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TAN IN SOCIETY



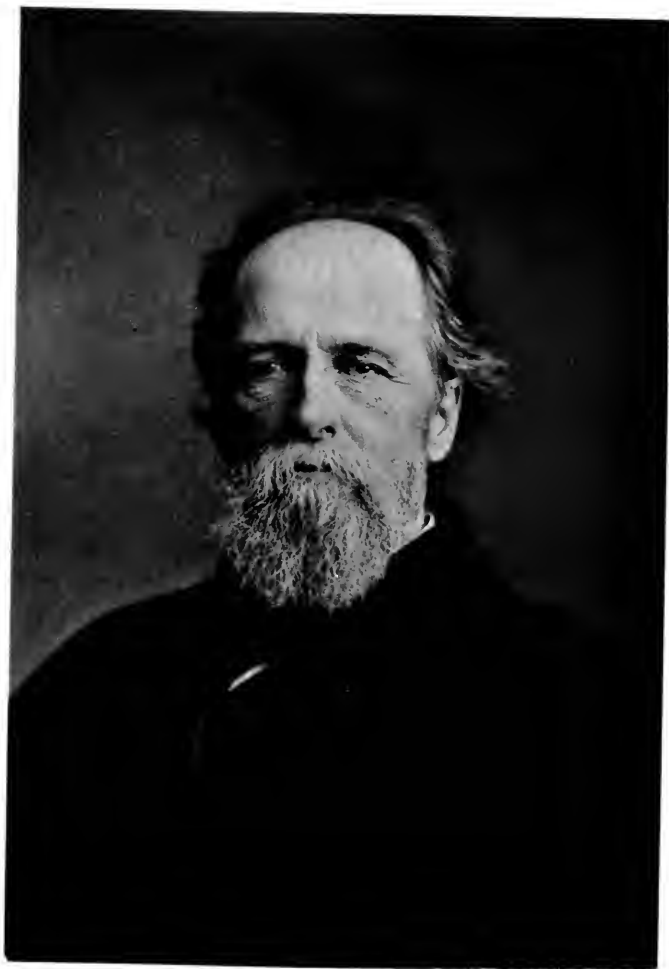
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SATAN IN SOCIETY

BY

NICHOLAS FRANCIS COOKE, M. D., LL. D.

WITH AN INTRODUCTION

BY

CAROLINE F. CORBIN,

Late President of the Society for the Promotion of Social Purity.

TOGETHER WITH

A BIOGRAPHICAL SKETCH OF THE AUTHOR

BY

ELIZA ALLEN STARR,

Author of "Patron Saints," "Pilgrims and Shrines," "Songs of a Lifetime," Etc.

*"Here are a few of the unpleasantest words
That ever blotted paper!"*

—SHAKESPEARE.

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INTRODUCTION.

THIS book is not simply a treatise upon any one of the vices which arise from the perversion of natural instincts. It treats of all those vices which invade the domestic sanctuary and destroy the health and morals of old or young therein. No one who has not essayed a similar work can possibly imagine how difficult, how disagreeable, how fraught with social penalties such a labor is, and it is great and deserved praise to say that the author has performed his self-imposed task with unusual fidelity and sincerity, and a chasteness and purity of mind and thought which leave nothing to be desired. Of all the numerous works which I have read, I have found nothing so truthful and at the same time so unexceptionable in style, so noble and pure in purpose. That there are one or two minor points concerning which I might differ with the author, deteriorates nothing from my estimate of it as a whole.

Concerning those prevalent and disastrous vices which spring from ignorance or willful perversion of the physiological laws of the sexes, society has

too long imitated the example of the ostrich, who, when danger menaces, contents herself with thrusting her stupid head under her wing. No great moral evil was ever yet reformed by ignoring it. The blood of all the martyrs cries out against the possibility of such a thing. The innocence of the babe is beautiful—in babies; but the human being who has left the confines of babyhood, to be preserved from the knowledge of vice must be kept in a glass case; and even then the time would come when Nature herself would whisper the secret. What adult human beings need is *virtue*—a moral strength which, knowing the existence of evil, can yet stand firm against it. When all our youth shall be properly trained concerning those beautiful laws and provisions of nature which relate to the tenderest and holiest ties of life, and of which the good mother herself no more makes a secret than she does of the inflation of the lungs, or the circulation of the blood, the moral atmosphere will be easily purged of the miasma which has gathered in the darkness of concealment; and then, and not till then, there will be little need of even such carefully and chastely written books as “Satan in Society.”

CAROLINE F. CORBIN.

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APOLOGIA.

SOME years ago, on the floor of the Senate-Chamber, a United States Senator uttered language concerning the immoralities and crimes of the American people to which the world listened with astonishment. A general affectation of incredulity, a disposition to ridicule the speeches and to anathematize the speaker, were widely used to weaken the force and to neutralize the benefits of the *expose* so boldly proclaimed; but the conscience of the nation had been awakened, the "ball had been set in motion."

Almost at the same moment the author of this book had conceived the idea of exposing the vices of the age and the consequent dangers which menace the nation. The Senator's speeches encouraged him to persevere, and the results of his labors are presented in the following pages. It seemed to us that only a physician could possess the materials, determine the philosophy, and indicate the remedies for the existing evils; and, while appalled at the responsibility, and shrinking from the task, we were nevertheless impelled by convictions of duty too imperious to be resisted.

Encouragement to the Author.

In the meantime a work was announced, by a noted physician, which we hoped and believed might cover the ground and save us the ungracious task. The work appeared, was ably written, and filled with useful advice, but our mission remained unfulfilled. The reception accorded the volume, however, proved the avidity with which people grasp at anything which can offer the hope of enlightenment upon subjects concerning which they are tired of their long-enforced ignorance. It enabled us to add to the desire of being useful the certainty of having readers.

The work above referred to afforded us encouragement, too, in preparing the way for a more general and ready acceptance of certain very unpalatable truths, notably among which is the prevalence of the alarming vice treated in our Chapter IV. Of this vice he says: "We now approach a part of our subject which we would gladly omit did not *constant experience* admonish us to speak of it in no uncertain tone." And again: "Mothers are too often unwilling to entertain for a moment the thought that their daughters are addicted to such a vice, when it is only too plain to the physician." But, like every other ungracious truth which he is forced

Recent Authors on Female Onanism.

to handle, the doctor's good nature or complaisance leads him to qualify the rudeness of his utterance thus: "But, though we believe such a habit is more rare than many physicians suppose," etc. Alas! his assertion of "constant experience" is fatal to his saving clause.

Another recent author says of the same vice: "Mothers generally delude themselves upon the pretended ignorance of their girls, yet it is our painful duty to state that our experience as a medical man has taught us that *very few go exempt from it.*" * These extracts may surely serve us as *pieces justificatives*. Those who may regard our statements in relation to male and female self-abuse as overdrawn are earnestly requested to procure the work of M. Tissot, entitled *Traite de l'Onanisme*, after perusing which they will be ready to accuse us of moderation.

Our pages attest that we are of those who believe in a "live God;" our title that we believe also in a "live devil." Those who ignore the latter are very sure to end by ignoring also the former. All forces which operate in this world are resolved into these two: the powers of good, and the powers of evil.

* A sweeping assertion, which we by no means indorse.

Human Pride Leads to Destruction.

The one creates, the other destroys. It is in pure and undiluted Christianity only that our nation may hope, not for reform merely, but even for prolonged existence. We are of those who believe not in that absolute progress which thinks to bring collective humanity to perfection. The obstacle to this is human nature itself, with its numberless imperfections. In the glittering generalities and high-sounding but senseless words with which we are promised a grand social regeneration we have no sort of faith. We have still less when we inquire who are the prophets of the new dispensation, and find them to be hostile to the existing order and established principles. According to them, we are to conquer the future with new principles, new institutions, a new religion, and a new God. If we demand the credentials of these reformers—their code, their authority, and their works—we find for the basis of all, mere human pride, the same pride which has ever led to disaster. From it sprung the fall of angels and of man, and the catastrophe of Babel. It is portrayed even in mythology as Phaeton driving the chariot of the sun, the war of the Titans upon the gods of Olympus, the flight of Icarus, etc. So these insane "reformers," with whom

True Progress Only Attained Through Christianity.

each century is plagued, sink into the waves of oblivion "unwept, unhonored and unsung."

We believe in progress—none more firmly—but we believe only in that progress which is accomplished under the influence of religion, of Christianity. We owe to the Christian religion all the grand ameliorations with which the human race has been endowed. Women owe to it the position they now enjoy. (See Chapter VII.) Through and by it only can they hope for still further reform, even to the utmost limits of human perfection. The laws of God are revealed through Christianity. They are plain and simple. Those who infringe them can not hope for immunity. The punishment is as swift and as obvious now as in the days when He "spake by His prophets." "The sins of the fathers are"—no less surely—"visited upon the children." He still slays the Onans; He still curses the "seed of woman."

It has been often remarked that it is impossible to write anything new; that, however novel and however well expressed one may suppose his conceptions to be, he will always find, on extending his reading, that some one has said the same thing before him, and has said it much better. Whoever would realize the full force of this, *let him write a book.*

"Nothing New Under the Sun."

For example, we supposed that our remarks in relation to the nuptial chamber (see Chapter VI) were entirely new, if not to the professional mind, at least in their open promulgation. We were mistaken, for, long since those remarks were written, we have encountered precisely similar thoughts, and in works, too, expressly designed for the public eye. Thus M. Legouve, of the French Academy, in his *Histoire Morale des Femmes*, says of the terrible first night: "The young girl finds herself delivered to this man whose brutal violence sometimes compromises, in a second, the happiness of a life-time! What impression, indeed, must not this gross attack produce upon the mind of a young, trembling, delicate, nervous girl? Can we not imagine what image of love must be engraven upon her spirit? There are those whom this savage *taking possession* has inspired with such horror that they have been stricken with incurable sufferings; there are others whom this memory alone has forever separated from their husbands, thenceforth, for them, objects of repulsion." And of the *consequent* dangers to chastity when the seducer tempts he says: "How can she resist when, in place of a nocturnal and warlike aggression, she encounters glances full of respect, hears low and suppliant

Popular Authors on the Wedding Night.

words, beholds transports of joy and tears of gratitude for a flower given, or a pressure of the hand? Then, astonished, intoxicated, conquered by surprise even, she will find herself without defense against that sentiment which she has calumniated; *thus the husband prepares the triumph of the lover.*"

M. Balzac, also, whose satirical *Meditations* embrace a deal of sound philosophy, says of the young wife: "Her imagination persuades her to expect pleasure or happiness from a *next day* which will never arrive." "She will be silent no longer when she perceives the uselessness of her sacrifices." "If there is any thing astonishing it is that the deplorable absurdities which our customs have accumulated about the nuptial bed have occasioned so few *hatreds!*" He "meditates" also upon the "secret laws in relation to women which nearly all men violate through ignorance," and puts as an axiom the statement: "The husband who begins with his wife by a *rape* is a lost man. He will never be loved!" Alas! what else is the ordinary consummation of marriage but a legalized rape?

