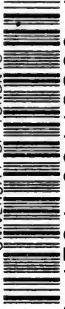


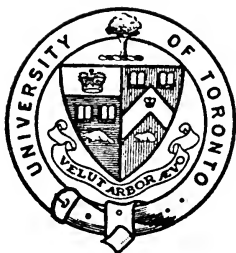
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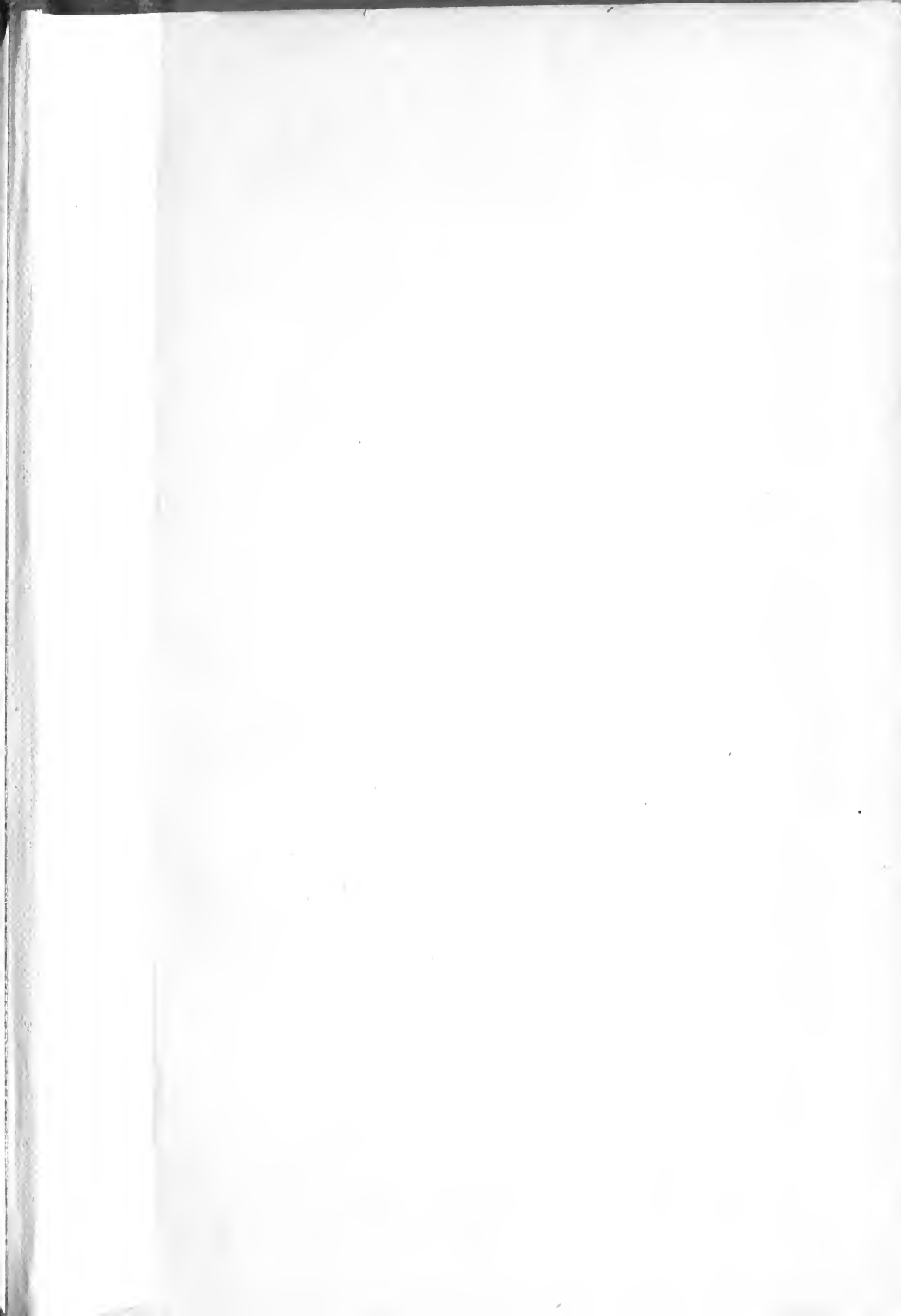
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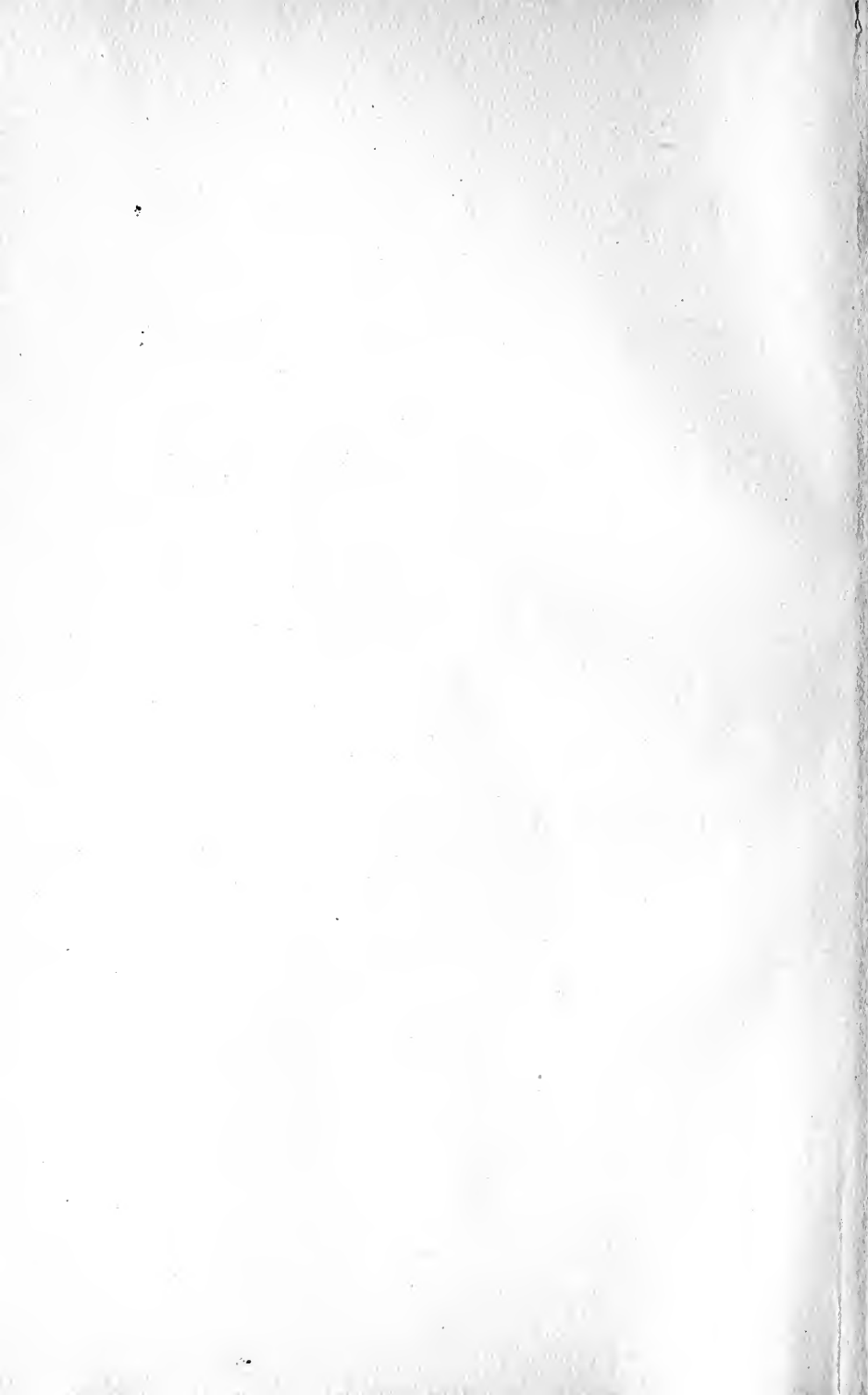
HENRY THOMAS BUCKLE,

AUTHOR OF

"A HISTORY OF CIVILIZATION IN ENGLAND."

No. 4.

**"The Use of Flogging in Venereal
Affairs."**



A
T R E A T I S E
OF THE
USE of F L O G G I N G
I N
V E N E R E A L A F F A I R S .

ALSO OF THE
OFFICE of the LOINS and REINS.

WRITTEN TO THE FAMOUS

CHRISTIANUS CASSIUS, Bishop of *Lubeck*, and Privy-
Councillor to the Duke of *Holstein*.

By JOHN HENRY MEIBOMIUS, M.D.

Made *English* from the *Latin* Original

B y a P H Y S I C I A N .

*Delicias pariunt Veneri crudelia Flagra ;
Dum nocet, illa juvat ; dum juvat, ecce nocet.*

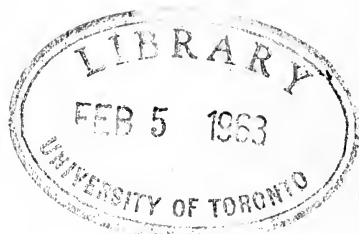
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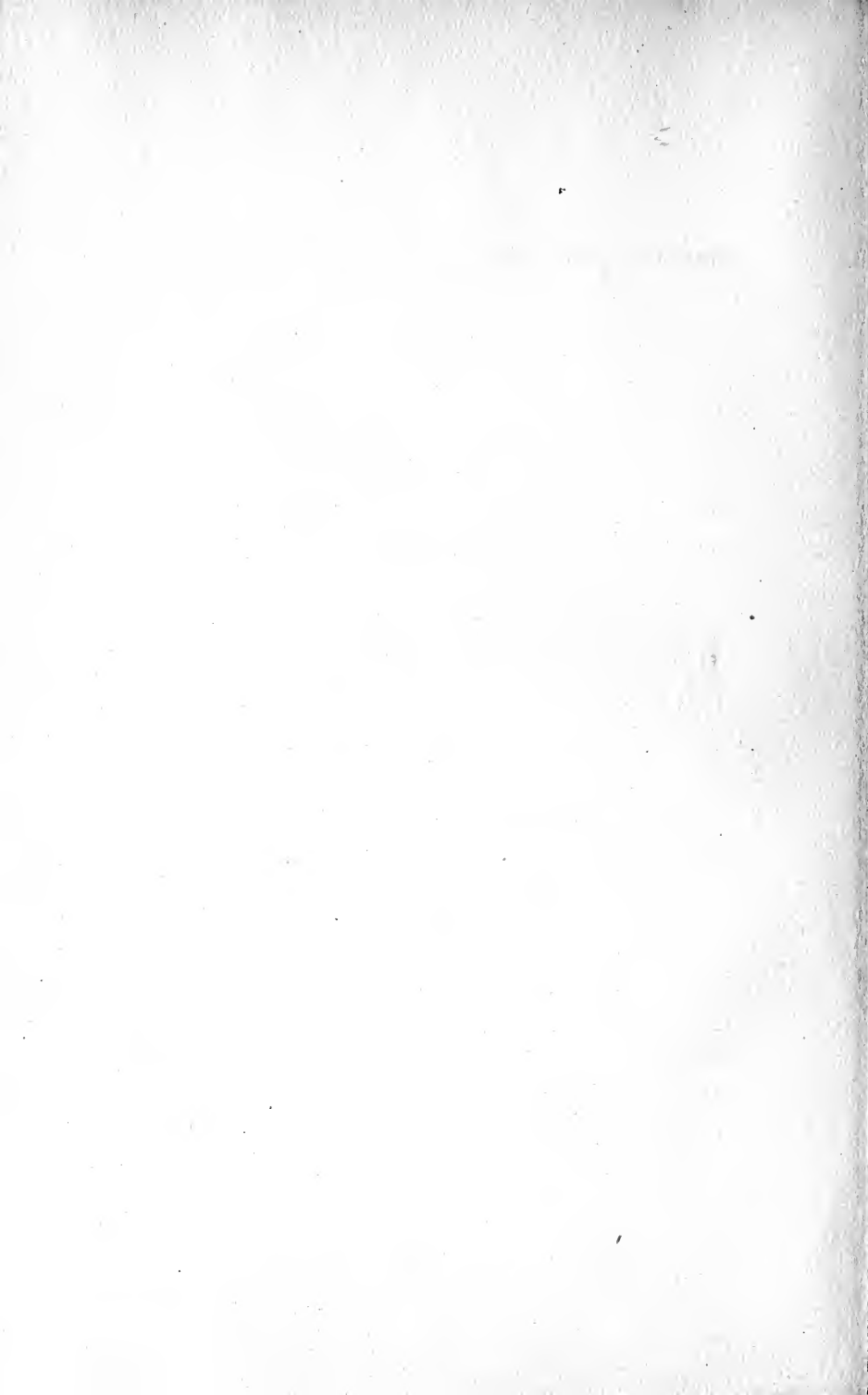
V. 4



