsy, gradually affect them. Hoffman and Tissot relate cases of females much addicted to indulgences, who experienced epileptic attacks whenever they complied with their desires.

Finally, a life, which is burthensome to all who are interested in them, and painful to themselves, is closed by a death which leaves their memory an object only of contempt or disgust.

From all this it is evident, that persons labouring under disease should abstain from such indulgences, which frequently produce relapse, and sometimes sudden death. Old men, in particular, are often attacked by apoplexies, amidst their enjoyments. Yet the pleasures of love causes none of these affections when used with moderation.

Continence is commonly enjoined women whilst suckling, and generally it seems necessary, for indulgence has often caused cholics and other disorders to the infant. But there are also cases in which lactation excites erotic impressions, or in which, on the contrary, such impressions render the lacteal secretion more active.

It is when all the evils that have been described are guarded against, and when the love of the parents is most active, that reproduction and the developement of the germ is best ensured. Hence it has been observed, that even licentious women, who have no children in consequence of the excess which enervates them, become fruitful when driven to abstinence either by seclusion or by a regular marriage.

Beck asks, "Does pregnancy ever follow violence?" On this question, a great diversity of opinion has existed.

"It was formerly supposed that a certain degree of enjoyment was necessary in order to cause conception; and, accordingly, the presence of pregnancy was deemed to exclude the idea of force.

"Late writers, however, urge that the functions of the uterine system are, in a great degree, independent of the will; and that there may be physical constraint on [involuntary excitement of] those organs sufficient to induce the required state, although the will itself is not consenting.

"We do not know what is necessary to cause conception; but if we reason from analogy, we shall certainly find cases where females have conceived while under the influence of narcotics, of intoxication, and even of asphyxia, and, consequently, without knowing or partaking of the enjoyment that is insisted on."

"It is not, perhaps, altogether impossible," says Dr. Good, "that impregnation should take place in the case of violence, or where there is a great repugnance on the part of the female; for there may be so high a tone of constitutional orgasm, as to be beyond the control of the individual who is thus forced, and not to be repressed even by a virtuous recoil, or a sense of horror at the time. But, this is a possible, rather than an actual case; and though the remark may be sufficient to suspend a charge of criminality, the infamy can be completely wiped away only by collateral circumstances.—In ordinary instances, rude, brutal

force is never found to succeed against the consent of the injured person."

To me, it appears that, on this subject, the assertions of women are of no weight; and I have not yet seen the physiological reasons which at all satisfy me, that an act which is partially voluntary, and appears to be always accompanied with enjoyment, can be performed under horror and disgust. Under the influence of narcotics, intoxication, or asphyxia, volition is inactive: under horror and disgust, it is powerfully active and directly opposed to the result in question. The effects which take place in dreams are never attended by horror and disgust. Similarly, the smell of inviting and desirable food will cause saliva to flow into the mouth in spite of any ordinary effort of the will to restrain it; but the smell of food exciting horror and disgust will produce no such effect. *Assafœtida* or *garum* undoubtedly excited the salivary glands of the filthy Romans: they would not excite those of the cleaner English. I, therefore, believe the opinions which prevail on this subject in our courts of justice to be utterly wrong. What cruel injustice they may have perpetrated!

The faculty of Leipsic decided "*dormientem in sella virginem insciam deflorari posse.*"—Valentini, sneering at the ridiculous decision, says, "*Non omnes dormiunt, qui clausos et conniventes habent oculos!*" the only answer it deserves.

As to the period of gestation, Dr. Beck is of opinion, that if a mature child be born before the seventh month after connection, it ought to be considered illegitimate.

In this country, the allowed term for gestation is nine calendar months or forty weeks ; but, as generally there is difficulty in determining the exact day between any two catamenial periods, it is usual to count the forty weeks from the middle of their interval, or, in other words, to allow forty-two weeks, or two hundred and ninety-four days, from the last catamenia ; and within a few days before or after the expiration of this term, the labour may be expected.—By the Code Napoleon, the legitimacy of a child, born three hundred days after a dissolution of marriage, may be questioned.—The Prussian civil code, however, declares that an infant, born three hundred and two days after the death of the husband, shall be considered legitimate. Cases protracted beyond this period are explained only by accoucheurs of exceeding benevolence, and in favour of persons of great private or public respect.