Dr. ——— says: "It sometimes happens that marriage is consummated with difficulty. To overcome this, care, management, and forbearance should

Patent Contrivances to Prevent Conception.

always be employed, and any thing like precipitation and violence avoided. Only the consequences of unrestrained impetuosity are to be feared." As usual, the Doctor spoils the whole by this last sentence. It should be remembered, however, that he alludes solely to physical dangers, and leaves the psychological view entirely out of the question.

From these extracts it appears that we are abundantly justified, not only in our views respecting early marital relations, but also in giving them publicity, since authors of such distinction and merit have preceded us.

In speaking of "patents or secrets hawked about by charlatans or advertised by quacks" to prevent conception, Dr. ——— says: "Were they familiar to intelligent physicians, yet with a wise discrimination and a conscientious regard for morality, they could not reveal them except *where they were convinced that they would not be abused.*" Alas! can not a writer like Dr. ——— state *one* fact in positive terms? Must this eternal loop-hole of escape be left for *every* criminal? Will the Doctor, in his next edition, instance one solitary case in the whole range of his imagination, not to say his experience, where the employment of

Physicians Cannot Approve Them.

any artificial contrivance to prevent conception would be aught but a crime? We have noticed (see note at close of Chapter VI) the circular of a vile wretch who seeks to disseminate his diabolical invention, but by what method? Simply by addressing the thing to *physicians*. Is it to be supposed that he would incur the great expense and trouble of sending these circulars to several thousand physicians if he could not safely calculate upon the patronage of many among them? This fact proves that there are worse villains than the druggist, than the criminal wives and husbands. They are these *middle men*, these pimps of Satan, these physicians who, in the words of Dr. — “reveal them where they are convinced they will not be abused!”

Apropos to this subject of “preventive measures,” we could not have said less of it than we have said in the text—we almost wish we had said more. In our individual experience as physician we find such widely spread looseness of morals on this subject in particular, that every day confirms us in the belief that it is verily and indeed a *national curse*. Women of great intelligence and culture put to us the question, in all seriousness: “Must a woman bear children, despite all considerations of

Two Wrongs do not Make One Right.

health or prudence?" "Shall a husband whose bestiality is ungovernable, subject his wife to burdens which he is neither able nor willing to share?" Only yesterday a woman whose intelligence and refinement, and whose social and religious position have conferred upon her a truly commanding influence, said to us: "I do not doubt that the use of such an implement is a sin, but it seems to me a less heinous offense than the bearing of children under certain circumstances." The Christian religion teaches this woman that one sin must never be avoided by committing another! But such objections are all swept aside by the simple statement: There is no law which compels a woman to have children unless she subjects herself to the process by which they are naturally engendered. We have gone even further, and have indicated a long and regularly recurring season—longer than is necessary for the complete satiety of all ordinary desires—during which she is exempt from danger.* A husband who, *when the necessity exists*, is unwilling to come under this mild restriction is a beast who should be resisted at all hazards.

* As we have stated in the text, for about forty-eight hours before the re-appearance of the monthly flow it is remotely possible for conception to occur. This is thought to depend upon the circumstance that the fecundating fluid may remain "animated" in the vagina during that time.

A Noted Physician on Infanticide.

In our references to the work by a "noted physician" we have not intended to detract from the real merits of the book, nor to charge the author with unworthy motives. In both we have the fullest confidence. Our strictures have reference mainly to the fact that, while in some instances he is not sufficiently positive in his condemnation of existing evils, in others he is severe enough in general terms, but is sure to insert some qualifying clause which goes far to neutralize the force of his denunciation. Perhaps this is a fault of good-nature, but in some instances, as in that cited above, it is positively dangerous. In his treatment of abortion, however, he must be acquitted of the charge. Here, indeed, he indulges in no equivocal language, planting himself fairly and squarely upon the decrees of religion and science. He says: "From the moment of conception a new life commences, a new individual exists, another child is added to the family. The mother who deliberately sets about to destroy this life, either by want of care, or by taking drugs, or using instruments, commits as great a crime, is just as guilty, as if she strangled her new-born infant, or as if she snatched from her own breast her six-months' darling, and dashed out its brains against

So-Called "Criminal Abortion."

the wall. Its blood is upon her head, and, as sure as there is a God and a judgment, that blood will be required of her. The crime she commits is *murder, child-murder*. . . . This crime is common. It is fearfully prevalent. Hundreds of persons in every one of our largest cities are devoted to its perpetration. It is their trade. . . . Those who submit to their treatment are not generally unmarried women who have lost their virtue, but the mothers of families, respectable, *Christian* matrons, members of church, and walking in the better class of society. . . . Better, far better, to bear a child every year for twenty years than to resort to such a wicked and injurious step; better to die, if needs be, in the pangs of childbirth, than to live with such a weight of sin on the conscience." This has the ring of true metal. We like and indorse every word of it. After this we call upon the Doctor and all who think with him to join us in the endeavor to have erased from our statutes the damning expression "criminal abortion," because it implies "justifiable abortion." If the language of the Doctor be true, there can be no intentional abortion which is justifiable! It follows logically from the statement: "From the moment of conception a new

Boarding Schools.

National Courtships.

life commences," that he who takes that life, whether under the forms of medical or civil law, or the stimulus of greed or benevolence, violates a *higher* law, and, "as sure as there is a God and a judgment, that blood will be required of him." Until both science and the civil code recognize this fact there will be but poor success in the endeavor to suppress abortion.

We would gladly have omitted our strictures in relation to boarding schools. But our duty was imperative to speak of them as they deserve, and they deserve no better than we have said. In this we are more than sustained by every independent writer and observer whom we have read or with whom we have conferred.

In our remarks concerning courtship we have had before our eyes our peculiar and American system. In this regard we are the wonder of all other civilized nations. Every nation has its customs *apropos* to betrothals. The French, for example, accord the utmost liberty to their wives, but surround their young girls with all the precautions of the seraglio, thus concerning themselves more with the past than the future. The Turks take their wives without disquietude for the past, but shut them up to be more certain of the future. In the United States,

A Learned Frenchman's View of Us.

we take little pains with either past, present, or future! A distinguished foreign author, Dr. Clavel, speaks of us as follows:

“A girl, free from her childhood to go where she pleases and to look out for her own safety, is soon instructed in the dangers she may incur. At thirteen she understands passion and its object; she is scarcely nubile ere she makes it an habitual text of conversation with her companions, and seeks to profit by the lessons she has received. She runs in quest of a lover, encourages him, on occasion accepts his most officious attentions, and appears charmed with a sport greatly in harmony with the instincts developed in her. Then, it is so entertaining to receive and reply to love-letters at fifteen—to walk out of an evening with a very tender and devoted young man without loss of reputation! The latter is sure in advance of the favors to be accorded him. If, in a moment of effervescence, he does not content himself with these, and seeks to go beyond them, he is punished by a cessation of the *tete-a-tete*, or even by a rupture. Another succeeds him, and finds himself ousted in his turn if he is not more respectful, or at least more skillful.

“Such is the theory of that *moral onanism* called

Flirtation is Moral Onanism.

'flirtation.' It is, definitively, a species of coquetry which, if less dangerous than the other form, has, nevertheless, its inconveniences. I can well believe that the American girl can undertake travels under the escort of a lover of twenty, pass the night by his side in a carriage, lodge at the same hotel, and wander with him in vast solitudes without danger to her organic virginity. But who will tell me what is left in the soul by ardors repressed or deviated by incomplete caresses? Who will tell me how that heart is worn out and extinguished which is accustomed to solicit passion and to suppress it as soon as enkindled? For one American woman who, after having 'flirted' several years, really loves and marries her lover, there are ten who at twenty years have broken the springs of tenderness, contract marriages of money, and end by giving themselves without experiencing the joys of a veritable love. The habit of coquetry, besides the moral defloration, imparts something arrogant and domineering to the character of the young girl. Courted at a tender age, mistress of herself and responsible for her own actions, accustomed to receive the most humble obedience from the most energetic men—with such an education, it is impossible for her to become timid

Whence the Rudeness of American Public Manners.

and engaging. She holds the masculine race in truly shabby esteem. In public places she seizes the seat of the first comer without deigning to thank him even by an inclination of the head. In marrying she takes a man of business whose whole time is employed in speculations or in labors to provide for the *menage*, but who leaves her sole mistress of the household, in which he assumes no authority.

“The practical spirit of the Americans felicitates itself upon this result. To prevent the misconduct of their wives and daughters without spending time in watching them is, for them, a thing as profitable as it is clever. They congratulate themselves on having nothing to do with the direction of the household; it is one care the less. They trouble themselves but little at the cheerlessness of their firesides. Whatever time they do not give to business, they pass at the club, bar-room, or hotel. That they have at home a well-served table and an excellent bed, suffices for their contentment.

“In fine, the American education tends to isolate the husband and wife; to shut up the latter in the house; to deprive her of all participation in affairs, though surrounding her with esteem and respect; to invest her with a superiority which is superfluous

Weakness of Family Ties and Fraternal Love.

from lack of application. From this results a rudeness in public manners which too often borders on brutality. Where shall the American acquire those habits of elegance, gallantry, and delicacy of feeling which are never derived save from contact with women? From the moment he ceases to 'flirt' he is only occupied with business and politics. He takes a companion only when weary of adventures, and when he wishes to have children, but in creating his home he dreams not of a retreat where art and love afford the principal charms.

"But, if it be true that man and wife are destined to find their greatest element of happiness in mutual tenderness; if the *menage* only occupies the place which is due to it on condition of having affection for its basis; if public manners, in order to be refined, require the legitimate influence of the two sexes; if the presence of woman alone, is capable of imparting the love of art and the beautiful, then the education generally adopted in the United States and in England, leaves much to be desired. It weakens paternal authority, relaxes the ties of the family, and the children of the same father rarely love each other. Sons take leave of their parents, brothers, and sisters without tears. They undertake

Fortifying Influence of Modesty.

long journeys and expeditions of years' duration as though their absence was only for a few days.