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De l'Utilité de la Flagellation dans la Médecine et
dans les Plaisirs du Mariage ; et des Fonctions des
Lombes et des Reins :

Ouvrage singulier traduit du Latin de J. H. MEIBO-
MIUS ; et enrichi de notes historiques, critiques, et
littéraires, d'une introduction, et d'un index. Londres :
1801.



T H E

Tranflator's Preface.

BOOKS which treat upon subjects of this curious nature, being as liable to the censure of the injudicious, as to the praise and admiration of the truly knowing, it may not be amifs to premise some observations to the reader in defence of this work.

The author himself was a man of great reputation, an eminent phyfician, and an excellent philologer; and had he forefeen any ill effect from a treatife of this fort, he would have hardly risked his fame and practice by fuffering it to be published. A bifhop defired him to write it, and took care to fpread it into as many hands as printing could; and it was attended with the improvements

P R E F A C E.

provements of two eminent physicians in the last edition. But it may be objected that it was wrote in a language only familiar to the learned, so that it could do no harm in that tongue, as if learning was a charm for human infirmities, and Latin and Greek could conjure down the vices and passions of mankind. Alas! we find neither learning nor learned ornaments are proof against humanity; and there is no more sanctifying quality in a coat of one colour than another. The Devil of the flesh works in black as well as red.*

In fact, it is true the fault is not in the subject matter, but the inclination of the reader, that makes these pieces offensive. He who will deter people from vice, must make it odious by explaining its consequences—which is effectually done in this treatise. The chastest ear in the world is not polluted by a relation of the prodigies in lewdness; nor ought any man be offended at a naturalist who searches into the causes of the distemper, and shews how they may proceed from the springs of nature

* *Thomæ Bartholini, Joan. Henrici Meibomii, Patris, Henrici Meibomii, Filii, De usu FLAGRORUM in Re Medica & Venerea, Lumborumque & Renum Officio. Francofurti, ex Bibliopolio Hafniensi Danielis Paulli, Bibl. Reg. 1570.*

herself,

P R E F A C E .

herself, without having recourse to fancy, fiction, and ridiculous diabolical enchantments.

That the use of strokes and stripes have an effect upon the languid organs after our author's manner of reasoning, is no wonder at all to the learned, tho' the ignorant perhaps may be startled at the assertion. I crave leave to fortify our author's observations by a very common one used among ourselves. It is the custom, when a stallion will not readily cover a mare, to beat him with staffs upon the back, and so quicken the circulation of the blood, and stimulate the parts of generation to a compliance with the purpose of nature. The effect is plain; and the argument will hold in proportion with the human species.

I am here tempted to say something of a more dangerous and modern improvement on the art of lewdness, of which I know one or two remarkable histories—and, perhaps, when I have finished the physical reasons of its effects, the world may see them published. In the meantime, the hanging-lechers are desired to observe, that their practice is no secret; and that it is known that some of them have lately had very narrow escapes in the experiment,

P R E F A C E.

ment, and instead of contributing towards the propagation of their species, have gone near to have destroyed it. A late unaccountable secret of murder tends very much this way, and some others.

Quos Ego—sed motos præstat componere fluctus.

London,
May 5, 1718.

A L E T.

A
L E T T E R
FROM
THOMAS BARTHOLIN,
On the Medicinal USE of
R O D S,
TO
HENRY MEIBOMIUS.

YOUR father, *John Henry Meibomius*, deserves to be reckoned among the principal ornaments of the age: but you, who are the heir and successor of his virtues, take care to spread his fame, and increase his reputation, by publishing his writings: he continually adorned the divine art he peculiarly professed with a variety of learning; nor do you take less pains than your father to obtain the name of a
learned

learned physician. The writings of your father already published upon the Oath of Hippocrates, and the Life of Mecænas, prove how great a man he was. You give a promising earnest to posterity what a son you are, by publishing to the world your father's lucubrations now in your hands, and worthy the most curious eye, taking care to increase them with your own excellent additions. Among the vast compass of your father's learning, and his more serious studies, he sometimes descended to things of less moment, and wrote, at the instance of the great Christianus Cassius (whose memory will be always grateful to me), a short dissertation, collected from antiquity, of the medicinal use of flogging. This treatise my bookseller, excited by the uncommonness of the subject, had a mind to reprint, and desired some additions to it from me. I referred him to you, the son of the author, Professor of Physic in the University of Juliers, and, by the example of your father, conversant in all kind of literature and antiquity, as being more nearly concerned in the reputation of your father's writings, and it not being to be expected that a book which shines so much in the contents of its author should receive the least ornament from my hand. But, although
you

you was not wanting to your father's fame in sending back the book, enlarged with many additions, together with an elegant epistle, yet Paullinus, my bookseller, with a view of making an honest gain, has entreated me to add some few observations, which he fancies I have always ready by me on all occasions. That I might not baulk his hopes, nor fail in the duty I owe to the Meibomius's and the Cassius's, and to profit the public too—

Communis ista pluribus causa est Deis,

That common care of ev'ry heav'nly power—

I have, among my other studies, which my friends know I am employed in, collected a *few twigs* to add to your *bundle of rods*, and dedicate them to yours and your father's honour. Few before you have taken notice of the use of rods in physic; it is certain very few care for them, since gentle and easy methods please our patients best, and they are startled at severer medicines, tho' the condition of mortality is such, that even when we desire to use them most gently, we very often neither can nor dare. Hippocrates's chains are now and then to be called in, and a severer discipline is to be used to obstinate distempers.

Strokes

Strokes and stripes of rods most effectually cure those who dissemble diseases. It has often happened that persons who have shammed an epilepsy have grown well, and been cured before they have been sick by this sharp and wholesome remedy. It has done good, too, as preventive physic, by hindering others from imposing distempers upon the world. I have known lazy servants, who have dissembled some strange distemper, return to their business by this discipline. We can the less doubt that strokes contribute to the cure of real bodily distempers, since they cure those of the soul. From hence it is, that you may see in Italy, in Lent-time, the order of floggers expiating the sins of their past lives, by swinging strokes and wounds upon their backs, like those in the rites of Cybele of old, who, as Claudian (book I. in *Eutrop.*) says—

————— *pectusque illidera pinu*
Inguinis & reliquum Phrygiis abscindere Cultris.

To wound their breasts, their Phrygian knives display,
 And cut the pounders and the nerve away.

Such, among the heathens, were the Syrian floggers,
 who punished themselves for their crimes, or were
 hired

hired by others to do it, by stoutly flogging with a knotted whip, as Apuleius describes them in the VIIIth book of his *Metamorphosis*. Circe's rod was of another kind, that transformed the human minds of Ulyffes's companions into beasts, particularly hogs, according to Homer in the Xth *Odyffe*. But this is all magical stuff—yet the moral of it proves that some return to their senses by blows, and others lose them. The metamorphosis is certain, but the form is different, tho' neither the one nor the other can be done by enchantment. I myself have seen several corrected with rods by the priests at Padua, who were thought to be possessed with an evil spirit; but who, as the physicians rightly observe from the similitude of their symptoms, had really epileptical fits, and to such persons flogging could do no harm, because it raised the natural heat of their bodies. The man possessed with the unclean Spirit in St. Mark, Chap. V., cut himself with stones; and St. Paul complains, in the second epistle to the Corinthians, that he was buffeted with fists, or joints of the fingers, as Martinius in his *etymologies* explains the word from Varinus, tho' Hayman, Bishop of Halberstad, thinks this buffeting should rather be expounded by the fire of lust, kindled by the Devil, than
any

any pain in the head. That flogging was used in the cure of distempers formerly, Meibomius proves by various ancient authorities, and that when there was no room for more moderate remedies; for whipping with rods among the Romans was used for flagrant crimes, and as the proper punishment of slaves, whereas only freemen, as an argument of lighter punishment, were corrected by blows of sticks, as Briffonius largely proves in his antiquities. The passage in Cœlius Aurelianus, concerning the cure of madness, is a very elegant one, and is but slightly cited by your father, the great Meibomius, and therefore I shall dwell upon it a little longer, in order to make it a more effectual remedy, although Cœlius speaks it from the judgment of others, not his own, and particularly of Titus, the scholar of Asclepiades, whose life we expect from that desirable work, *The Lives of the Physicians*, which you have promised us from your father's papers. The words of Cœlius are these—"Others order them to be disciplined with rods, that their understanding, being as it were quite banished, they may come again to their senses: whereas the whipping of swelled parts only makes them the rougher; and when their fit begins to cease, and they recover their senses, they are still

still vexed with the pain of whipping." So it stands in Rouvillius's edition, which is that I make use of—but your father reads it, "To banish their madness, and make them recover." Now Cœlius, who was a methodist in physic, laughs at that manner of cure, partly because the swelled parts would be made rougher by the strokes and stripes, and the pain remain even after the cure, and partly because the cure does not respect the part affected—for he says, "If, as reason requires assistance to be given to the parts affected, and those nearest to them, they will be obliged to strike the face and head." But distempers of the head are more increased by blows, that part being hurt by the least external force: and yet this medicine of Titus, although somewhat harsh, has its use; for he is not afraid of raising the heat, because madness is without a fever or a small pulse, which distinguishes it from a frenzy. So it is the fear of pain which keeps the patient within the bounds of reason. Thus I knew a very honest man, who was often mad, forced by the threatenings and blows of a stronger person to lye as quiet as a lamb. But the method of the relaxed parts is different, which are raised by being struck with blows, and provoking the pain and
heat:

heat: and yet the same Cœlius won't allow Themison, that the parts affected in this case are to be struck with a ferula, because he thinks they may be cured better, and re-corporated by bathing in salt water. But under the favour of this methodist, as salt water may be properly substituted instead of the ferula, so both kinds of remedies excite the sense by their acrimony, and re-corporation follows both: whatever the ferula effects, the salt water does—which, as Dioscorides says, is warm and acrid. And with Celsus all salt things are acrid: from whence Scribonius uses the plaister Marine for the renewing old and callous ulcers; for the relaxed parts are rather stupefied than revived by gentle applications. Strong frictions, strokes, and punctures are what must make them swell and rise again; and yet there is moderation to be used in this point, as Galen prescribes, as striking the macerated parts with small ferulas, lightly tintured, till they are raised by degrees. By this method, a dealer in slaves in a short time plumped the buttocks of a boy, who was almost consumed with hunger, using daily, or at least every other day, a moderate percussive of the parts. If Cœlius is terrified by the pain of the rod, there are other remedies at hand in Ægænetæ, Chap. XII.,