Most of the other subjects connected with marriage are discussed at length in my work, entitled, "**WOMAN PHYSIOLOGICALLY CONSIDERED AS TO MIND, MORALS, MARRIAGE, MATRIMONIAL SLAVERY, INFIDELITY AND DIVORCE.**"

SECTION III.

FORMS AND QUALITIES PROPAGATED.

"PLINY remarks," says Camper, "that nature is by no means regular in the procreation of the human

race : so that parents rarely give birth to children that resemble themselves. Persons who are well formed have misshapen children ; whilst those of deformed parents are well made. Mothers also give birth to children that sometimes resemble themselves, sometimes the father, and sometimes resemble neither one nor the other."

This assertion is more worthy of Pliny than of Camper : its latter part is entirely untrue. I will venture to say, that there never was a child that did not strikingly resemble both its real parents, if resemblance was looked for where it ought to be ; as I shall point out in the sequel. But such assertions show the actual state of knowledge on this subject.

Meanwhile, as Mr. Lawrence has collected some facts which show that forms and qualities sometimes are propagated, I avail myself of them and a few others to illustrate that point.

Proof of the effect which may be produced in consequence of the hereditary nature of great stature, is to be found in a fact related by Dr. R. Forster. The guards of the late King Frederick William of Prussia, and likewise those of the present monarch, who are all of an uncommon size, have been quartered at Potsdam for fifty years past. A great number of the present inhabitants of that place are of very high stature, which is more especially striking in the numerous gigantic figures of women. This certainly is owing to the connexions and intermarriages of the tall men with the females of that town.

Haller observes that his own family had been distinguished by tallness of stature for three generations,

without excepting one out of numerous grandsons descended from one grandfather.

Individuals are occasionally produced with supernumerary members on the hands or feet, or on both ; and from these, whether males or females, the organic peculiarity frequently passes to their children. This does not constantly happen, because they intermarry with persons of the ordinary form. Pliny has mentioned examples of six-fingered persons among the Romans : such individuals received the additional name of *sedigitus* or *sedigita*. C. Horatius had two daughters with this peculiarity. Reaumur speaks of a family in which a similar structure existed for three generations, being transmitted both in the male and female lines. Sir Anthony Carlisle has recorded the particulars of a family, in which he traced supernumerary toes and fingers for four generations. They were introduced by a female, who had six fingers on each hand, and six toes on each foot. From her marriage with a man naturally formed, were produced ten children with a supernumerary member on each limb, and an eleventh, in which the peculiarity existed in both feet and one hand, the other hand being naturally formed. The latter married a man of the ordinary formation : they had four children, of which three had one or two limbs natural, and the rest with the supernumerary parts, while the fourth had six fingers on each hand, and as many toes on each foot. The latter married a woman naturally formed, and had issue by her, eight children, four with the usual structure, and the same number with supernumerary fingers or toes. Two of them were twins, of

which one was naturally formed, the other six-fingered and six-toed.

At Leyton, a little village in Essex, about five miles eastward of London, lives at present Thomas Spackman, a thatcher and hay-binder. He has twelve toes, six on each foot; and a few years since he had ten fingers, five on each hand, beside thumbs, but, by accident at work, the small finger on the left hand was torn off, leaving full evidence, however, by the stump left, where the extra member had been. The additional toes, like the odd finger, are not articulated, although in all other respects of natural formation: they are without tendons, and merely connected, it seems, by slight ligaments. His great-grandfather and the whole of his ancestors have been noted for the production of these additional members. He himself has several children with the same additional parts; the only exception being in a daughter of the age of twelve years, who has twelve toes, but hands of the ordinary formation.

Another remarkable example of the occurrence of a singular organic peculiarity, and of its hereditary transmission, was afforded by the English family of porcupine men, who derived that name from the greater part of the body being covered by hard, dark-coloured excrescences of a horny nature. The whole surface, excepting the head and face, the palms and soles, was occupied by this unnatural kind of integument. The first account of this family is found in the *Philosophical Transactions*, and consists of the description of a boy, named Edward Lambert, fourteen years old, born in Suffolk, and exhibited to the Royal

Society in 1731, by Mr. Machin, one of the secretaries. "It was not easy to think of any sort of skin or natural integument that exactly resembled it. Some compared it to the bark of a tree; others thought it looked like seal-skin; others, like the skin of an elephant, or the skin about the legs of a rhinoceros; and some took it to be like a great wart, or number of warts uniting and overspreading the whole body. The bristly parts, which were chiefly about the belly and flanks, looked and rustled like the bristles or quills of a hedgehog, shorn off within an inch of the skin." These productions were hard, callous and insensible. Other children of the same parents were naturally formed.