“A girl destined to concentrate upon a husband and children the elements of love which exist in her, ought not to waste her heart in coquetry nor in ephemeral sentiments, as is justly charged upon the girls of England and North America. It is far better that the instincts combated by great physical and mental activity, should be restrained by that flower of chastity which in woman is allied to self-respect and high-spiritedness. Nothing is so charming as those organizations which blush at their own nudity, although there are no witnesses; who turn their eyes from the mirror rather than behold the reflection of their uncovered bosoms.* Far from seeking voluptuous images, their glances shun them as a kind of defilement; their ears are closed to audacious words, and their startled imaginations repel thoughts capable of wounding an exquisite delicacy. This chastity of soul and body, this flower of innocence, is an excellent preservative against the influence of the senses, and even against the attempts of seduction.

* Every one can recall that scene in the opera of *Fra Diavolo* where the robbers, concealed in a closet, are witnesses of the disrobing of Zerlina. How touching and life-like is the lascivious chuckling of the imbruted wretches awed to respect by the modest chastity of her demeanor, and changed to devotion by the sweet piety of her evening prayer.

"Desire" vs. Purity.

Picture Drawn by Rev. A. D. Mayo.

"Desire is really dangerous only when it brings voluptuous pictures incessantly before the imagination. It thus holds a thousand contests with virtue which it conquers in the end; it installs itself in the bosom of the intelligence of which it becomes the habitual pre-occupation; it imparts a deplorable sagacity in the discovery of that general law of love which rules the world. Then the theatre is sought which presents only the spectacle of passion, romances which study love under all its forms, the scandals of the neighborhood, or simply the confidence of a young married woman.

"When a young girl has acquired in solitude this theoretical science of sexual sentiments, the hour will always come when desire will deliver her to the temptations of the seducer. On the other hand, if the imagination remains pure, desire is merely an indeterminate uneasiness, merely a sorrow capable of irritating the nerves, of causing sleeplessness, or, at most, a few tears."

Not more flattering is the following picture drawn, by a native artist, Rev. A. D. Mayo:

"The crowd of American girls do what women would do everywhere, neglect the higher culture of the soul in scheming or waiting for the sensual

Secret Cause of Fearful Collapse of Female Health.

advantages of life, and spend the first quarter of a century rather in superficial occupations and inquiring after desirable husbands than in toiling to become good wives and republican mothers.

“This fearful push for the material prizes of our national life, explains the imperfect education of American young women. Mothers and daughters vie in the cultivation of those temporary graces and accomplishments which are supposed to bring young men to a crisis in the affections, while the solid qualities which can alone retain the love of a rational man or fit a woman for genuine success, are postponed till life is upon them. . . . And this is the secret cause of the fearful collapse of female health in America; for standing on tiptoe and watching a chance to leap on board a fairy’s floating palace that wavers over a stormy sea, is not a healthy, though an exciting occupation. It forces children through the grades of girlhood with steam-power rapidity to young ladyhood, while they should be romping in pantalets, learning science or household duties under their teachers or mothers. This rush of energy to the surface of life, the excitement, hopes and fears of a young lady’s career, leave the deep places of the heart dry, and create a morbid

To Heed Our Instructions the Only Route to Happiness.

restlessness of the affections that plays upon the very springs of physical existence. So the majority of American girls, when they have obtained their lover, are not physically fit to become his wife and the mother of his children, and the bright path of girlhood dips down into the valley of shadows that married life is to woman in thousands of American homes. . . . The republican home that shall cheer, console, and elevate the American people, and the republican society that is but its extension and idealization, are yet a vision." (Essay on Woman in America.)")

The reverend gentleman should have added to his list of causes self-abuse, flirtation or "moral onanism," conjugal onanism, but above all, and as predisposing cause, *practical infidelity*, and the picture would have been complete.

In our rules for physical guidance we shall be justly considered severe. Interpreter of the decrees of Nature, we could not be otherwise. Her laws are sharply defined; her penalties are inexorable, if not always swift. So we can not hope to be pleasing to all—perhaps not to many, perhaps not even to a very small number. Let it be remembered that we have not written to please. Had such been

For Whom We Have Written.

our ambition, we should have selected a widely different class of subjects. We have written to instruct, and we assure our readers that to heed our instructions is their only route to happiness—to their continued enjoyment of even carnal pleasures. What greater service could we hope to render our fellow-creatures than to declare to them the revelations of science in language deprived of ambiguity and cleared of the mists of technology.

Little matters it to us that we shall doubtless obtain many readers from the singularity of our title and the nature of the topics discussed. Those who shall seek in our pages the gratification of a libidinous curiosity, will be disappointed, but, better still, they will be *scared!* Their terror will prove eminently salutary, for, in describing the evils of sexual excesses and unnatural practices, we point with the finger of authority which they dare not despise, at the deplorable consequences involved—consequences which none may escape. Indeed, in the whole range of practical medicine, there is nothing more positive than the dangers we have described.

It is true that our book contains much that is not proper for the perusal of children. We have not written for school-girls! But suppose that by some

A Plea for Fair Criticism.

chance many such should embrace stolen opportunities for its inspection. We ask, what harm? We are perfectly sure that the very best treatment of young persons suspected of secret bad habits, would be the leaving of this volume in their way, and a young girl who can bring herself to read it after she has discovered the subjects on which it treats, NEEDS to read it, and her parents may wink at her "in-discretion."

Women will find in our pages many thorns which will pierce with an unwelcome thrust; they will also find, we sincerely believe, a rose for every one. We only ask them to judge us fairly—to avoid, for once, that essentially feminine fault, fair only in war, of demolishing our forces in detail. Our chapter entitled "Psycho-Physiological Comparison of the Sexes" *must* be estimated as a whole, and not from detached sentences. What would be our fate, for example, if some female critic should impale us upon our assertion, "woman has far less idea of justice than man," without our more than counterbalancing admission regarding her charity? We beseech our countrywomen to "read us through and through" (women can always do that!) before they judge us—fairness is so necessary in these days of fierce antagonisms.

Growth of Our Work as it Progresses.

Our principal design, when we commenced the making of this book, was to stigmatize two deeply rooted vices from which very few establishments are exempt. The first was the mal-initiation of young wives; the second was what we have termed conjugal onanism. The latter is, in our opinion, a national curse, not only as one of the principal causes of our wide-spread moral degradation, but as most powerfully influencing the rapid decline of our native population, both in health and numbers. But too painfully aware of the rapidly diminishing influence of faith and morality on the conduct of men, we have appealed to the fashionable idol, *reason*, by whose aid we have demonstrated the disastrous consequences of sexual deviations. In doing this we have been enticed far beyond our original purpose by questions that were unexpected, and which could not be evaded, by reason of their intimate relation to our subject. In grouping the materials for our task our horizon was widely expanded, and we beheld not only medicine, but political economy, public morals, and even dogmatic theology, all more or less intimately concerned in our labors. When compelled to touch upon the latter, however, we have endeavored to respect the religious tenets

Abominable Current Literature.

of all who profess *Christianity*; but we have exhibited little sympathy or forbearance for those whose obvious tendencies are infidel.

We have examined marriage in its nature and object, and have proved that divorce is incompatible with either, and that its re-establishment can not but entail the most lamentable consequences upon our social and political status. We have shown the dangers of intermarriage between blood relations, and have sought to awaken public attention to the fatal consequences of the marriage of old men with young girls. We have sought to enlighten married persons concerning their rights and duties, and the laws which operate in conjugal relations. In teaching them to avoid excesses and abuses we have even ventured to declare certain facts hitherto not generally understood, and which many economists have hesitated to promulgate.

Our strictures on that fault of our common school system which necessitates promiscuity of the sexes, are founded on the experience of every age and country, no less than upon sound scientific researches. We know very well the arguments which will be opposed to us, but we also know that they are the direct emanations of the false philosophy of the day,

Promiscuity of the Sexes in Our Schools.

along with free-thinking, free-loving, *et hoc genus omne*. "Smartness," "cuteness," pertness, boldness, and masculinity enter largely into the education of our "young ladies" under the present system.

We have written for "all sorts and conditions of men," and have, therefore, been compelled to speak plainly, without prudery, and to "call things by their right names." To do this modestly, and yet with the necessary avoidance of technical terms, has not proved the easiest portion of our labor. If we have not succeeded in this endeavor, it has not been from lack of purity of intention. After all, in the language of an ancient author: "If what we have written shall scandalize any immodest person, let her accuse rather her own turpitude than the words which we have been obliged to use to express our thoughts. We trust that the modest and judicious reader will readily pardon us for the expressions which necessity has forced us to employ." *Nature veneranda est, non erubescenda*.

The question whether these topics should be discussed at all for the popular eye is one on which there is still great diversity of opinion. We assert, however, that *the question has settled itself*. In the daily press, which is the reflex of public morals, and

Should These Topics be Discussed.

in the journals devoted to "Woman's Rights," these delicate subjects are constantly being handled, and in a manner which educates the people, and educates them falsely. The translation of M. Michelet's *L'Amour*, a false, sentimental, and pernicious work, has attained, in the United States alone, the enormous circulation of over two hundred thousand!

And now comes (we will not give the title) a periodical of two hundred and fifty pages, attractively arrayed in variously tinted ink and paper "corresponding with the topic of each article." Seven of the articles of its first number are designed to overthrow "the current views of the Christian churches upon questions of faith," while six of them advocate the abolition of marriage! An article on "Scientific Propagation" contains the following damnable language: "For instance, polygamy, so far as the fact of obtaining and supporting many wives implies that a man is superior to his fellows, is an approximation, at least to Nature's wild form of breeding from the best, which is more than can be said of monogamic marriage. Again, slavery is always, more or less, a system of control over propagation, and, so far as the interest of masters leads to selection like that practiced in animal breeding, it leads

"Stirpiculture" Openly Advocated.

to the elevation of the subject race. Probably negroes have risen in the scale of being faster than their masters for the same reason that horses and cattle, under man's control, rise faster than man himself. Even common licentiousness, cursed as it is, is sometimes not without compensations in the light of the propagative law. It is very probable that the feudal custom which gave barons the first privilege of every marriage among their retainers, base and oppressive though it was, actually improved the blood of the lower classes. We see that Providence frequently allows very superior men to be also very attractive to women and very licentious. Perhaps, with all the immediate evil that they do to morals, they do some good to the blood of after generations. Who can say how much the present race of men in Connecticut owe to the numberless adulteries and fornications of Pierrepont Edwards? Corrupt as he was, he must have distributed a good deal of the blood of his noble father, Jonathan Edwards, and so we may hope the human race got a secret profit out of him. Such are the compensations of Nature and Providence." And so this precious article proceeds to advocate, deliberately and scientifically, what it terms "stirpiculture," or "breeding from the best," in or out of lawful wedlock!