XII., such as sheep-skin fresh drawn, and still warm, applied to the parts; besides others observed by Ætius, Galen, and Avicenna. Apulcius tells us that the effeminate Syrians armed themselves by a preservative against the pains of whipping; and Beroaldus guesses that this preservative was holding their breath,* which he proves from Pliny to be the contrivance of an animal called Meles; these creatures using upon a fright to stretch and swell up their skin, and so remain insensible to the bites of dogs, and strokes of men.

This cure by whipping, altho' it may seem rough, yet ought not a physician to abstain from it, if it has a good effect. St. Austin, in his 50th epistle, speaks elegantly to this purpose, "A physician is uneasy to a patient in a frenzy, and so is a father to an unruly son—the one by tying him down, and the other by whipping, but both by loving them; but if they should neglect them, and suffer them to perish, that false clemency is rather a cruelty." Socrates, in his Gorgias of Plato, says—"That a physician should not indulge his patient in their appetites, or use many and high

* This is still practised in most schools,

meats." For, as Tertullian against the Gnosticks says — "That part of medicine in which lancet, cauteries, burning (and we may add stripes) are concerned, is a kind of barbarity ; and yet to be cut, burnt, extended, bitten, are not, therefore, evils, because they bring useful pains, nor are they to be forebore because they make us uneasy, but because they necessarily make us uneasy they are to be used." The good effects excuse the horror of the application ; for things are not to be esteemed good or evil by pain or pleasure, but by their usefulness and unusefulness. All things, therefore, ought to be borne with by the direction of a physician, according to that ancient form or sentence, Go, Lictor, or slave, bind his hands, beat him, cover his head, and (all but the last) hang him upon the tree. This is the reason that Martial, book II. ep. 17, among the instructions of the barbers reckons whips—

*Tonstrix Suburræ foucibus sedet primis,
Cruenta pendent qua flagella tortorum.*

The suburb-barbers at the city's end,
Where flogging whips, in bloody whips depend.

For their whips were roughened and hardened, by
twisting

twisting the wool in strong knots, to increase the sense of pain, and leave marks under the skin, as if impressed by strings or bones of animals, or, as Apuleius expresses it, "Imprinted with the crooked hoofs of sheep:" so that it is no wonder that Catullus, in his XXVth epigram to Thallus, when he threatens the whip to his hands and sides, calls them burnt or branded.

*Ne Laneum latisculum, manusq, mollicellas
Inusta turpiter tibi Flagella conscribillent.*

For fear the scribbling whip should brand
Your tender side and lady-hand.

But let antiquaries look at this point. The physician is sometimes forced to as rough a remedy; for, as Seneca rightly observes, "The medicine then begins to have an effect on insensible bodies, when they are so handled as to feel pain." In a torpor, or numbness of the limbs, instead of nettles, which, as Columella says, are so astringent, if made use of, as to kill young geese. Our countrymen here pick the feathers off the breasts of the African hens, and sting them with nettles, to make them sit upon their eggs the more readily. When the swallow is obstructed by a bone,

or

or something else sticking in the passage of the throat, we clap the patient lustily upon the back, with a design to force out that way the obstructing matter. If the bone of the lower jaw is either by immoderate laughter or yawning dislocated, it is reduced by a hearty slap on the face, which very often causes mirth in company. Among the Infubres, as I have proved in my Cento of Histories, the dead fœtus is extracted from the mother by compressing the belly strongly, or striking it with wooden or steel balls. I have observed that boys, and men too, have been cured of pissing in bed by whipping.

Your father has proved, by many examples, how much flogging prevails in venereal affairs, which I have no occasion to repeat, or offend the ears by a second reading, although I knew a person at Venice, who could not be solicited to a love encounter any way but by the blows of his mistress's fist, as Cupid, formerly in Anacreon, forced people to follow him by striking them with a wand of Hyacinth. We may observe, for the illustration of this argument, that not only men are excited to unlawful and unseasonable pleasures by flogging, but women, too, are raised and inflamed

inflamed by strokes to a more easy conception. This was known to the Roman ladies, who offered their hands to be whipped by the Luperci to promote conception. Juvenal speaks of this ceremony in his second satire—

——— *steriles moriuntur, & illis*
Turgida non prodest conditâ pyxide Lyde;
Nec prodest agili palmas præbere Lupercis.

Barren they dye, a lovely Lyde mocks
 Their hopes, tho' pictur'd teeming in the box,
 In vain, before the quick Lupercal band,
 They wish conception from the passive hand.

Now there is an easy reason why the striking of the palm should forward fecundity in the Roman ladies, without having recourse to superstition, to be drawn from the circulation of the blood: for the blood growing warm in the hand from the strokes received, runs back to the heart, and from thence, by the arteries, to the womb, which being thus inflamed is excited to lust, and disposed for conception. As to the ferula itself, which was made use of in the feast of the Luperci, Festus Pompeius describes it thus—The

Romans

Romans called the Luperci Crepi, from the Crepitus or noise which they gave in the action of striking; for it was their custom, at that feast, to run about naked, and strike all the women they met with a ferula. Now this ferula was made, as Dempster conjectures, of a cover of skin or hide, and that either of a dog or goat, either to increase the sound or the pain. Plutarch calls that kind of striking a purgation, and I remember I have read these verses in Ovid—

*Exeipe fecundæ patientur verbera dextræ,
Jam Pater optati nomen habebit avi.*

Of the right hand the fruitful lashes bear,
And glad your house and father with an heir.

Juvenal, in the passage before recited, ridicules these strokes; and Prudentius, in his Roman martyr, satyrizes it as a foolish custom.

*Quid illa turpis pompa? nempe ignabiles
Vos esse monstrat, cum Luperci curritis,
Quem servulorum non rear vilissimum?
Nudus plateas si per omnes cursitans
Pulset Puellas verbere ictas ludicro.*

What

What means that foolish pomp, that filthy show,
 When thro' the streets the mad Luperci go?
 It shews you vile, and mean, as you behave,
 For who can think him other than a slave?
 Who, dancing thro' the town, the dames provoke,
 To fancy'd pregnancy, by foolish stroke.

We have shewn how this custom might be warranted from a natural reason, tho' the Luperci might have a trick at the bottom, who struck the women with other kind of weapons than the Ferula, as Cardan imagines. Among some nations, such as the Persians and Russians, the married women take it as a token of love from their husbands to be soundly beaten. Barclay says of the Russian wives, That they estimate the kindness of their husbands from the strokes they give them, and are never more happy, in their opinion, than when they have met with a man of a barbarous temper. Olearius, that great traveller, denies that he met any such thing; but Barclay confirms it by a very singular instance, which I shall take the liberty of repeating. "A certain vulgar fellow, and if his name is of any moment in such a trifle, he was called Jordanes, had travelled from Germany to Muscovy; there

there he settled, and, liking the place, married a wife in the country. The woman he very much loved, and desiring by all means a mutual affection from her, observed her still melancholy, with down-cast eyes, often sighing, and betraying other signs of a discontented mind. But when her husband enquired the cause of her affliction, affirming that he was not wanting in any instance of love and respect,—Yes, replies the woman, are not you a notable dissembler of love? D'ye think I don't know how despicable I am to you? and immediately fell into a fit of sighing and crying. The man, quite astonished, began to embrace her, and persist in asking her if he had offended in anything; that perhaps he might, but would make her amends for the future? In answer to this, she said, Where are your blows and beatings, the proofs of your love? Sure it is, that in this country they are the only instances of the care and affection of husbands. When Jordanes heard this, his amazement at first hindered his laughter, but soon after, when both were over, he thought it for his interest to use her as she had prescribed, and not long after took an occasion to beat her; and she growing into good humour, by the influence of the cudgel, from that time first began to love

love and esteem her husband in earnest." Petrus Petrus, in his chronicle of Muscovy, tells us the same story, with this addition, that husbands usually provided whips after their wedding for the same purpose, and reckon them among the household gods of the family. Perhaps we may draw a reason from what has been said of this *bitter sweet love*, for these beatings are not used by way of correction or amendment: for bad women (if there are any such) are neither to be restrained by threatenings or passion, no, nor if they were to beat out their teeth with a flint, as Simonides expresses it in his fragment preserved by Stobæus; but a good husband is so far from tormenting the dear bosom of his wife with strokes, that he had rather do as the man in Seneca did, afflict himself, and make his wife suffer by proxy.

I have determined, as well as your father, Meibomius, has, that by flogging of the loins, and heating the reins, the matter of the seed is either quickened or increased, and how that should be performed by the circulation of the blood in the reins I have long since shewn in my Anatomy Reformed, from Sennertus, Othafius, and Wormius; all which, if it will
not

not satisfy the learned, I have nothing to do but to have recourse with you to the common cause, the heat of the blood, inflamed by flogging of the loins, to increase the warmth of the reins, and provoke a venereal appetite. From hence the supine situation of the body contributes to emissions in sleep, by irritating the heat of the loins; from hence the same parts are provoked to venery by violent friction, a pleasure which cost a certain gentleman his life at Paris; lastly, from hence, we apply cooling medicines to the loins in a troublesome gonorrhœa. Actuarius applies plaisters to the reins, which strengthen and yet do not at all heat. But Oribasius applies plates of lead to the loins, and in this case distinguishes the loins from the reins: for, in his fragment Of proper Diet for all Seasons of the Year, which was first published at Basil, by Albanus Torinus, 1528, he seriously advises against cooling the loins too much, for fear of cooling the reins by that means. I shall say no more of the office of the reins towards the generating of the seed, because the famous Wallæus has called it in question from the principles of circulation, and he was a person whose scholar I shall be always proud to own myself. That was a heresy of those times, which had many followers, and
many

many masters, and beginning with great heat, was sensibly extinguished. Now the curiosity of the ingenious is turned another way, and new employments succeed the old, since the learned physicians have begun to search with more eagerness into the hidden secrets of the human system, and not to rest contented with discoveries which were hitherto rather believed than demonstrated. Farewell.