In a subsequent account, presented to the society twenty-four years afterwards, by Mr. H. Baker, and illustrated with a figure of the hands, this man was said to continue in the same state. He was a good-looking person and enjoyed good health; everything connected with his excretions was natural; and he derived no inconvenience from the state of his skin, except that it would crack and bleed after very hard work. He had now been shown in London under the name of the Porcupine Man. "The coverings," says Mr. Baker, "seemed most nearly to resemble an innumerable company of warts, of a dark-brown colour, and a cylindrical figure, rising to a like height, (an inch, at their full size,) and growing as close as possible to one another, but so stiff and elastic, that when the hand was drawn over they made a rustling noise." They were shed annually, in the autumn or winter, and succeeded by a fresh growth, which at

first were of a paler brown. "He had had the small-pox, and had been twice salivated, in hopes of getting rid of this disagreeable covering; during which disorders the warts came off, and his skin appeared white and smooth, like that of other people; but on his recovery, it soon became as it was before. His health at other times had been very good during his whole life." . . . "He had had six children, all with the same rugged covering as himself; the first appearance whereof in them, as well as in him, came on in about nine weeks after the birth. Only one of them was living, a very pretty boy, eight years of age, whom I saw and examined with his father, and who was exactly in the same condition."

Two brothers, John Lambert, aged twenty-two, and Richard, aged fourteen, who must have been grandsons of the original porcupine man, Edward Lambert, were shown in Germany, and had the cutaneous incrustation already described. A minute account of them was published by Dr. W. G. Tilesius, who mentions that the wife of the elder, at the time he saw him, was in England pregnant.

I may cite a single example to prove, what will to most persons seem unnecessary, namely, that mental defects are propagated as well as corporeal. "We know," says Haller, "a very remarkable instance of two noble females, who got husbands on account of their wealth, although they were nearly idiots, and from whom this mental defect has extended for a century into several families, so that some of all their descendants still continue idiots in the fourth and even in the fifth generation."

Now, if the six-fingered and six-toed could be matched together, and the breed could be preserved pure by excluding all who had not these additional members, there is no doubt that a permanent race might be formed constantly possessing this number of fingers and toes. . . . So also, if the porcupine family had been exiled from human society, and been obliged to take up their abode in some solitary spot or desert island,—by matching with each other, a race would have been produced, more widely different from us in external appearance than the negro.

The gipsies afford an example of a people spread over all Europe for the last four centuries, and nearly confined in marriages, by their peculiar way of life, to their own tribe. In Transylvania, where there is a great number of them, and the race remains pure, their features can consequently be more accurately observed. In every country and climate, however, which they have inhabited, they preserve their distinctive character so perfectly, that they are recognized at a glance, and cannot be confounded with the natives.

The Jews exhibit a striking instance of a peculiar national countenance, so strongly marked in almost every individual, that persons the least used to physiological observations detect it instantly, though not easily understood or described. Religion has, in this case, most successfully exerted its power in preventing communion with other races ; and this exclusion of intercourse with all others has preserved the Jewish countenance (and with it, mode of life, dirtiness, and cutaneous disease) so completely in every soil and cli-

mate, that a miracle has been thought necessary to account for it.

We see a general similitude in persons of the same blood, and can distinguish one brother by his resemblance to another, or know a son by his likeness to the father or mother, or even to the grandfather or grandmother. All the individuals of some families are characterized by particular lines of countenance ; and we frequently observe a peculiar feature continued in a family for many generations. We especially observe the same features and habits descending from one to another in particular families that seldom form alliances with persons of different rank, as amongst kings and nobility. Such are the features of the Guelfs, the Bourbons, those of the reigning house of Austria, in which the thick lip introduced by the marriage of the Emperor Maximilian with Mary of Burgundy, is visible in their descendants to this day, after a lapse of three centuries.

I may conclude this section, then, by stating the great fact, **THAT LIKE PRODUCES LIKE**, not in generalities (for generalization is an act of the mind,) but in details, modified only by the necessity of adaptation between two beings uniting for the production of a third one, and by subordinate circumstances affecting them.