The Discussion Forced Upon Us.

Another article, entitled, "The Love-Life of August Comte," from the pen, alas! of a *woman*, pictures his friend, Clotilde de Vaux, as "the representative of the noblest attributes of humanity," and as bearing the same relation to his religion and its believers as "Laura to Petrarch, as Beatrice to Dante, as Heloise to Abelard, if not—with all reverence be it spoken—as the Virgin Mary to the Christian church." A prominent newspaper, in a notice of this periodical, terms it "decidedly the most radical and revolutionary, as well as one of the most subtile publications ever issued in America," and justly styles its theories "the latest postulates of the anti-christian leaders, and part of the history of opinion in the sect of the non-religious." It should be remembered that the hosts of Satan are being largely recruited by just such means as the publication of this "subtile" magazine, and it is altogether a false delicacy which shrinks from the discussion thus forced upon the public attention. It were to abandon the field wholly to the enemy, a burial of our talents for which we shall assuredly be called to account.

While we would not be the first to throw down the wall with which the ages have guarded these

Our Hopes and Aims.

mysteries, we enter fearlessly in the breach in our capacity of surgeon, a mission altogether peaceful; and, as there is no inconvenience without its compensating advantage, so it has seemed to us that the ruthless invasion of the sanctity of private life now become the fashion, may be utilized by the education of the masses in things which, if they know at all, they should know rightly.

We believe our work will prove of service to all who will take the trouble to "read, mark, learn, and inwardly digest" it. Should it teach but one man how a wife should be "initiated," and, by consequence, should it rescue but one woman from the sad fate which otherwise awaits her; should it snatch but one boy from the dreadful vortex into which he else had plunged, or save but one girl from moral and physical defloration, it will not have been written in vain. That it may do this for many thousands is our sincere hope and prayer.

We do not affect to have said everything on the subjects we have treated, but only to have said truly. When we have entered the domain of Science we have proceeded by her light and with her documents: when we have spoken from our own observation we have "painted from Nature." We have

Authors From Whom We Have Drawn.

nowhere entered the field of hypothesis and mere analogy, but have had constantly before us the types which we have studied in society. There are those who may be ready to make personal applications. We beg to assure them that save in a few instances where circumstantial illustrations are given, we have had in view types rather than individuals.

Scholars will discover that we have done some "book-making." We have drawn rather freely from certain foreign authors for our *materiel*. Especially in the chapters entitled "Woman without Christianity," and "Psycho-Physiological Comparison of the Sexes," we have consulted, and here and there freely translated from the profound works of Belouino, Legouve, Mayer, the monk Debreyne, Rauland, and others acknowledged in the text. Our aim has been less to present something new than something useful and practical. If the fact that "others had said before, and better said," many things which we were impelled to write, is one but little flattering to our *amour propre*, we have still the consolation of feeling thereby strengthened and fortified in the conviction that our design will prove serviceable to our fellow-creatures.*

* So far as we are aware, we can not lay claim to *absolute novelty* in more than one thought in our entire work. We refer to our physical theory of the mutual resemblance of married persons. See page 202.

Let Our Object Plead for Us.

The experience of which this book is the offspring has banished many illusions, many beautiful dreams—has withered many flowers! In probing truths and facts we have found only the comfort of being useful—but the pleasure ends there. Happiness, for us, would be found, perhaps, in ignorance. Experience pricks our bubbles, and human pleasures are so made of bubbles! We have read somewhere—in the French of Madame Emile de Girardin, perhaps—“There are young persons of twenty years who have the gout; there are others who have experience. The latter are the more unfortunate!”

Finally, we present this volume as the embodiment of long and arduous study, observation, and experience, in the hope of contributing somewhat to the cause of civilization. May the grandeur of our object plead in extenuation of the imperfect manner in which we have attempted its accomplishment!

SATAN IN SOCIETY.

I.

EDUCATION AND TRAINING OF BOYS AND YOUNG MEN.

THE evils and dangers of the present system of educating and bringing up the boys of our country are too obvious to require minute description; and yet, startling as are the facts, the remedy is strangely obscure to even the very best thinkers of our time. Irreligion and infidelity are progressing *pari passu* with the advance guards of immorality and crime, and all are fostered, if not engendered, by the materialistic system of school instruction, and the consequent wretched training at home and on the play-ground. The entire absence of all religious instruction from the schoolroom, which has resulted from the utter impossibility of harmonizing the multifarious creeds, and the growing fallacy of "refraining from prejudicing the minds of our children in favor of

Generation of Infidels. Number and Character of Habitual Church-goers.

any particular system of theology until they are able to think and choose for themselves," are fast bearing fruit in a generation of infidels, and we are becoming worse even than the pagans of old, who had, at least, their positive sciences of philosophy, and their religion, such as it was, to oppose which was a criminal offense. To those who would dispute this somewhat horrible assertion, the author would point to the published statistics of church attendance, from which it appears that of the entire population but a very small proportion are habitual church-goers. Deducting from these again those who attend church simply as a matter of fashion, or from other than religious motives, and there remains a minimum almost too small to be considered, abundantly sustaining our charge. The disintegration of the prevalent forms of religious belief, the rapid multiplication of sects, the increase in the ranks of intellectual skeptics, the fashionable detractions from, and perversions of, the Holy Scriptures, acting with the influences already mentioned, may well cause alarm.

But we have not only the removal of the salutary restraints of religious influence from our popular system of education; we have the promiscuous intermingling of the sexes in our public schools, which,

Promiscuous Public Schools.

Dangerous Elements in Human Nature.

however much we may theorize to the contrary, is, to say the least, subversive of that modest reserve and shyness which, in all ages, have been proved the true ægis of virtue. We are bound to accept human nature as it is, and not as we would wish it to be, and both Christian and pagan philosophy agree in detecting therein certain very dangerous elements. Among the most dangerous and inevitable is the sexual instinct, which, implanted by the Creator for the wisest purposes, is, perhaps, the most potent of all evils when not properly restrained, retarded and directed. This mysterious instinct develops earlier in proportion as the eye and the imagination are soonest furnished the materials upon which it thrives, and long before the age of puberty it is strong and well-nigh ungovernable in those who have been allowed these unfortunate occasions. The boy of the present generation has more practical knowledge of this instinct at the age of fifteen than, under proper training, he should be entitled to at the time of his marriage; and the boy of eleven or twelve boastfully announces to his companions the evidences of his approaching virility. Nourished by languishing glances during the hours passed in the schoolroom, fanned by more intimate

Stimulants to the Sexual Instinct.

Onanists and *Roues*.

association on the journey to and from school, fed by stolen interviews and openly arranged festivities, stimulated by the prurient gossip of the newspaper and the flash novel, the gallant of twelve years is the libertine of fourteen. That this picture is not overdrawn, every experienced physician will bear witness. Revelations are rare; instances of detection are extremely infrequent; so liberal are the opportunities afforded, and so blind are those whose duty it should be to guard. We boldly proclaim that the *roues* among boys outnumber the onanists by thousands, and that, destructive and revolting as is the latter vice, it is even more tolerable to contemplate than the other. The one, if persevered in, must reveal itself; the other keeps secret its hidden transactions. The one wrecks body and mind; the other grows and fattens to invest the subtlest of demons. The writer could engage to select the onanists of a school by a walk among the pupils; he could not promise so much for the young Lotharios. Indeed, if he could, and it were to be made a cause for expulsion, he fears there would be but a slender attendance in any school thus *vised*. Onanism, though called the solitary vice, is essentially gregarious in its origin.

Parents and Guardians criminally responsible for this Vice.

It is, indeed, by unrestrained intercourse with each other, that boys are taught and encouraged to pursue this destructive practice. From false notions of delicacy, with a prudery as astonishing as it is criminal, the parents and guardians of boys refrain from all allusion to the subject, while in their hearts they must realize the imminence of the danger. Ready and willing to acknowledge it in the abstract, they seem to feel, and certainly they act, as though some special immunity were granted to their own *proteges*. Thus it happens that a boy contracts a habit, which, discovered too late, is well-nigh unconquerable in its thralldom, as it is formidable in its sad results, and which a few earnest, timely words would have surely prevented.

Why charge then that the present system of education, by its faults of omission and commission, is directly responsible, not, it is true, for the bare existence, but for the enormous prevalence of vices and crimes which we here deplore, and we call upon the civil authorities to so modify the obnoxious arrangements of our schools, and upon parents and guardians to so instruct and govern their charges, that the evils may be suppressed, if not extinguished. By the former this may be measurably effected in isolation

Where many boys receive their first lessons in Crime.

of the sexes; by the latter, in encouraging the confidence and preparing the minds of boys for the great physiological crisis and its consequent dangers, whose advent they can easily and surely discern. In many instances the requisite instruction and counsel may be best imparted by the family physician, who can be consulted for the purpose; and there is no reputable physician who will not undertake the task with both prudence and alacrity, while from such a source the words have an importance and authority which few parents can command. The boy's intercourse with his fellows and with servants should be closely watched and always suspected. Many, alas! have received their first lessons in immorality or crime from the hostler or the cook, while a single night with a strange bed-fellow may initiate a boy in mysteries to which he had else remained a stranger. This last danger is greatly increased if the casual room-mate be by a few years his senior; for the power of mischief possessed by the older boy is increased in proportion to his size, and, alas! his experience. If a boy be an onanist he is sure to corrupt the smaller boys of his acquaintance whenever a safe opportunity presents itself, and thus children of six and twelve fall victims to those of twelve and eighteen.

Boys and Girls Sleeping in the same Room or Bed.