From my Seat
at Hagestadt,
Oct. 24, 1669.

J. BARTHOLIN.

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OF THE
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OF
F L O G G I N G .

R E C E I V E, at last, my dear friend Cassius, the
essay I promised you over a bottle, upon the
uncommon subject of the use of rods, and the conse-
quence of that subject, a discourse of the principal
offices of the loins and reins. You may remember I
engaged to send it you, when we supped together with
our intimate friend, Martin Gerdesius, counsellor to
your most excellent prince, and your colleague. I
can't well recollect the first occasion of it, any farther
than that I affirmed that stripes and strokes were of
use in the cure of some distempers, which both of you
looked

looked upon as a paradox : upon which I began to assert the truth of my observations from experience, and appeal to the physicians, who, in many of their writings, affirm the same. For instance : It is long since Titus, a disciple of Asclepiades (who flourished in Augustus's time, as I have shewn in the Lives of the Physicians), directs us, in his book on the soul, that Madmen are to be managed by stripes and blows, and their senses to be recovered by that discipline. Cœlius Aurelianus, in his first book, and fifth chapter, on the regulation of the passions, informs us, That it was no uncommon thing to order persons grown melancholy, or mad for love, to be beaten and corrected ; and that the method very often answered, and brought the patients to a right use of their reason. Rhases, in his first book, and fourth chapter, on Continence, frequently cites an eminent Jewish physician who, when all other means were unsuccessful, directs those mad for love to be bound and beaten stoutly with a lusty fist ; nay, and to repeat the experiment often, if a good effect did not immediately follow—since (as he merrily applies the proverb) it is not one swallow that makes the summer. Ant. Guainerius, in his Practical Treatises, chap. 109, agrees with the
 opinion

opinion of Rhafes. *Valefcus de Taranta* is of the fame fide of the queftion, chap. 11, and I fhall cite his words—If the patient be young, let him be flogged on the posteriors with rods; and if the madnefs is not fo cured, let him be put into a dark hole, and dieted with bread and water 'till he returns to his fenfes; and let this difcipline be continued. If we believe Seneca, in his fixth chap., v. 11, of *Benefits*—Some quartans have been cured by blows, perhaps from the ftrokes warming the vifcid bilious humour, and diffipating them by motion, as Lipfius rightly conjectures in his commentaries. Hieronymus Mercurialis, in his fourth book, chap. 9, *On the art of exercife*, tells us—Other phyficians advifed lean perfons to be whipped, in order to plump the bodies; and Galen, in his twelfth book, chap. 6, *Of the method of phyfic*, proves the truth of the experiment a long time fince, from the example of thofe who deal in the fale of flaves: for it is certain that the flefh is raifed by that practice, and fo the food is more forcibly attracted to it; befides, it is a vulgar obfervation and experiment to cure relaxed limbs, by the whipping them with rods of nettles, and fo forcing the heat and blood into the cold and deaden parts of the body; befides which,

Themifon

But I am to give you an account of a rougher and stronger flagellation, and the first I shall cite upon this head is Johannes Picus, Count of Mirandola, who flourished about a century and a-half ago. He, in his third book against the astrologers, chap. 27, relates this of an acquaintance of his:—"There is now alive," says he, "a man of a prodigious and almost unheard of kind of lechery—for he is never inflamed to pleasure but when he is whipt; and yet he is so intent on the act, and longs for the strokes with such an earnestness, that he blames the flogger that uses him gently, and is never thoroughly master of his wishes unless the blood starts, and the whip rages smartly o'er the wicked limbs of the monster. This creature begs the favour of the woman whom he is to enjoy, brings her a rod himself, soaked and hardened in vinegar a day before for the same purpose, and entertains the blessing of a whipping from the harlot on his knees; and the more smartly he is whipt, he rages the more eagerly, and goes the same pace both to pleasure and pain—a singular instance of one who finds a delight in the midst of torment; and as he is not a man very vicious in other respects, he acknowledges his distemper, and abhors it." So far Picus,

from

from whom Nevizanus in his Marriage Rites, and Campanelle in the place before cited, quotes it. If I am not mistaken, there is another person much like Picus's acquaintance mentioned by Cœlius Rhodiginus in his Ancient Readings, book the 11th, chap. 15. From him Andreas Tiraquellus cites in his Laws of Wedlock, the 15th, and number the 5th. Cœlius relates the story in this manner:—"It is certain, upon
 " the oath of credible persons, that not many years
 " since, there lived a man, not of a falaciousness re-
 " sembling that of cocks, but of a more wonderful and
 " almost incredible sort of lechery—who, the more
 " stripes he received, was the more hurried to coition.
 " The case was prodigious, since it was a question
 " which he desired most—the blows, or the act itself,
 " unless the pleasure of the last was measured by the
 " number of the former; besides, it was his manner to
 " heighten the smartness of the rod with vinegar the
 " day before it was to be used, and then to request the
 " discipline with violent entreaties. But if the flogger
 " seemed to work slowly, he flew into a passion, and
 " abused her. He was never contented unless the blood
 " sprung out, and followed the lashes—a rare instance
 " of a man who went an equal pace to pleasure and to
 " pain,

“ pain, and who, in the midst of torture, either satisfied or excited a pleasing titillation, and a furious “itch of lust.” We may add another of the same nature to these, from Otho Brunfelsius, a famous physician, who, in his *Physical Dictionary*, under the word *Coition*, says—“ That at Munich, the seat of the “ Duke of Bavaria, there lived a man who never could “ enjoy his wife if he was not soundly flogged to it “ before he made the attempts.” I subjoin a new and late instance, which happened in this city of Lubeck, where I now reside. A citizen of Lubeck, a cheesemonger by trade, lived in the Millers-street, was cited before the magistrates, among other crimes, for adultery, and the fact being proved, he was banished. A courtesan, with whom this fellow had often an affair, confessed before the Deputies of the State, that he could never have a forcible erection, and perform the duty of a man, till she had whipped him on the back with rods; and that when the business was over, that he could not be brought to a repetition unless excited by a second flogging. The adulterer at first denied the charge, but being seriously pressed about the subject, he confessed the fact.

For the truth of this narration, I appeal to the judges appointed by the Senate, Thomas Storningius and Adrian Mollerus, my friends, who, as you know, are still living. Besides, it is not many years since that a person of a small post in a noted town in Holland, very much addicted to venery, was caught in the very act with a woman, whom he could never effectually enjoy without being stimulated by flogging. The poor man, upon an information to the magistrates, paid severely for his lust by the loss of his office.*

Hæc fuit in toto notissima fabula vulgo.

O'er the whole town the noted story roll'd,
By merry cits at every meeting told.

Now, since, I believe, you neither would, nor can

* Perhaps the oddest whim among whipping anecdotes is that of a certain nobleman, who flourished in the reign of George II. This singular character rented a house in St. James's-place, and made an elderly good-looking woman housekeeper. It was his woman's business one day of each week to provide every article for scrubbing out a room, and to engage two pretty women to meet him there on the day—one to represent a housekeeper, and the other a chamber-maid. While he was scrubbing the room, he fancied himself a *parish girl*, and he did his work so very bad, that one or the other of the women, or both, whipped him in the same unmerciful manner those poor girls are whipped by cruel mistresses.

you deny the truth of these instances, let us next consider what reason can be given for an action so odd and uncommon. If you have recourse to the astrologers, they will impute the whole of the business to the stars, and accuse heaven that sometimes provokes such an appetite in man by a peculiar and hidden influence. They will say, as Picus expresses it, That the man's propensity to Venus was caused in his geniture, and destined to flogging by opposite and threatening rays of the stars—on which subject Franciscus Junctinus takes a great deal of pains to instruct us in the calculation of nativities, chap. 6. But since the heavens and the stars are universal causes, and so cannot occasion such particular effects in one or two individuals, Picus, for good reason, rejects their influence, and enquires after a nearer and more immediate reason. He thinks it was occasioned in his acquaintance by custom: for so he proceeds in his narration—"When I seriously enquired of him the cause of this uncommon plague, his reply was, I have used myself to it from a boy. And upon repeating the question to him, he added, that he was educated with a number of wicked boys, who set up this trade of whipping among themselves, and purchased of each other these infamous stripes
 " at

“at the expence of their modesty.” Of the same opinion is Coelius, who has transcribed both Picus’s history and opinion. His words are—“Now, it is less
 “wonderful that this uncommon vice should be known
 “by the person, and that he should hate and condemn
 “himself for it; but by the force of a vicious habit
 “gaining ground upon him, he practised a vice he
 “disapproved. But it grew more obstinate and rooted
 “in his nature, from his using it from a child, when a
 “reciprocal friction among his school-fellows used to
 “be provoked by the titillation of stripes—a strange
 “instance what a power the force of education has in
 “grafting inveterate ill habits on our morals.” So far
 they: for my part, I don’t deny the great influence of
 custom, and Aristotle has long since informed us, both
 in his treatise on Memory and his Ethics, that it is a
 sort of second nature—which Ennius observes in these
 lines—

*Ufus longus mos est, ac meditatio crebra.
 Hunc tandem affero naturam mortalibus esse*

Long use, and frequent thinking, custom makes,
 And this with man, at last, grows into nature.

and

And Galen, in his book of Habits, elegantly shews the great force and influence of custom, and calls it Second Nature. I allow, in the instance given by Picus and Cœlius, that custom in a tract of time might contribute something to the cause; but in the case produced by Brunfelsius and mine, that cause will not answer. And again, as Thomas Campanella says, in the place before cited, Why did not the rest of this youthful fraternity go on in the same, as well as this acquaintance of Picus? for custom only effects something particular in one or two individuals. Neither is it probable that all those boys we mentioned began their youth with exposing their chastity to sale with this reciprocal communication of vice, and used rods at the first to provoke lechery. I congratulate our Germany, that these vices of perverse lust, these disgraces of children, and mutual pollutions of males, are almost unknown among us, and if by accident such a case happens, the offenders are severely punished, by being burnt for their crimes. “The Germans know no such thing, and men live with more regard to morality near the ocean, as Quintilian saith of our ancestors, in his declamation for the foldier Marianus, whose chastity had been attempted
“ by

“ by a Tribune, on which I have dilated more in my
 “ commentary upon the Death of Hippocrates.”

Since, then, neither the stars nor custom are the cause why stripes excite venery, we must see if there be any other reason—in the search after which, we must trace the matter a little higher before we can explain it.

We are to understand, then, that this flogging and whipping with rods was practised on no part of the body but the back, which the Lubeck strumpet confessed, and is manifest of all the rest; for it is impossible that the penis can bear the strokes of rods, undoubtedly not to an eruption of the blood—and we all know the back is frequently used so. Now, the loins compose the chief part of the back: for that part of the body that takes its rise from the five *vertebræ*, which are placed behind the *vertebræ* of the *thorax*, is continued quite to the *os sacrum*. These parts, the muscles, skin, and fat, cover outwardly; inwardly, they are surrounded and braced by the muscles. The reins adjoin to these, the left and right, one on each side, and take up about the space of four
vertebræ,

vertebræ, and are annexed to the *vena cava* and the large *artery*: but the reins receive as well from the *vena cava* as the *arteria magna* large and notable vessels which are called *emulgents*; each receives, of each side, one vessel, a vein, and an artery, which by many ramifications are variously dispersed into the substance of the reins themselves. On the right of the *vena cava*, just under the *emulgent*, arises the *right seminal vein*; and in the same place, from the *arteria magna*, arises the *seminal artery*, both descending into the *right testicle*. On the left, the *seminal artery* arising from the trunk of the *arteria magna*, and the *seminal vein* from the left vein of the *emulgent*, are both inserted into the left *testicle*. Besides these, there are nerves coming from the part of the *spinal marrow*, contained in the *vertebræ*, that reach to the reins, and not only pierce their *coats*, but penetrate their very substance. Lastly, the *ureters*, produced from the cavity of the reins themselves, are inserted into the *bladder*. As we may call all these by a single appellation of the loins, so we may very properly assign one and the same common use to them all, as Marfilinus Cagnatus rightly determines in his *Various Readings*, lib. IV. chap. 7. Authors, indeed, have

have been very inquisitive into the use of the single parts, of the bones, muscles, reins, and vessels, but have not so well considered what they altogether contribute to one common use.

Cagnatus is of opinion, that all of them, but each in a different manner, are appropriated as well for the elaborating the seed as performing the work of generation, which the philosopher calls the most natural. Hieronymus Montuus and Tiraquellus seem to countenance this opinion, and that with good reason and judgment.

For it is evident from the unanimous consent of all writers, whether sacred or prophane, that antiquity attributes some such office to the loins, reins, and sides. As for the Scriptures, they frequently appropriate the work of generation to the loins, as in the thirty-fifth chapter of Genesis, verse 1., Kings shall proceed from thy loins. And in the epistle to the Hebrews, chap. VII. ver. 15, The sons of Abraham are said to have come from his loins; and ver. 16, Levi is said to have been in his loins. From whence Basil the Great, in
his

his commentary on Ifaiah, remarks thus: In many places of the Scripture, the loins are put for the organs of generation. And Origen, in homily the first, on the 36th psalm, ver. the 8th, upon these words, My loins are filled with a sore disease, comments thus: The loins are said to be the receptacle of the human seed, from whence that kind of sin is here insinuated, which is the effect of lust. It is a proverb among the Hebrews, To gird the loins, signifying to preserve their chastity, and forbear lewdness. In this sense GOD speaks to Job, in the fourth chapter, ver. 2, Gird up thy loins like a man: that is, restrain like a brave man thy appetite, as Isidorus says, In these vessels that they may be prepared to resist, since in them is the seat of lewdness. We may compare Suidas with this passage. St. Jerome interprets that of the prophet Nahum, Look upon thy way, strengthen thy loins, and secure thy virtue. So that of John the Baptist, Matth. III. ver. 4, Who had a leathern girdle about his loins; and whom, upon that account, Gregory Nazianzen and Nicetus would have us imitate. Neither is Jeremiah, chap. I. ver. 16; nor Ifaiah, chap. XXXII. ver. 11; nor St. Paul to the Ephesians, chap. IV. ver. 14, to be otherwise understood; nor
Solomon,

Solomon, when he speaks of a virtuous woman, Proverbs XVI.—She girt her loins with courage. In St. Peter's epistle, too, chap. I. ver. 19, To be girt on the loins of the mind, signifies—as Montuus, in the place before cited, observes—to drive luxurious thoughts from the soul. I am mistaken, too, if the Romans had not this meaning in view, when they accounted a person girt as an instance of modesty, regularity, and a good mind; and ungirt, as a token of dissolute morals—upon which head I have said more in my life of Mécænas. At this very day it is the custom in France to present those who carry the prize of poetry with a filken girdle, as a trophy to gird their loins with. To this purpose Ranchinus, in his commentary upon Hippocrates's oath, remarks the necessity of a physician being chaste; because a girdle signifies a binding of the reins, and an abstinence from an immoderate use of the loins. From hence the ancients thought Diana, the goddess of chastity, always wore a girdle; and from hence the words to unloose the girdle, in the conjugal ceremony, denotes the loss of virginity: and Ætius rightly observes, That the use of venery is prejudicial to such who have weak reins and loins, and such persons are therefore called broken-loined.

Eustathius,

Eustathius, in the catalogue of the ships, recites a proverb on these persons—

Lumbos solutus, tanquam ascellus Myfius.

Weak in the loins, as Myfius the ass,

Which Junius explains, as spoken of soft, effeminate, and un-loined men. Upon the same score is Petronius's Satire: those of loose loins are those who were enervated by venery, such as Catullus speaks of, epig. XVI.—

Qui duros nequeunt movere lumbos.

Poor weakly things, who cannot move their loins.

To these Martial opposes, book V.—

Lascivos docili tremore lumbos.

Salacious loins for frequent motion apt.

And the author of a free poem says, verse 18—

*Ecquando Theletusa circulatrix,
Crissabit tibi fluctuante lumbo.*

When will the clasping Theletusa rise
To my embrace with waving loins and thighs?

For

For to fluctuate, is to move often, and tofs up and down in the manner of a wave. The Latins call it *Criffare*: for that fignifies an immodest kind of dance, which we now term *il Bargamasco*, and which is never danced but by people in masks. Juvenal fpeaks of them thus—

————— *plaufuque probatæ,*
Ad terram tremulo descendunt clune Puellæ.

The dancing girls in wanton motions bend,
Shake as they rife, and with a clap defcend.

Arnobius fays of thefe representations, lib. 2, “The
“ lascivious multitude would run into the moft extra-
“ vagant postures of body, and caper, and fmg, and
“ turn themfelves round in a circle, and at laft, by the
“ aétivity of their loins, raife their posteriors and
“ thighs into a fwimming elegancy of motion.” You
may confult, if you please, on this occafion, the epiftle
of Megara to Bacchis, concerning Thryallis. Perfius
has this in view when, fpeaking of lascivious verfes
that raife a pruriency in the audience, he fays—

————— *cum carmina lumbum*
Intrant, & tremulo scalpuntur ubi intima verfa.

Such

Such luscious songs as pierce the secret chine,
Tickle the loins, and work the lustful spine.

And Juvenal, speaking of the pipes at the *bona Dea*—

*Nota Bonæ secreta Deæ, cum tibia lumbos
Excitat, & cornu pariter vinoq; feruntur.*

When music and when wine to lust conspire,
Provoke the blood, and set the loins on fire.

Upon this account, Isidorus, in the passage before recited, derives the word loins from the lasciviousness of lust, because both the cause and seat of corporeal pleasure lies in them. Nicolaus Perotius, in his *Cornucopia*, derives it more plainly from the word *lubido*: that *lumbi* comes from *lubendo*, by inserting the letter *m*, as is frequent in derivations. So Martinius, in his *Lexicon*, derives *cumbo* from *cubo*, *pango* from *pago*, *frango* from *frago*.

Again, as this office is attributed to the loins, so it is to the reins, which are a part of the loins—and, in regard of the formation of the body, a very principal one. That these administer to generation is hinted

2 Kings, chap. VIII. verſe 12, The ſon who comes out of thy reins. From whence Tertullian, in his book On the reſurrection of the fleſh, calls the reins conſcious of ſeed. Heſychius, the preſbyter, in his commentaries on Leviticus, lib. 1, ſays—The reins are the ſervants of the ſeed in coition; and ſoon after, The ſeeds of coition are in the reins. St. Auguſtin, on the eighth pſalm, writes, That the pleaſures of venery are ſignified by the word reins. And St. Jerome, in his commentary on the prophet Nahum, affirms, That all the parts that contribute to coition come under the appellation of the reins; and he repeats almoſt the ſame word often in his commentary on Ezekiel. Farther, Nicolas Lyra explains theſe words of Jeremiah; and the ſame in the Revelations, Searching the reins and heart, thus examining and puniſhing libidinous and evil thoughts. For, in the Scripture language, by the heart is meant the thoughts; and by the reins is underſtood concupiſcence. Therefore the Pſalmiſt, in the twenty-fixth pſalm, deſires GOD to purify his heart and reins; and the church, from him, uſes it in the ſame ſenſe in this hymn, Purify our reins and heart by the fire of thy Holy Spirit, that we may ſerve thee with a chaſte body, and be accepted by thee

thee with a clean heart. The divines, too, in general, understand by the precept in Exodus, to those who eat the Paschal Lamb, to bind up their reins, an abstinence from lust. Aufonius has expressed the indulgence of lust by the use of the reins—

Utere rene tuo.

Epig. XIII.

Go, exercise thy reins.

And it is a common jest among the vulgar to say, That those who sacrifice to Venus purge their reins, which is the reason that Hippocrates, Aristotle, Galen, Ætius, Avicenna, and abundance of other physicians assert, that an intemperate use of venery is prejudicial to the reins. Hence it is that the reins were dedicated to Venus by the ancients: for Fulgentius, in his mythology, in the fable of Peleus and Thetis, cites Democritus's physiology to prove that the Heathens thought that every part of the human body was under the influence of a peculiar deity; so they assigned the head to Jupiter, the arms to Juno, the eyes to Minerva, the breast to Neptune, the waist to Mars, the reins to Venus, and the feet to Mercury. But lastly, if we enquire into the etymology and derivation of the
word

word *varro*, whom Quintilian styles, the most learned of the Romans derives *reines*, as if the canals of the obscene humours—that is, the seed—arose from them, if we believe Lactantius and Isidorus. Nor is there any reason that we should, as some have done, understand the urine by the obscene humour: for Isidorus, explaining *varro*, says—“The veins and marrow distil a thin fluid into the reins, which liquor, being redissolved, runs from the reins in the heat of the venereal act, which no man in his senses can think spoken of the urine.” The Hebrews, too, derive the reins from a word that imports concupiscence.

And now, because the reins are situated in the loins near the side, they, too, were believed to contribute to venery and the work of generation. Thus, the modestest of women (according to fame), Penelope, when she was to make a trial of the strength and robust sides of her suitors, brings them to the bow, and bids them stretch the string.

*Penelope vires juvenum tentabat in Arcu:
Qui latus argueret, corneus Arcus erat.*

Her

Her suitors by the bow the matron tried :
 This was the test of ev'ry manly side.

As Ovid, in the eighth elegy, says, and Penelope does not deny it in the following sixty-ninth epigram—

Nemo nunc melius nervum tendebat Ulysse :
Sive illi laterum, seu fuit artis opus.
Qui quoniam periit modo vos intendite : qualem
Esse virum sciero, vix sit ut ille mues.

The bow-string none like my Ulysses drew,
 Whether by sleight or strength his arrow flew ;
 Since he is dead, by that your pow'rs be tried,
 Who proves his manly force and lusty side }
 Best by the bow, succeeds him in his bride.

From whence, To try the side in Martial, signifies to give a trial of your strength in venereal affairs, book VII., epig. LVII. And in Ovid, book II., eleg. x., To give strength to the sides is to excite lust.

Et lateri dabit in vires alimeata voluptas.