The custom of permitting children of different sexes to sleep in the same bed, or in the same room, is surprisingly common in this country, even where the excuse of poverty is wanting. The mere matter of convenience, or of innocent solicitation is often deemed sufficient to warrant a practice which can have but disastrous results, if nothing more comes of it than an undue familiarity with the differences of organization. It is astonishing what small credit we give these little people for powers of observation and comparison, while the least intimation of the possession of them, by the wondering query of word or look, is frowned down or rudely checked, with no sufficient explanation of its impropriety. Instances are by no means rare, of girls sleeping with their younger brothers long after womanhood, and the fashion is to retort upon those who remonstrate with the parent, "Evil to him that evil thinks." It is a truth, proven by the experience of ages, that separation of the sexes should begin early, at least at four or five years, for the impressions of early childhood are the most ineradicable of life. Concupiscence, though the strongest and most injurious, is far from being the only passion needlessly and wrongfully developed in boys; those of cupidity,

Concupiscence not the only Passion Developed.

extravagance, dishonesty, and faithfulness are notable. "Just as the twig is bent the tree's inclined," is a homely adage, inclosing a deal of gospel truth, which it is nowadays the fashion to ignore almost as completely as Solomon's aphorism, "Spare the rod and spoil the child." With every allowance for the vast differences in temperament and disposition, we believe the statement axiomatic, that parents are strictly responsible, before God, for the confirmed vices of their children. The punishment meted out to young offenders for drunkenness, stealing, and the like, might too often be more advantageously inflicted upon the really guilty parties, the neglectful parents; and the secret of this truism is precisely the fact that the proclivities of the individual are developed very early. Thus a boy, in whom lying seems a part of his very nature, is morally certain, if every inch of ground be not vigorously contested, and the habit early eradicated, to become an adult knave. The writer knows two brothers in whom the opposite qualities of unimpeachable veracity and utter mendacity were fully apparent as early as the fourth and sixth years, yet, by indomitable care and patience, they are now, at the ages of ten and twelve, equally models of irreproachable honor.

Remedy for Falsehood.

Novel, yet Efficient.

Innumerable remonstrances, whippings, and privations were vainly tried upon the little reprobate, until a plaster covering the mouth, and duly perforated to admit of respiration (but not of falsehoods), proved specific in a very few applications; so a habit which else had ruined the man was easily uprooted in the boy. A placard announcing "thief," not exhibited beyond the nursery, may do as much for one who manifests an early tendency to kleptomania. The vices of cupidity and extravagance may be early cured by opposite lessons, and great patience and ceaseless observation are required to accomplish a radical cure in either case, but, nevertheless, it can and should be done. Many an avaricious monster may thank his doting parents for the qualities which render him odious, and which were ineradicably fixed upon him in childhood by encouragement of his miscalled "cuteness," while the ruined spendthrift may live to curse the "fond paternal ass" for his undue indulgence of mere childish lavishness. Not long since we were quietly examining a little patient, who, not relishing the process, struck us in the face. The mother took the matter as an excellent joke; not so the author, who indulged in the unpleasant reflection that the germ of a possible

Belligerent Patient.

Distorted Virtues.

murderer was being carefully nourished in that fashionable "south front." These fits of rage on the part of little boys are often foolishly encouraged, or at least quietly regarded as "marks of spirit" and very "comical." So they are in *babies*: they are terrible in *men*.

Most vices are only distorted virtues, and the very elements we have so much occasion to dread, are, when properly directed, so many sources of excellence. Positive qualities are of slow growth, and, whether good or evil, they invariably date back to the nursery. Crime, then, may be restricted within very narrow limits, and by proper management, may be banished from good society and monopolized by those who, like Topsy, "only grewed."

The author would avoid, as far as possible, conflicting prejudices and interests, but in closing this chapter he feels it would be incomplete without a protest against boarding-schools. The best that can be said of them is that they are necessary evils. As generally conducted they are perfect nurseries of vice. We were tempted, a few years since, to send our little boy to "one of the best." The professedly "religious" and "family" character of the school, the reputation of the distinguished minister who

governed it, no less than the estimable character of his family, who assisted, gave the impression of a "model school." At the end of the first quarter the boy was taken home, for the reason that he could not say his prayers without hiding in his little wardrobe to escape the assaults and jeers of his companions of the dormitory. Without saying his prayers, to use his own language, God bless him! he "would not have dared to sleep." This school is a very popular one, embracing "only children of first-class parents," and the boy was quite unwilling to leave it, but has since made revelations which fairly make one shudder to contemplate. We are not prepossessed, so far as our experience entitles us to judge, with the cheerful or salubrious character of small-pox, ship-fever, or plague hospitals, but we solemnly declare that our boys should sooner reside in one of these than in such a moral pest-house as the boarding-school in question. The fact is that nearly every boarding school is an *omnium gatherum* of bad boys, and sons of snobs, of those expelled from public schools, and those whose parents, shoddy aristocrats, are shocked that their sons should associate with the common herd, while the few gentle spirits, whom unfortunate circumstances, as orphan-

age or deluded parents, may have driven there, are, in time, ruined or sadly corrupted. They are money-making enterprises, these schools, and the greedy pedagogue dare neither to refuse admission nor to make other than feeble and superficial efforts to reform the young scapegraces placed in his cage. We readily concede that a good boarding-school is preferable to a bad home, but a "good boarding-school" is well nigh a contradiction in terms, a *rara avis in terra*. What boy is taught that the eye and the imagination are literally as capable of sinning as the more sensible members of his body? The plain texts of Scripture on this point are become as empty words. Who is taught nowadays that adultery of the heart is the very crime itself? Rather is not this, by the sophism of the day, perverted to foster additional occasions of damnation? As thus: "I can not prevent the desire; the desire is as bad as the act; therefore I can be no worse off if I commit the act!" *Obsta principiis* (resist the beginnings), is regarded as so much fine talk. Where is the boy who has firmly impressed upon him, by Christian parents, the obvious principle that an evil thought encouraged is a sin actually committed? that bad guests may come, but they must not be entertained? If there

Home Piety, and less interest in "Borioboola Gha."

were more home piety deserving the name, and less interest in "Borioboola Gha," it were better for both religion and morality.

It will be readily perceived, from what has been already said, that the transition of Young America from boy to man is too brief to be separately considered. The habits acquired at school are perfected in the university or the counting-room. For good or for evil they go on, ripening in these arenas, and bear fruit in the hosts of skeptics, infidels, and libertines now crowding our land.

Mission of Education in its largest Sense.

II.

EDUCATION AND TRAINING OF GIRLS AND
YOUNG WOMEN.

EDUCATION, considered in its largest sense, has the mission of rendering the youth of both sexes beautiful, strong, intelligent and honest. Thus it comprehends such physical and moral training as shall most surely conduce to these objects. We have but to glance around us at the dwarfed, miserable, sickly specimens of feminine humanity, which really constitute the rule rather than the exception, to observe at once how far short of the attainment of these ends is our system as actually conducted. The very name of youth should imply beauty, strength, vivacity, and integrity. We have said sufficient elsewhere to show that these attributes in no way pertain to our American youth as a class. We propose briefly, in this connection, to analyze somewhat philosophically, the errors in practice

*Mens sana in corpore sano.**The Desideratum.*

which have conduced to these disasters. It is conceded on all sides that the race is unmistakably deteriorating. With some it is the fashion to charge this upon the advance of centuries, and to say that as the age of the race increases deterioration advances. If this were true of the human family, it ought also to be true of the brute creation; for the same laws which govern the physical condition of the one, are likewise applicable to that of the other. Sheep, cattle and horses, however, when placed in conditions favorable to their development, increase in fecundity, in size, in strength and in beauty. It cannot be otherwise with man. But the *mens sana in corpore sano* (a healthy mind in a healthy body), is the *desideratum*. The soul participates strongly in the vices of the body. Rousseau says, very truly, "the more feeble the body the more it commands; the stronger the body the more it obeys." Among savages and beasts, and even the lowest classes in civilized communities, the feeble or imperfect die before reproducing themselves, so the race is perpetuated only by the strong and healthy; but with civilized nations, science preserves the existence of debilitated creatures, who marry and reproduce their similars. The art of medicine, while it has succeeded in the

Hereditary Vice in Constitution.

Who need a Physician.

task of preserving the existence of such beings, has altogether failed in that still more noble duty, clearly within its province, of bringing the feeble to the condition of the strong; in other words, of eradicating hereditary vices of constitution. The child who inherits the consumption of his father, surrounded by dangers which menace the lungs, is placed in conditions of temperature, air and exercise which are most directly calculated to develop his inherent malady. The son of the madman, in the place of enforced idleness, is daily crowded with excessive study. He who inherits intestinal disease, is delivered to a government of chance or caprice. Neither temperament, constitution, weakness, nor diseased proclivities of children are in any way studied or considered, either in families, or in public and private establishments. These facts apply with still greater force to the ignorant and poorer classes, but happily, with them, misery kills off the weaker, those who are not sufficiently strong to resist it. So we hear much of the health and vigor of the children of the poor. They are dying in hordes! but the blame should not rest wholly upon science. The physician is almost universally employed only for those who are actually and palpably ill; his advice is unsought, and even

Means of Prevention.

Remedy of Natural Defects.

despised, for those who are apparently well. When people learn to avail themselves of the means of prevention afforded by the medical art, then we may hope to see the race of pigmies give place to a generation of giants. Based upon an exact knowledge of the constitution of the parents; and foreseeing the dangers which will menace the child, proper physical education will indicate, in due time, the surest means of avoiding them. The varied nutrition, the charges of air, and water, and places, which our wonderful system of railroad put at our disposal; the varied and skillful systems of exercise, the use, even, of certain medicinal agents, all these will enable us to regulate and to change the most deplorable hereditary taints. It is not claimed that vices of constitution can be thus entirely abolished, or that the puny children may be thus brought to the standard of the most robust, but we do claim that natural defects may be so far remedied that a condition of well-being and comparative comfort, as well as a wonderful prolongation of life, may be secured, and that, in a few generations, these taints may be eradicated, and the race vastly improved.

With few exceptions, we are not born with the dis-

Sunshine and Air carefully excluded.

eases with which our parents are afflicted, but only with a tendency to those diseases. These usually declare themselves at about the age at which our parents were first attacked. This affords time and ample warning to pursue such a judicious system of physical and mental training as shall almost certainly prevent them. For example: a child whose father died of consumption at the age of thirty-five, knows that whatever may be his physical conformation, he is at least liable to fall a victim to that disease between thirty and forty. Now, he has twenty or thirty years of preparation to avert a threatened calamity. Who can doubt what the result of a proper effort must be ?