Pleasure is thus with nutriment supplied,
 And gives a lusty vigour to the side.

And in Apuleius, book VIII., The industry of the side

is

is a potency in lust. "They brought," says he, "a
"lusty countryman well furnished with an industry of
fides, and a length of label." So, in Juvenal and
Ovid, to spare the fides is to abstain from venery.
Thus the former, on the Catamite, sat. 6—

————— *Nec queritur, quod*
Aut lateri parcas, nec quantum jussus anheles.

Nor is the case how much you spare your fides,
Or at what cost of breath the master rides.

And, in the Art of Love, book II.—

Et lateri ne parce tuo ; pax omnis in illo est.

Spare not your fides, for all your hopes are there.

On the other hand, to brake the fides, in Martial, is to
indulge pleasure too much, book XI., epig. cv.—

Et juvat admissa rumpere luce latus.

He lets the sun behold his play,
And brakes his fides in open day.

And again, book XII., epigram xcvi.—

Rumpis Basse latus, sed in comatis.

You,

You, Bassus, take a silly pride,
But 'tis with boys to burst your side.

So in Tibullus, or whoever is the author of the
Iamoiics to Priapus—

*Et inquietus inguina arrigat tumor,
Neque incitare cesset, usque dum mihi
Venus jocosæ molle ruperit latus.*

Unruly tumours, panting for delight,
Erect their nerve, and stimulate the fight,
Nor cease to glow, till Venus often tried
In mirthful pleasure first my languid side

Petronius, in his satire, mentions the convulsions of
the side. "I am afraid," says he, "I should have
"raised convulsions in my side." In other places, the
sides are said to be weak, worn out, enervated, drained,
languid, wearied; which phrase amounts to be ex-
hausted by venery. Ovid, in the tenth elegy of the
third book—

*Vidi ego cum foribus lassus prodiret amator
Invalidum referens, emeritumque latus.*

I have beheld the wearied lover go
 From the fair dame ridiculously slow,
 His sides all faint, exhausted all below.

}
 }
 }

Catullus, in epigram VII.—

Quur non tam latera exfututa pendas ?

Why not display thy dry, thy sapless sides ?

Priapus, in the libertine verses, epigram XV.—

Ipsi cernitis exfututus ut sim,

Confectusque, marcerque, allidusque, &c.

Defecit latus, & periculosam

Cum tust miser expuo salivam.

You see how dryly drained I fail,

All wasted, meagre, thin, and pale ;

My sides are spent, a short drawn breath,

And bloody cough portend my death.

Suetonius, in the life of Caligula, chap. 26, has this remarkable passage—"Valerius Catullus, a youth of a consular family, said publicly, that Caligula was ' endorsed by him, and that his sides were quite tired " with the use of his bedfellow." Apuleius, book VIII., recites this manner of salutation—" May you
 " live

“live long and please your masters, and spare my now
“decayed sides.” From all which the point is as
plain, to use the words of Plautus—

Quam Solis radii olim, quam sudum est, solent.

Clear as the noonday-sun's transpiercing rays.

And that this is no new or modern opinion, but
founded on the unanimous consent of all antiquity, is
evident from the testimony of the Scripture, wherein
the loins, and its adjacent parts, and the reins, are said
to contribute to the work of generation. Now, a
general judgment or opinion of the learned, as your
civilians, my friend Cassius, express themselves, cannot
be totally false. And Aristotle, in his Topicks, says—
“Such things are probable, as appears so to all, or
“most, or, at least, to the wise, and them either all, or
“most, or such whose wisdom is most acknowledged or
“experienced, and who have got fame and reputation
“on that account.”

In the next place, it is worth our while to enquire
further into the reasons upon which this opinion is
founded; for by this means we shall, at the same
time,

time, discover the cause why strokes and stripes, inflicted on the loins, are incentives to lust. Cagnatus, for his part, and Montuus, who inclines to his opinion, attribute the whole business to the loins, as consisting of those parts we were just now reciting—that is, the vertebræ, muscles, reins, veins, arteries, and nerves. However, he makes the femoral veins and arteries the chief agents as being the part that affords the materials for the seed, and contain in themselves, and send down to the testicles, that whitish fluid, which either actually is, or will soon be, worked into seed; and he affirms, that the desire of ejecting the seed is excited by the swelling of this fluid in the veins and arteries, and from whence nocturnal pollutions are caused, especially in such persons whose vessels are extraordinarily heated by lying upon their backs. Bartholomæus Montagnana, and Nemesius, the philosopher, assign the whole operation to the reins, a part of the loins, which is agreed to by Matthæus and Garyopontus, a Latin physician among the moderns. And very lately the famous Sennertius, once my preceptor (and who, while he lived, my much respected friend), Petrus Laurenbergius, and Casper Hoffman are of the same opinion, and yet they do not all explain the matter
after

after the same manner. Bartholomæus Montagnana, in his examination of the passage of Avicenna, says—We must diligently observe why Avicenna declares, That the imbecility of the reins may be said to be the cause of the defect of coition; and after he has affirmed that the seminal matter has acquired an adequate perfection from the disposition and temperament of the testicles, he subjoins—That 'tis necessary that the same matter should be predisposed in the superior member, where the digestive faculty is more powerful, as in the liver and reins, in the one more remotely, in the other more nearly; and from whence, he concludes, it is impossible that a genuine seed should be formed, unless those parts, the liver and the reins, are duly organized and complexioned in all its properties. But Neresius is of opinion that there is only a kind of saltiness transmitted from the reins to the testicles, which excites a desire, or rather a titillation, in the genitals, and so in the same manner contributes to venery. His words are—The reins are the purgers of the blood, and the cause of the appetite to coition: for the veins, which, descending to the testicles, pass through the reins, and there imbibe a salt humour and an irritating faculty, after the same manner

manner as a sharp puncture under the skin makes an itching, and in the same degree as the consistence of the testicle is softer than the skin itself, they so much the more, when stimulated by that salt pungency, raise a furious desire of emitting the seed. The words of Isidorus, before cited, make for the same purpose. Matthæus's opinion is much the same, only he attributes more to the left rein than to the right: for, says he, the left seminal vein, situated in the emulgent, near the left rein, furnishes a blood diluted with a good deal of serous salt, to raise and stimulate the parts to the act of generation. Laurenbergius affirms that the reins in general contribute to generation: but in the disputation, before cited, he explains himself much after the same manner as Garyopontus does, when he says, The reins are by nature muscular, and have nerves planted in their cavities, which contain the generative seed. So that he attributes the formative power of the seed to the reins, and in such a manner as to believe that it is elaborated and contained in them. Sennertius is of the same opinion, though he founds it on other reasons, and explains himself more clearly, and with better evidence from anatomical inspection than Garyopontus, who does
not

not seem to have been very skilful in that science. Sennertius thinks that there is not only a stimulus communicated from the reins to the genitals, but that the feed itself is worked in them, and transmitted from them—which opinion Hoffman follows—and Sennertius collected this principally from hence, because the reins have a peculiar parenchyma, as it appears not much different from the substance of the heart, or, as Aritæus will have it, resembling the liver. Now Galen, in the seventh book of The Decrees of Hippocrates and Plato, attributes a great and peculiar force to a peculiar parenchyma in the forming and working the blood, which is evident of all the parenchymas of the other viscera, as Beverovicus has amply proved. Again, since the emulgent vein is the greatest of all the veins that proceed from the vena cava, and carries more blood into the veins than is requisite for their nutriment, the artery, too, is larger than only to serve to deperate the ferous humour, and therefore he thinks it probable that nature, which makes nothing in vain, would not have formed those vessels so very large unless with a view to some particular end; and this end he concludes to be no other than carrying the arterial blood to the reins, so that, it being there
 mixed

with, and altered by, the venous blood, it should supply materials for forming the seed, which is afterwards to be transmitted to the testicles. What confirms this opinion of Sennertius, is, that according to the different formation of the reins and renal vessels (in which nature in other cases often sports), some men are more prone to lust than others, and far more notable performers. We have instances of this in Albertus's observations, and in Riolanus's anatomy. Each of these dissected the body of a malefactor, and say they found Three Emulgents descending into the right rein, and the spermatick veins on each side proceeding from the emulgent. Albertus rightly concludes from hence, that the person must have a more plentiful flood of seed, and an inexhausted and almost insatiable salacity; and which, indeed, the fellow complained of a little before he was executed. Riolanus says, that his man was wholly devoted to lust, and was hanged for having three wives all living at the same time. Besides these, Salmuth says that he dissected two men that were famous for venery, the latter of which had reins of a prodigious size, so as to equal *three*, nay, *four* of those in common men. Sennertius goes on, and enquires, unless this opinion be admitted, whence proceeds that
rank

rank taste and odour which is diffused all over the body in most uncastrated animals, but is most perceptible in the reins, especially in adult bodies, but is not perceived in the reins of young and tender persons before they have conversed with females? He adds, besides, from Oribasius, that the reins are disordered by a retention of the seed, that the physicians, in recounting the signs of warm reins, mention a propensity to venery, lustful dreams, and nocturnal pollutions in the sleep; and that the practitioners constantly deduce the quality of the seed from the constitution of the reins: thus, as a ready salacity indicates warm reins, so a disappetite and want of inclination that way denotes cold reins. And lastly, that in a gonorrhœa, he proves, from Aretæus and Alexander Trallianus, that remedies are applied for the diminution or alteration of the seed to the loins near the region of the reins. To support this opinion of Sennertius, we may add what Pliny says in his thirty-first book, chap. 16, That plates of lead tied to the loins and reins, by their cold quality, obstructed the inclination to venery. And he adds an instance of Calvas the orator, who, upon the sight of a woman, used to have a natural emission, which grew upon him to a kind of distemper, and was cured

cured by these leaden plates. Galen, in his chapter upon Health, and in many other places, says, That he used these leaden plates to tame the lustful fallies, and restrain the nocturnal pollutions of some wrestlers; and in a priapism he applies a plaister to the loins, made of Rose cakes and cold water. Coelius Aurelianus, besides the leaden plates, advises the use of sponges dipped in cold water: besides these, Ætius not only applies the leaden plates to the loins, and other coolers, but condemns the lying upon the back, for fear the parts of the loins should be overheated, and the distemper by that means increased. To these we may add Oribasius and Paulus Ægineta, both of whom agree in the same point; the latter of whom forbids even diureticks in a gonorrhœa, for fear of prejudicing the reins, seated in the region of the loins. Nor was Avicenna ignorant of it, who places the defects of coition among the signs of extenuated and worn-out reins; and, among other things, he makes frequent copulation the cause of imbecility of the reins, and advises abstinence from it as the means of cure. Aaron, a famous physician, mentioned by Rhases, knew this, who says—If the erection of the penis be languid, the cause is in the liver and reins.

And

And Aristotle may be quoted to this purpose, who thought that other animals were not affected with a gonorrhœa as well as men, because they did not lye upon their backs—Prob. X. On the contrary, high-mettled horses, when their loins and reins are heated by the motion of their riders, run with a furious heat to venery. The Athenian matrons seem to have known this, who, when in their famous feasts, they lay from their husbands—and, as Ovid says in his *Metamorphosis*, book XI., Fab. XI.—

*Pesq; novem Noctes Venerem tactusq; virileis
In Vetitis numerabant, &c.*

Held it a sin to follow Venus's rites,
Or touch a man the space of nine long nights—

made their beds of what the Latins call *Vitrix* or *Agnus Castus*. This is a kind of shrub appropriated to extinguish lust: for this purpose they shrewed the leaves of it under their backs, with an intent of restraining the generative power of the seed, and the appetite to venery in the reins and adjoining parts. Of this there are frequent instances in history—in Dioscorides, in Pliny, Galen, and Ælian: nor is there
any

any other reason for recommending the reins of animals, especially those of the he-goat, as provocatives to copulation, or that Ætius should prescribe the parts above the reins as a charm and incentive to lust, but because they have some analogy and similitude with human reins, for which reason they are supposed to assist them, and excite them to perform the office of generation.* For this reason warm unguents, among other medicines, are usually prescribed to such persons, who are less ready in venereal affairs, and those to be applied not only to the privities, but to the region of the reins; as also strong diureticks, as cantharides, and the posture of lying upon the back, that by these methods the loins may be warmed, and the seed quickened in its motion to the testicles, and so cold constitutions become fired and raised to venery. From whence Rhases, in his twelfth book, says—As often as the loins are chafed with warm medicine, the penis will swell, and be extended in erection. And Masib the Arabian, in the same author, says—That the heat of the back assists luxury (that it excites lust), and as

* This depends upon the old exploded maxim of the philosophers and naturalists, *Similis simili gaudet*.

the cooling of the back and sleeping upon cold leaves diminishes that appetite, so heat and warmth wonderfully increase it.

From all which I draw this consequence, that the loins in general, and the parts they consist of, contribute chiefly to venery, and principally their veins and arteries, as being the canals of those fluid spirits, which is the opinion of Cagnatus. But that the grand instrument of all this is the parenchyma of the reins, by which the seed first begins to be elaborated; and that it is perfected, and acquires an equable consistence, in its descent through the other feminal vessels; which, as it was Sennertius's opinion, so it is mine. And yet what Nemisius, Isidorus, Matthæus, and Laurenbergius have observed, is to the purpose, that there is a kind of saltness and serous matter communicated together with the seed, from the reins to the testicles, to provoke the titillation, and fill up the dunghill (*adimplaustrari*), which very word Papius, the grammarian, uses in his vocabulary.

I further conclude, that stripes upon the back and loins, as parts appropriated for the generating of the
 feed,

feed, and carrying it to the genitals, warm and inflame those parts, and contribute very much to the irritation of lechery. From all which, it is no wonder that such shameless wretches, victims of a detested appetite, such as we have mentioned, or others exhausted by too frequent a repetition, their loins and their vessels being drained, have sought for a remedy by flogging. For it is very probable that the refrigerated parts grow warm by such stripes, and excite a heat in the feminal matter, and that more particularly from the pain of the flogged parts, which is the reason that the blood and spirits are attracted in a greater quantity, till the heat is communicated to the organs of generation, and the perverse and frenzical appetite is satisfied, and nature, though unwilling, drawn beyond the stretch of her common power to the commission of such an abominable crime.

This, dear Cassius, is my opinion. But you will object, that the persons I treat of are such as, being exhausted by a licentious venery, made use of this remedy for the continuation of their ungovernable lust, and a repetition of the same filthy enjoyment. But then you ask, since the case is so, whether a person
 who

who has practised lawful love, and yet perceives his loins and sides languid (the subject of this treatise), may not, without the imputation of any crime, make use of the same method, in order to discharge a debt which I won't say is due, but to please the creditor? More plainly, the person that I would describe is such as Virgil does in the third book of his Georgicks :-

*Frigidus in Venerem fertus frustra que laborem,
 Fecundum trahit, & si quando ad prælia ventum,
 Ut quando in stipulis vanus sine viribus ignis
 Incaustum furit, &c.*

Languid and cold, he moves to work with pain,
 And dribbles at the lovely sport in vain ;
 When at the best, 'tis like a stubble fir'd,
 Flashes in haste, and is in haste expired.

Well, friend Cassius, why may not the remedy be made use of in the circumstances supposed? That you have no occasion for it I am ready to take a thousand oaths. I, who am a physician, and from my own profession either know or ought to know, and give a shrewd judgment that way, long since presumed I was no false guesser on your side. Your young wife's
 great

great belly is an evidence to be depended upon beyond all exceptions, and to whom I wish a happy minute in due season : however, I won't forbid you communicating this remedy to others who may have occasion for a flogging.

Qui valide intorto verbera terga feces.

Who with a knotted whip may lash their backs.

The gates of the Muses, as the Greek proverb says (that is, of all professors of science), ought always to be open, and especially of physicians ; for, as Scribonius Largus, in his epistle to Julius Calistus, says—The imputation of a niggardly envy ought to be abominated by all people, especially physicians, who, if they are not according to the intent of their profession, full of pity and humanity, are objects of detestation both of GOD and man.

Thus, my dear friend, to satisfy your curiosity, I have explained my opinion to you with a little more freedom than ordinary. Do you take it all, such as it is, in good part : love me still as your friend, and
pardon

pardon as you do the innocent raillery, which yet has
its consequences of ferioufness, and so farewell,

Jubbeck, Sept. 7,
1659.

J. H. MEIBOMIUS.

HENRY

HENRY MEIBOMIUS,
THE
S O N,
To the Most EXCELLENT
THOMAS BARTHOLIN.



I UNDERSTAND, with a great deal of pleasure, from Christianus Paullus, the excellent son of the great Simon Paullus, that my letter in answer to yours came safe to your hands. The same person signified to me, in your name, that you designed to reprint my father, John Henry Meibomius's epistle concerning the use of Flogging in Venereal Affairs, and the Office of the Reins and Loins. Nothing could be more acceptable to me than this your intention. As to the epistle itself, it was occasioned by a
free

free jocose conversation at an entertainment ; and an edition of it was procured at Leyden by that great person to whom it is inscribed. However, it pleased many excellent persons all over Europe, and has been quoted by some in public prints. But there being at first only a few copies printed, to be given to friends, it began to be desired by the learned, and impatiently enquired after by the curious—the subject being, I don't know how, very entertaining and alluring. I have often been sorry that I could not oblige my friends, at their request, with the favour of a book ; however, I was unwilling to put it to the press again, partly because I do not approve of everything in it, and partly because I am unwilling, on my first entrance on the stage of Fame, to incur the censure of such to whom these papers, tinged with a tickling salt, might seem too ludicrous and libertine. However, in the meantime, it happened that it was reprinted a few years since, either at Leyden, or somewhere else, tho' I know not who was the editor, which I was not displeas'd with ; but had I been pre-informed of it, that edition had come out much more correct. But now I am very much satisfied, and give myself joy that it has pleas'd you to such a degree (whom Europe reckons

reckons among her first ornaments) as to think it worthy of a new impresson, enlarged by additions of your own. You are now in no danger from the affectedly four, nor need you fear

Rugato Cato tetricus labello

Nasum Thinoceroticum minetur.

Left rugged Cato should to you oppose

His wrinkled lips, and beastly length of nose.

But these mysteries cannot otherwise be preserved, nor are we writing to Vestals, or uncultivated Sabines, but to physicians; however, the argument deserves to be examined, nor do I question but you, who are a person of great wit and infinite reading, have cited all the passages that can adorn that subject; yet, since my father, after the last edition of his epistle, has added some marginal notes to his copy, I transmit them to you to be inserted in their proper place, for the enriching your new edition. Lastly, there are some things in this letter which relish of the Anti-Harveian times, in which I would rather own the error of my excellent father than defend it; especially since it is such a one, as was not only common to some
learned

learned men as well as himself, but even to some ages too. You know that saying of your Celfus—Light wits, because they have nothing, detract nothing from themselves; a single confession of error agrees with a great wit, who yet will retain, for all that mistake, many valuable things: and why should not an error deserve pardon, which the person does not incur by his own obstinacy, but by the infelicity of the age he lives in?

As for what he relates in the beginning of the epistle, of the cure of distempers by flogging, that depends upon the authority of others, and is beyond all exceptions. The moderns, however, seem to account these remedies, if not worse than the disease, yet very ungrateful ones. Yet, as to the cure of madness by strokes, which he quotes from Cœlius Aurelius, Rhases, and others, although physicians have not taken notice of it lately, yet I learn from Bodin that it was practised but in this last age in England. The passage stands thus in the fifth book of his commonwealth:—Madness sometimes is heightened into frenzy, which kind of frenzy grows milder by strokes and whipping; for a company of madmen in London,
 confined

confined in the same house, are severely chastised with rods at the last quarter of the moon, at which time their frenzy is more powerful from the inflammation of their brain. When I began to pity their case, I understood from those that looked after them, that it was the most certain cure of this frenzy. The palms of the Roman women were struck, and that was thought to facilitate parturition in the pregnant, and give fecundity to the barren. That custom was superstitious enough; and the Luperci were the only operators in it, who were clad in the vest of Juno, or a goat-skin, as Festus informs us; and the Romans themselves ridiculed it, as is plain from the second satire of Juvenal. Some think that sleep-walkers that rise in the night ought to be soundly whipp'd; which experiment I myself know succeeded in a certain instance, the distemper being happily carried off, without a return, by a severe flogging.

After these, my father cites the histories of flogging for the inciting of venery, and begins to enquire into the cause of it. He first rejects the stars and custom, and, if I am not mistaken, has made it plain, that the cause of it cannot be derived from these only. He

next

next remarks, that this flogging was only practised upon the back and loins, and thinks to deduce the cause from thence. To this purpose he shews, that the Scripture, as well as all antiquity, unanimously attribute to the loins, reins, and sides their particular offices in the generation of the seed and the effect of venereal pleasure. And he has indeed quoted a great many passages from different writers, and many more might be brought to the same purpose, especially from the poets, unless the case was already evident. I do for the same reason conclude, that the loins contribute much to venereal pleasure: but what he afterwards undertakes to prove, that the seed is first elaborated by the reins, situated in the loins, although he has a great many famous men, both before and since his time, of the same opinion; yet, in my judgment, he has not proved that point. For it is granted at present, by the searchers into truth, that the blood is carried by the emulgent arteries to the reins, and from the reins, by the emulgent veins, into the vena cava, and from thence returns to the heart; as also that the spermatick arteries received the blood from the great artery, and that the spermatick veins bring back the same from the feminal parts, partly into the vena cava,

cava, and partly into the emulgent vein—which motion of the blood is plainly proved by the construction of the valves in the veins. Now, from hence it is evident that nothing descends from the reins to the testicles through the vessels. In the meantime it remains true that warm loins contribute to the work of Venus, and cold ones obstruct it; and that the physicians rightly apply warm things to the loins for the exciting of lust, and cold things for the suppressing it: for, as my father has rightly observed from Cagnatus and Montuus, there are larger vessels placed in the loins, in which, if the blood grows warm, it must necessarily flow warmer down thro' the spermatick artery, and dispose the seminal matter, easily irritable, into a state of heat and fervency. Next, as to the reins, this is my opinion—If they are more than ordinarily heated, a greater degree of heat will be communicated to the blood in its return through the emulgent veins; and since the blood is continually flowing to the reins, and back again, a greater heat may be communicated from the reins to the whole mass of blood, from whence the blood will descend warmer through the spermatick arteries. From hence it may be explained why they who have hot veins are inclinable