The "weakly systems" are not the only ones who suffer from the prevailing false notions of education; the most robust and healthy organizations are debilitated and destroyed. At an age when the organism demands air, and space, and sun, and motion, when the senses are dominated by the inherent necessity for exterior action, we behold children, girls especially, condemned to inaction, excluded from light and air in the paternal mansion, carefully secluded from both through tender regard, if not for the fine furniture, at least for the complexion and clothing of the

Physical Improvement of the Mothers Demanded.

poor creatures who are thus made to violate the most obvious dictates of nature. Entire days are passed without beholding a ray of sunlight or breathing the external air. In the boarding-schools—well, they are hot-beds of iniquity at the best—it would really seem as though everything were expressly devised to weaken the body and to enervate the moral senses. Pupils are constrained to breathe the vitiated atmosphere of the study hall during many hours of each day, subjected the while to an amount of mental application to which even adult natures would succumb. In most of these establishments the provisions for physical development are wretchedly defective; indeed, they are worse than none, because, under high-sounding names, they delude with the impression of security.

We make these reflections here because the improvement of the race depends so largely upon the physical improvement of the mothers of the race, and because it is the fashion to deprive girls of physical advantages to even a greater extent than boys. The girls of our country who have the misfortune to be bred in city life, whether in fashionable or semi-fashionable circles, are truly objects of commiseration. In this fast age the very methods most cal-

Maidenly Freshness and Innocence becoming a Myth.

culated to force a premature womanhood, are those universally adopted, and both at home and at school the poor girl sees and hears so much that is positively poisonous that our only wonder should be, not that our women are proverbially sickly and delicate, but that we have any women at all deserving the sacred name.

Much that has been said in the chapter devoted to boys, is equally true of girls, but with the latter a system of training is pursued, which not only forces a precocious sexual development, but wholly destroys that maidenly freshness and innocence which, at the pace we are going, will soon cease to have real examples, and will be ranked only with the dreamy visions of poets and romancers.

We purpose to deal plainly with a few salient facts within the knowledge and observation of all, and to connect these facts with their legitimate consequences in the prevalence of evils so universally deplored. In behalf of girls, even more strongly than of boys, the author would plead for early isolation of the sexes—not that complete separation which would exclude children of the same family from innocent and legitimate participation in childish sports and pleasures, but isolation in sleeping, and

Early Isolation of the Sexes.

Love of Dress in Girls.

dressing, and all those little matters which expose the differences of conformation, and are capable of suggesting ideas of curiosity or comparison. With the opulent there is no sort of difficulty in effecting this to perfection, and with nearly all classes it can be carried to the fullest extent necessary for the purpose. There is required only a full appreciation of its necessity and binding obligation. This kind of isolation should begin as early as the fourth or fifth year, and rigid supervision, with lessons in propriety, should be maintained thereafter. Erotic propensities are often very early manifested, and, if as early detected, can be easily controlled.

Love of dress is less an *innate* passion with girls than it is one so early implanted by pernicious example and precept as to seem congenital. It is, moreover, fraught with the greatest dangers, not only to the health of mind and body, but even to chastity itself. The statistics of prostitution abundantly prove the correctness of this assertion, and show the ruinous vanity of mothers who inoculate their daughters with this ridiculous rivalry almost with the first words they are taught to lisp. Whatever pride may actuate a mother to decorate her little daughters with the flummery of fashion, should

be carefully explained to them as the requirement of neatness and propriety. Surely, a little harmless equivocation here was necessary for those who will engage in this preposterous contest. It were far more honest, however, as well as simply decent, to limit the outward adornment of girls entirely to the requirements of comfort and scrupulous neatness.

Of late years a new and horrible rivalry has arisen—that of children's parties. It is now a common occurrence to hold these entertainments for little children, at which the extravagance and dissipation of their elders are imitated to the very letter. Each fond matron seeks to excel her acquaintances in the mimic pomp and fashion displayed, and a modern child's party differs from others only in the size of the *dramatis personæ*. The newspapers pander to the unnatural performance, and the superb toilets of the misses and exquisite make-up of the masters are elaborately blazoned in the column of "Fashionable Gossip." Children from eight to thirteen are thus initiated in the mysteries of dissipation, including flirtation and *liasons*. The author has little patients who have attended from three to twenty of these diabolical inventions in the course of a single "season." "Whom the gods wish to destroy they first make mad."

Boarding-Schools dangerous to the Physical and Moral Natures.

The wrongful commingling of sexes in the public schools has been already commented on, and little need be said of it in this connection more than to earnestly reiterate the recommendation in chapter first. It is worse even for the girls than for the boys, and we know of many parents who send their boys to public and their girls to private schools, contending that public schools improve the former, but degrade the latter. "O, reform it altogether!"

If boarding-schools are dangerous for the morality and physical well-being of boys, they are infinitely more so for girls. A single "bad girl" in a boarding school will corrupt, or at least taint, the entire number. It is well-nigh impossible for a pure-minded and innocent young girl to avoid listening to or beholding, if she do not finally participate in, the debasing conversations and practices of her co-pupils, and we know there are some things which no young lady can listen to or behold without pollution.

"Vice is a creature of such hideous mien,
That, to be hated, needs but to be seen;
But, seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Thus a bad education impresses upon the whole moral nature a false and vicious direction, and that exquisitely frail and delicate organization, all made

Influence of Music, Dancing, etc.

of nerves and sensibility, the most impressionable and sensitive being of living nature, is thus early placed in the very conditions most calculated to enervate and destroy her. All medical authorities agree that nothing is more calculated to exalt sensibility, to sensualize the heart, and expose the nervous system to the most fatal perturbations than a luxurious and voluptuous education. The reading of novels, the pleasures of the senses, the frequenting of balls and theaters, even the cultivation of accomplishments, such as music, dancing and the like, exert a prodigious influence upon the female *morale*. Says a famous author: "Daily experience proves that music especially saddens and enervates the mind, or immensely exalts the nervous system, and hence too often opens the door to all the vapors and nervous accidents which are the sad portion of women of the opulent classes." This, remember well, O parents! is the concentrated wisdom of the medical experience of every age and country; not the unsupported opinion of any one man however brilliant his genius, and that, in science, there is no difference of opinion whatever on this topic. The remedy is less obvious. He would be rash indeed, who would enter a crusade against the dominion of

In the Abuse of Good Things, Evil Generally Consists.

fashion so far as to prohibit the cultivation of those arts which are really innocent, and even ennobling, in themselves, and which lead only indirectly to pernicious results. It is in the abuse of good things that evil generally consists, and we would, therefore, compromise with the demands of the age by requiring that lessons in both dancing and music should begin early in life, and be made tasks rather than pleasures, and that all occasions in which these accomplishments can conduce to dissipation or excitement, be scrupulously prevented until the great physiological change from girl to woman has been accomplished. We are satisfied that it is less the polite arts themselves than the occasions to which they lead, which impart to them their dangerous character. Surely, that sublime language, "the concord of sweet sounds," which, we are taught, is the very highest form of adoration and love, to which even the hosts of Heaven are attuned, can not be intended by our Creator to foster unchaste thoughts or desires, save, as in other things, by the unnatural perversion of His gifts. As for the perusal of romances, attendance on balls and theaters, the luxurious indolence of the drawing-room, the perusal of newspapers, they should be forbidden fruit to

No intermediate Stage between Childhood and Adult Age.

every young person, prohibited as positively as strychnine or arsenic; not even allowed as subjects of discussion or argument. There are those who will read these pages who, with an inconsistent prudery—or hypocrisy(?)—impossible to believe, will deem our work imprudently plain, and who yet do not scruple to place in the hands of their daughters the journals of the day, albeit teeming with advertisements and “news items” of the most revolting and indecent character.

Young America in petticoats, as in trowsers, manifests no intermediate stage of existence between childhood and adult age. If she do not marry from the schoolroom, she is at least “engaged.” The exceptions are those who do not secure eligible “lovers,” or those who are too unattractive to find any. An “engagement,” in these modern times, is, however, rather a genteel method of legalizing improper relations with some favored one of the opposite sex, than a veritable betrothal. These singular *liasons* often exist for a long time, and become patent to all the world before they are even suspected by the parents whose consent is regarded as a mere matter of form, and is sought, if matrimony be finally determined on (!) more for

Privileges of acknowledged Lovers.

the purpose of securing the necessary supplies than for the purpose of seriously submitting the question of approval. Too often a girl is engaged to be married many times before the right one is secured, and the young heart is used up before it should dream of love. We waive the question of propriety in permitting young ladies and gentlemen to hold possession of the drawing-room night after night, to the banishment of their natural guardians, who are too indolent or too careless to discharge their duties of supervision, and inveigh at once against the privileges which, with happily increasing exceptions, are so improperly accorded to those who hold the acknowledged relation of lovers. It is the pernicious custom to accord to these favored beings all the rights of solitude and retiracy that they could reasonably expect if the marriage ceremony had actually transpired. Except a private bed-room, they are as secluded whenever they may choose to be so, as any married couple could wish. With closely drawn curtains, and with doors either locked or sacred from intrusion, they pass the "wee sma' hours ayont the twal'" in learning the details of passion, and too often its entire mysteries, to the detriment of their physical, and the utter ruin of their moral health.

Pictorial Illustration.

American Courtship.

Only a short time since there appeared in one of our principal pictorial weeklies, a beautifully executed design representing two lovers unwilling to say good-night. The youthful gallant has sunk exhausted into a large arm-chair. On the mantel stands a clock, the indices of which designate the hour, half-past eleven, to which the charming betrothed regretfully points, while riveting a gaze of languid passion on her admirer, who returns it with meaning attention. The whole scene is painfully suggestive, and is chiefly notable in its truthful revelation of our national style of courtship. A very young lady, herself just "engaged," pointed out to the author, as a defect in this representation, that the lady's hair and dress were too smooth and unruffled for the hour and the occasion. "O, times! O, manners!" Really, our American courtships are but little better than "bundlings." Under all these circumstances it is not surprising that a broken engagement should seriously compromise a young lady's matrimonial prospects, and that young men should be shy of one whose charms, they are well assured, have been already very freely lavished on another. The author knows of young ladies, very pretty and attractive girls, who shine as belles in

Warm Appeal to the Young Women of America.

society year after year, who are unable to obtain husbands wholly from the circumstance that they are too well known to the young men as girls by whom the most daring freedoms have been not only unrebuked, but encouraged. Long drives and walks in solitary pairs, unchaperoned at balls and parties, even the sacred edifice polluted by flirtations scandalous to behold—of what are the fathers and mothers of America thinking, to afford these allurements and temptations? Should not their own experience lead them to protect those dependent on them from such dangers? If those whose authority is unasserted or unheeded, do not restrain them, let them listen to instruction from one who knows thoroughly the weakness of women and the perfidy of men.

Young women of America, if you knew how lightly you are estimated by those who so earnestly and passionately seek your favors, you would certainly deny them, if the effort cost your lives. There are degrees in libertinism: the affectionate caress, the wanton impropriety, the deliberate seduction; and, however humiliating the assertion may be, it is nevertheless a fact, that these several stages are at the command of him to whom you surrender the outposts of your purity. The world is full of maxims which

Wherein the Danger Lies.

demonstrate the truth of this. "If a woman hesitates, she is lost;" "*C'est le premier pas qui coute;*" and this sentiment is multiplied into all languages, held by all nations. Such is the universal sentiment of mankind, and all history shows that the more innocent a girl may be at heart, the more sure is she to fall if she surrender the advance guards of her honor. The philosophy of the affair is plain. No pure-minded girl would permit the slightest familiarity unless strongly impelled to do so by sentiments of love. This could not exist without its component element of passion. Latent, undeveloped it may be, but the spark is there, and if once developed, it is uncontrollable in direct proportion to the strength of love and confidence. The thought that you are deliberately surrendering yourself to the power of any man, is so startling that, if you believed it, you would be well-nigh exempt from danger; for you would certainly guard the fortress with a vigilance that no strategy could surprise.

The danger, then, consists in the indulgence of pleasures which seem pure and innocent in themselves, but which alas! are the poisoned arrows which destroy the very power of resistance. In point of

Matrimony the End and Aim of Existence.

fact, however, it makes but little difference whether the mere physical virginity be lost or not, if the maidenly purity of heart be gone; if all degrees of sensuality, save the mere physical consummation, have been tasted. The Biblical instructions on this subject are literal truth, be sure of it, and no sophistry can change the obvious meaning of Divine revelation. Remember that you have actually committed the sins which you have willfully entertained, desired, and cherished in your hearts. Repent of them in secret humiliation and sin no more. *Obsta principis* (resist the beginnings).

The girls of our country are trained and educated in the idea that matrimony is the end and aim of their existence; to marry well, that is, to marry wealth if possible, but at all events to marry. The air-castles of our young misses are the objects of their thoughts and dreams, the topics of their daily conversation. Not one word do they hear of the good old-time veneration for voluntary virginity. Their Bibles have for them no literal meaning as regards the passages inculcating the rewards awaiting her who piously resolves upon perpetual chastity. Our modern Christianity, alas! has no honorable niche for "old maids." They are the Pariahs of

Latest Modern Invention.

Woman's Rights.

society, at least in the estimation of young girls and married women. "O, poor thing! she might have married Mr. —, and be now the wife of a cabinet minister; he always loved her, but I suppose she looked higher then." O, miserable worldlings that ye are! Wait till you behold her wearing the crown of the virgin, and singing the celestial canticles that none others may dare to sing; fortunate if you behold her not as Dives beheld Lazarus.

The latest modern invention, which we fear will plague the inventors, is the proposition that women are entitled to the same "privileges" as men in conducting political affairs, and in all offices of honor and emolument now monopolized by the "sterner sex." This heresy has been christened by the seductive cognomen of "Woman's Rights." Set in motion by a singular class of advocates, it would almost seem to have become epidemic. As though dissatisfied with the irksome lullaby and the wearisome routine of household duties, hosts have joined the invading forces, and now their conventions, their speeches, their special organs, and their sophistical catch-words have assumed so great proportions that they really seem on the verge of securing political prominence.

Her "Rights" will prove a most prolific Source of her Wrongs.

The fierce and indomitable energy of the American people, which has survived the most mighty social and political revolution of this world, must and will have some fiery excitement with which to occupy itself; and it has seized upon this bauble of "Woman's Rights," and bids fair to dignify it into a terrible engine of destruction. Let us examine what it will do for our daughters in its present aspect, and what if carried to successful operations. The mere discussion of such a revolution as a possibility, the bare toleration of the idea, is sufficient in itself to injure the mind and to operate powerfully upon the imagination of these impressionable creatures—to excite in them feelings of indignation and dissatisfaction with their present condition. Every argument that ingenuity can suggest, is brought to bear in assuring them that they are deprived of certain inherent "rights" by an unjust and tyrannical age. It is of but little moment to them what these so-called rights may be; the feeling that they exist, and that they are unjustly withheld, is sufficient to occasion a sort of sentimental rebellion dangerous to tranquil repose and to feminine modesty. If carried out in actual practice, this matter of "Woman's Rights" will speedily eventuate in the most prolific

Men not Reformed, but Women Debased by the Ballot.

source of her wrongs. She will become rapidly unsexed, and degraded from her present exalted position to the level of man, without his advantages; she will cease to be the gentle mother, and become the Amazonian brawler.

While it is difficult to see how any single abuse could be reformed, it is easy to imagine how very many would be created by the "political enfranchisement and eligibility of woman." It would most assuredly introduce a new and alarming element of discord into the family circle, already weakened, well-nigh ruined, by the singular customs of the time.

The tendency to isolation has been ably commented on by a recent writer as the greatest danger to American society; the living in hotels and boarding-houses, and the "loss of the restraining and purifying associations that gathered around the old homestead." What remains of the family is only held together by the graces and virtue of woman; and the facility of obtaining divorces is fast breaking down even this last hope. The same writer truly says, that "when the family goes, the nation goes too, or ceases to be worth preserving."

- We can not imagine how men can be reformed by investing women with the ballot, but we can readily

Laxity and Negligence of Home Duties.

believe that many women would thereby become debased. The chivalric veneration with which man now regards woman, arises from the distance, as well as the difference, between them; in fact, from the advantages she possesses as woman. This would vanish with her political equality, for he would then be in perpetual and open strife and rivalry against her: whether as a political enemy or political ally, the distinctions of sex will be forgotten, and she will lose that respect and deference with which she has hitherto been so generously endowed; she will be treated rather as man than as woman; "she can not have the advantages of both sexes at once." Nature, not legislators, has assigned to the two sexes their respective spheres, as we shall prove in another chapter, in which the "woman question" will be argued more at length.

We have shown that the very evils we deplore, and which it is sought to reform, have arisen from laxity and negligence of home duties. How, then, can we hope to reform them by still further increasing this laxity and neglect? If what we have said of domestic training be true, it will be seen how necessary it is to render mothers more faithful and vigilant, instead of weakening their interest and

obligation to become so. Observe the families of women who devote almost their entire time and attention to even meritorious and essentially feminine, but outside works—how neglected and proverbially wild and ungovernable are the children. Every one says of such a woman: "She does good in a general way, but neglects her poor family, who have the prior claim to her attention." But how is it with those women who neglect these sacred duties to follow schemes of ambition or of pleasure? They are justly regarded as monstrosities. Extend the suffrage to woman, throw her into the political arena, set her squabbling and scheming for office, and you multiply indefinitely the number of monstrosities. The evils of child-murder, of unnatural repugnance to offspring, will, for obvious reasons, be prodigiously increased; so the attainment of women's rights will prove the establishment of babies' wrongs.

Suppose a case: Mrs. Le Baron is elected to a lucrative and honorable office. She finds, to her infinite disgust, that she is "*as ladies (used to) love to be, who love their lords.*" She must give up the office or the nursery. Who can doubt what her choice will be if she have already broken down her morality by employing the usual political intrigue?

Spiritual Children of "Old Maids."

Indeed, with female suffrage "political intrigue" will gain a new and even a worse significance than it now enjoys. It will certainly prove an additional and very powerful danger for woman's chastity.

Undoubtedly the special destiny of woman is to be wife and mother. If, from mysterious causes, she fail of this destiny, there are the poor and motherless; the forsaken and the down-trodden, the sinful, and the sorrowful, and the suffering—behold her charge! Behold the spiritual children of "old maids!"

Reforms are needed—none can be more sensible of this fact than we—and the remedy can be applied by woman; this we not only concede, but claim. But it is as woman, as wife, as mother that she must do the work: as woman, to soften asperities, and to refine what else were coarse and brutal; as wife, to render home bright and cheerful, "the sweetest place on earth;" as mother, to direct and inspire the noble and righteous aspirations of her sons—to train and mold to exquisite beauty, grace, and loveliness the character of her daughters—to implant in all her children that piety, and filial love, and obedience which are the surest guarantees of respect for civil law and authority.

"Be that you are."

"Be that you are." Then let us have our daughters educated as women, and not as men. Let us have them trained for the duties of the household and the nursery, and the sweet enchantments of the domestic hearth. "Be that you are—that is, a woman; if you be more, you're none."

The most Frequent, as well as the most Fatal, of all Vices.

III.

MALE MASTURBATION.

VIEWING the world over, this shameful and criminal act is the most frequent, as well as the most fatal, of all vices. However, it is second in frequency—though not, surely, in importance—only to the crime of libertinism. It is encountered in all ages, from the infant in the cradle to the old man groaning upon his pallet. But it is from the age of fourteen to twenty that its ravages are most frequent and most deplorable. Nothing but a sense of inexorable duty, in the hope of effecting a radical reform by awakening the alarm of parents and teachers to the enormous frequency and horrible consequences of this revolting crime, could induce the author to enter upon the sickening revelation.

Granted that, as already stated, it must, if persevered in, reveal itself, it is only the most aggravated cases that are brought to the notice of the physician. and these usually are hopeless and incur-

Masturbation in Childhood, before the Age of Puberty.

able. The vast majority escape detection, and the practice in such, though indulged to a comparatively moderate extent, does not the less seriously, but only the less completely, impair the intellect and lay the foundation of physical, mental, and moral maladies, the causes of which are usually as unsuspected as they are consequently persistent in their operation.

The frequency of masturbation before the age of puberty is in direct relation to the development of the nervous system, and the opportunity afforded for acquiring a knowledge of the sin from pernicious examples.

The predominance of the action of the nervous system over that of the other portions of the human organization is exceedingly frequent in young children, and is the most powerful predisposing cause of the vice in question. It can never, of course, be attributed to the stimulation exerted on the genital organs by the presence of the spermatic fluid, for in them this secretion does not exist. It sometimes happens that by a kind of special organic idiosyncrasy, the organs of generation become the seat of abnormal sensitiveness or irritation in young subjects, at once the occasion and the signal for the explosion of this most terrific and fatal passion. This explains the great number

Method Adopted by "Wise Women."

of examples in which, even in the nursery, during the "innocent slumbers of childhood," the genital organs are observed to be in a state of erection, or erethism, unnatural at that age, and which can by no possibility be supposed to subserve any physiological end. It is obvious that, in such a condition of abnormal excitation, the least accidental touch, or even an involuntary or mechanical movement, may very easily lead to a most frightful and devouring passion.