inclinable to venery, as well as the other phenomena which my father has brought to prove his opinion. Perhaps, too, it may sometimes happen to those who have a hot state of blood, and are consequently more prone to lust, that the reins may grow warm by the continual accession of the blood, as is noted by physicians. When by an error in diet the blood is inflamed, the reins generally suffer for it, because a greater quantity of blood is continually flowing there than to any other part: so then, lust does not depend so much upon the heat of the reins as from the common cause, the heat of the blood, and from thence proceeds lust, and the heat of the reins. Farther, I explain the matter thus: By the strokes of rods, the blood, as well in the great as small vessels in the loins, grows warm, and then in the reins themselves; and lastly, from thence the whole mass of blood—and therefore it flows more hot and in a greater quantity through the femoral arteries, till by the wicked thoughts of these wretches, preparing themselves for a venereal congress, it is turned with a greater degree towards the spermatick vessels, after the same manner a profluvium of the seed is accelerated by a soft bed, or a supine posture. 'Tis well known that people who
ride

ride on horse-back are prone to venery; and the same was long ago observed in the Cento of problems that are published under the name of Aristotle. The author gives this reason for it, problem X.—That they are affected by the heat and agitation in the same manner as in coition: which is exactly to my meaning; for the blood in the vessels of the loins grows warm by these motions and jolting of the rider; and its motion is quickened through the descending trunk of the aorta, and so on to the feminal vessels. Hippocrates, indeed, in his book of Air, Water, and Situation, seems to testify the contrary, where he says—That those who ride much are rendered too unapt for venery: but that is to be understood of the continual riding of the Scythians, which proceeds even to weariness, and so debilitates and relaxes the body, and of consequence suppresses the irritation to venery: but that riding which we mention from Aristotle, which only gently heats the loins, is to be understood moderate. I have no inclination now to go on and examine distinctly every point which my father has produced upon the subject, especially since all that Sennertius has, and what is related by him, Dr. Highmore has already happily discussed in his Anatomy.

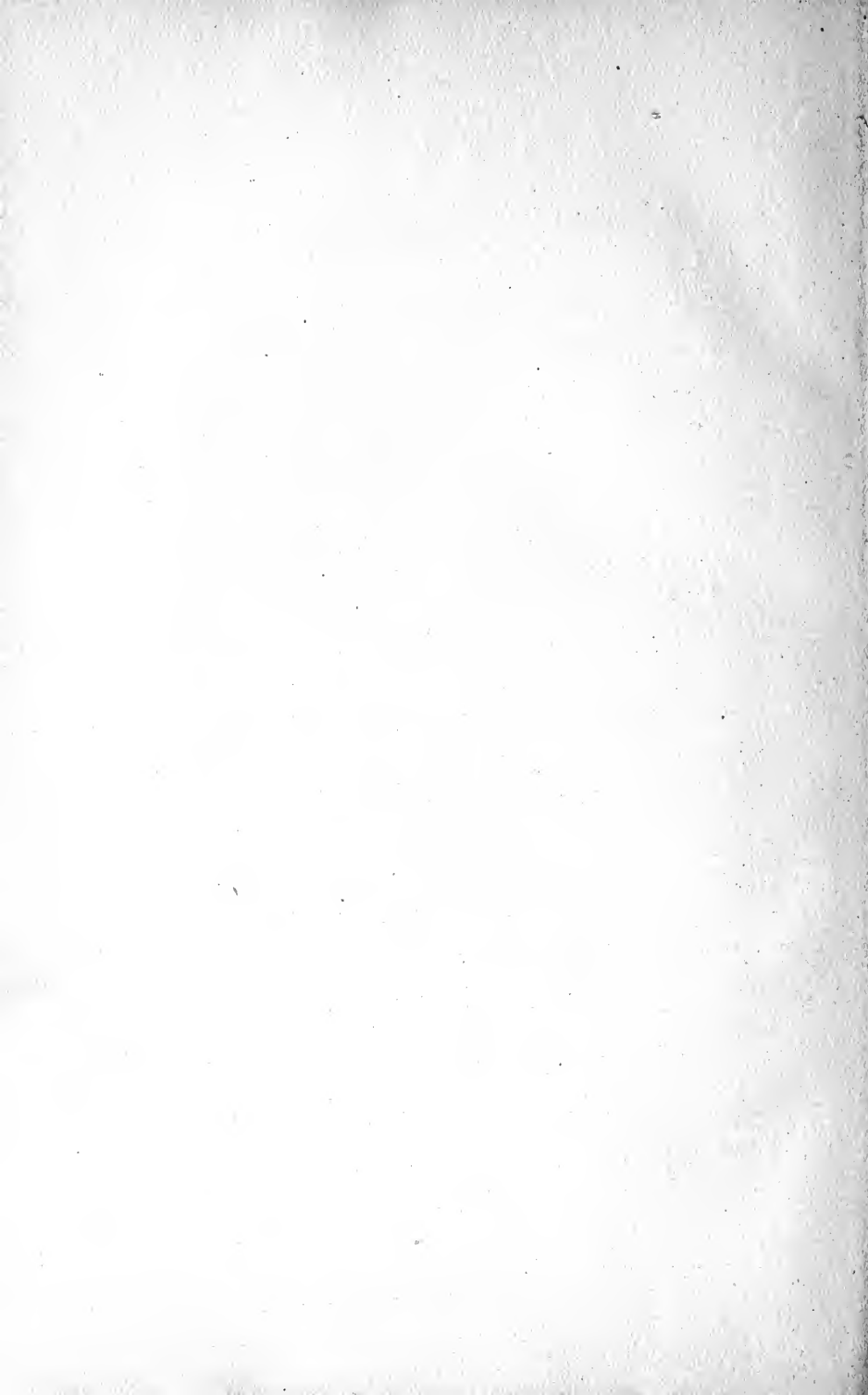
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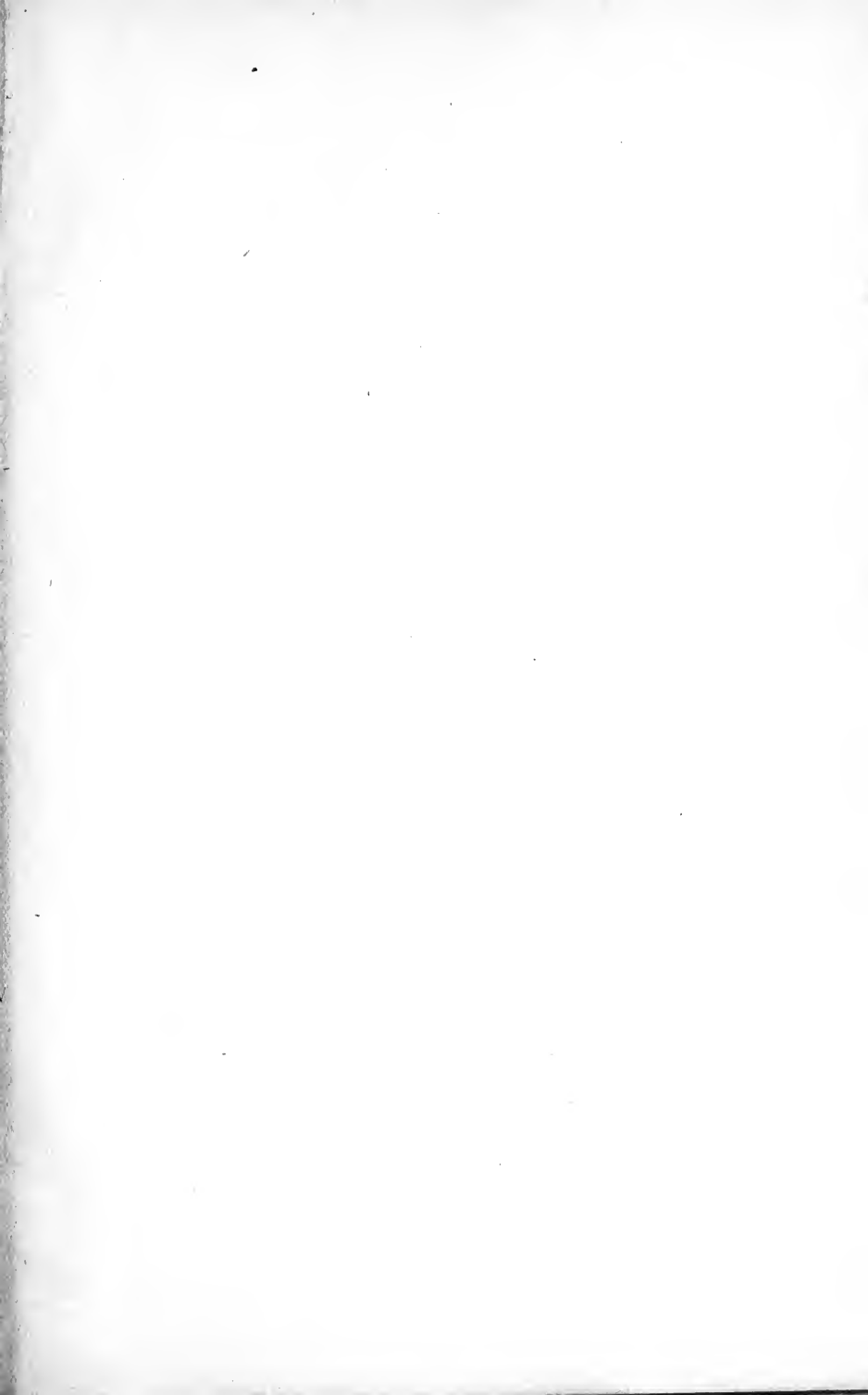
In the meantime, many of my father's propositions stand upon a good foundation, only rejecting that generating power of the seed lodged in the reins. The rest of his arguments are very evident. Some of the moderns may perhaps endeavour to explain these phenomena otherwise from their own hypothesis, as a certain ingenious person did, who was firmly persuaded that the matter of the seed was made of the chyle and not of the blood; and that by strokes upon the loins the swelling alveus was heated, and then that the matter of the seed descended with a swifter motion to the genital parts. Reasons very different from these might be brought by such who are pleased with the fanciful hypothesis *Saccus Nervosus*, or nervous juice, which they think, too, affords matter for the seed; but it is not my business to enquire at present into the truth of their hypothesis. I perceive now that the observation is true in this instance, which Græcinus, in Columella, formerly said of all kinds of inventions, That most people began new works with more boldness than they could maintain these that were before perfect. However, I think that the opinion I have proposed of the heat of the blood in the loins does not depend upon bare hypothesis but certain experiment.

ment. If, excellent Sir, you are pleased to approve of it, I shall be much more confirmed in my opinion Farewell.

Written at Helin-
stadt, Aug. 19,
1669.

HEN. MEIBOMIUS.







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