However, in all probability, the most common origin of this nervous concentration and precocious sensibility is to be found in the criminality of passionate creatures to whose care the innocent little beings are confided, as nurses or young servants. "Wise women" have been known to adopt this method of quieting the outcries of the youngest infants! Such children never fail, sooner or later, to avail themselves of their frightful discovery. Facts of this nature demand the vigilant solicitude of moralists, heads of families, principals of schools,—of all persons, in short, to whom the destinies of the young are confided.

French physicians have already bestowed great attention on this subject of infantile masturbation,

Priapism in a Child of Four Years.

though there are probably few physicians of experience in this country who can not recall facts equally astonishing with those we are about to quote.

Dr. Doussin Dubreuil relates the case of a child who contracted the habit spontaneously at the age of five years, who, in spite of all that could be done, died at sixteen, having lost his reason at eleven. Deslandes, in his work on onanism, speaks of a confirmed masturbator at eighteen months!

The author was some years since consulted in a case of inveterate priapism in a child four years of age. The erethism had continued during four or five entire days. The urine was voided drop by drop, and the paroxysms of suffering were at intervals extreme. We found the little patient surrounded by ladies and "wise" old women, who were actually endeavoring to reduce the organ by immodest procedures. The secret was found to consist wholly in the presence of a minute calculus which had lodged in the urethra, and which being removed the erethism subsided.

"A young man from Montpellier" (we translate from Tissot), "a student of medicine, died from excess of this kind of debauch. The idea of his crime so agitated his mind that he died in a kind of despair, believing that he saw hell open at his side

Case of Onanism Commenced at the Age of Ten.

to receive him. A child of this city, six or seven years of age, instructed, as I believe, by a female servant, polluted himself so often that the slow fever which resulted very soon terminated fatally. His fury for this act was so great that it could not be prevented, even in the last days of his life. When told that he was hastening his death, he consoled himself by saying that he would go the sooner to find his father, who died some months before."

Here is the narration of a subject who became a masturbator a little later:

"I knew nothing of the vice of onanism until the age of ten years, when one of my companions, at the college where I was placed, instructed me. I could not tell you the number of times that I practiced it to the age of fifteen; then only my eyes were opened to the whole enormity of my fault. I am now eighteen, but though for three years I have not fallen again, I am no less afflicted with frequent pollutions, which occur in spite of myself, during five or six nights in succession. I am never permitted to enjoy tranquil repose; the whole day I am sad. I have four times changed my school, and everywhere I have seen this kind of libertinism carried to excess. Where I terminated my studies, we assembled often

Terrible Case.

Combining all the Miseries and Baseness.

in parties of twelve or fifteen to engage in this fine practice. It is doubtless due to my temperament that I have outlived nearly all my comrades; save one, whom I meet quite often, and who leads a very wretched life, all the rest having died in the most frightful torments."

The following case combines all the miseries and all the turpitude of this terrible evil in the person of one individual:

"L. D., a watchmaker, had been virtuous and healthy until the age of seventeen. At that time he delivered himself to masturbation, which he repeated three times a day, and the consummation of the act was always preceded and accompanied by a slight loss of consciousness, and a convulsive movement of the extensor muscles of the head, which was forcibly thrown back, while the neck became extraordinarily swollen. In less than one year he began to experience great weakness after each act. This warning was not sufficient to drive him from the danger. His soul, already wholly delivered to this infamy, was no longer capable of other ideas, and the repetition of the crime became every day more frequent until he found himself in a condition which led him to be apprehensive of death. Wise too late,

Case of L. D. continued.

the evil had made such progress that he could not be cured, and the genital organs became so irritable and so feeble that there was no longer required the act to produce seminal emission. . . . The spasm which formerly occurred only at the consummation of the act and ceased at the same time, had become habitual, and often seized him without apparent cause, and in so violent a fashion that during the whole time of the paroxysm, which sometimes lasted fifteen hours and never less than eight, he experienced in the back of the neck such violent pains that he commonly raised, not cries merely, but howls, and it was impossible for him, during all this time, to swallow either liquids or solids. His voice became hoarse, but I have not remarked that it was more so during the paroxysms. He entirely lost his strength. Obligated to abandon his profession, incapable of anything, overwhelmed with misery, he languished almost without succor during several months, so much the more to be pitied that a trace of memory, which had nearly vanished, only served to recall to him incessantly the causes of his misfortune, and to augment all the horror of his remorse. I learned his condition; I visited him; I found less a living being than a corpse groaning upon the

Loathsome Condition of Mind and Body.

straw; emaciated, pale, filthy, exhaling an infectious odor; almost incapable of any movement. He lost often a pale and watery blood by the nose; a constant slime flowed from the mouth; attacked with diarrhoea, he rendered his excrements in his bed without knowledge of the fact; the spermatic flux was continual; bleared, troubled, and dull, he had no longer the faculty of motion; the pulse was extremely small and rapid; the respiration very labored; the emaciation excessive, except at the feet, which commenced to be dropsical. The disorder of mind was not less. Without memory; incapable of connecting two phrases; without reflection; without inquietude as to his fate; with no other sentiment than that of pain, which returned with all the accessions at least every three days; a being far below the brute; a spectacle of which it is impossible to conceive the horror; one would with difficulty recognize that he had formerly belonged to the human species. I succeeded promptly, by the aid of remedies, in controlling those violent spasmodic accessions which only recalled him so cruelly to consciousness by the pains. Content to have relieved him in this respect, I discontinued remedies which could not ameliorate his condition.

Physical Symptoms and Condition of Masturbator.

He died at the end of some weeks (June 17, 1857), dropsical from head to foot." (Onanisme, par Tissot.)

At the first glance the *onanist* presents an aspect of languor, weakness and thinness. The countenance is pale, sunken, flabby, often leaden, or more or less livid, with a dark circle around the sunken eyes, which are dull, and lowered or averted. A sad, shameful, spiritless physiognomy. The voice is feeble and hoarse; there are dry cough, oppression, panting, and fatigue on the least exertion; palpitations; obscured visions; dizziness, tremulousness, painful cramps; convulsive movements like epilepsy; pains in the limbs, or at the back of the head, in the spine, breast or stomach; great weakness in the back; sometimes lethargy; at other times slow, hectic, consumptive fever; digestive derangements; nausea, vomiting, loss of appetite, or progressive emaciation. Sometimes the body is bent, and often there are all the appearances of pulmonary consumption, or the characteristics of decrepitude joined to the habits and pretensions of youth.

Such is the physical degradation of the masturbator. It is only, however, in habitual and confirmed onanists that such grave alterations are manifest, nor indeed, in most cases that all the evils

Moral Degradation even Worse.

described are present. Enough has been said, however, to enable any intelligent observer to recognize the confirmed onanist. Occasional offenders manifest the same characteristics in different degrees, and it would be difficult for even such to escape the practiced eye of the physician. Perhaps the most constant and invariable, as well as earliest signs, are the downcast, averted glance, and the disposition to solitude.

But while the physical symptoms are so grave, the moral degradation goes even further. Prominent characteristics are, loss of memory and intelligence, morose and unequal disposition, aversion, or indifference to legitimate pleasures and sports, mental abstractions, stupid stolidity, etc. A distinguished German physician, Gottlieb Wogel, gives the following truthful picture:

“The masturbator gradually loses his moral faculties; he acquires a dull, silly, listless, embarrassed, sad, effeminate exterior. He becomes indolent; averse to and incapable of all intellectual exertion; all presence of mind deserts him; he is discountenanced, troubled, inquiet whenever he finds himself in company; he is taken by surprise and even alarmed if required simply to reply to a child's question; his feeble soul suc-

Picture Drawn by a German Physician.

cumbs to the lightest task; his memory daily losing more and more, he is unable to comprehend the most common things, or to connect the simplest ideas; the greatest means and the most sublime talents are soon exhausted; previously acquired knowledge is forgotten; the most exquisite intelligence becomes naught, and no longer bears fruit; all the vivacity, all the pride, all the qualities of the spirit by which these unfortunates formerly subjugated or attracted their equals, abandon them, and leave them no longer aught but contempt; the power of the imagination is at an end for them; pleasure no longer fawns upon them, but in revenge, all that is trouble and misfortune in the world seems their portion. Inquietude, dismay, fear, which are their only affections, banish every agreeable sensation from their minds. The last crisis of melancholy and the most frightful suggestions of despair commonly end in hastening the death of these unfortunates, or else they fall into complete apathy, and, sunken below those brutes which have the least instinct, they retain only the figure of their race. It even frequently happens that the most complete folly and frenzy are manifest from the first."

According to Dr. Franck, "Masturbators are not

Different Degrees of Punishment.

only a charge upon society, but are even dangerous," and this celebrated physician exhorts governments to exercise over them the most active supervision. Says Dr. Debreyne:

"Consider now this imbruted and degraded being; behold him bent under the weight of crime and infamy, dragging in darkness a remnant of material and animal life. Unfortunate! He has sinned against God, against nature, and against himself. He has violated the laws of the Creator; has disfigured the image of God in his own person, and has changed it into that of the beast, *imago bestiae*. He is even sunken below the brute, and, like him, looks only upon the ground. His dull and stupid glance can no longer raise itself toward Heaven; he no longer dares lift his miserable brow, already stamped with the seal of reprobation; he descends little by little into death, and a last convulsive crisis comes at length, violently to close this strange and horrible drama."

As we have said of the physical, so also can we say of the moral punishment of the masturbator. Not all offenders are visited so severely as above described. Perhaps even a small proportion of the whole number die in this manner; yet, in this comparatively small

Dangers to Reformed Onanists.

minority, *those who persist in the practice will sooner or later surely be included.* Let no one delude himself with the false assumption that he can be exempt from this universal law. *There can be no possible exemption!* Those who persist will surely die the death most horrible of all deaths; and those who practice the most limited and occasional acts of onanism will surely be punished in proportion to their crimes; while the very individuals who seem to escape, are those who most surely carry the punishment for the remainder of their lives, never live to attain old age, and most frequently fall victims to some grave chronic disease, the germs of which they owe to this detestable vice. Or an acute malady, which they resist far less readily than others, cuts the thread of their existence in the prime of their manhood.

The reformed onanist is the earliest and surest prey of severe epidemics, as cholera, yellow fever, etc., by reason of his bad antecedents, and the deteriorated condition of his constitution.

Lest we be accused of exaggerating the dangers of onanism, we refer, in addition to the authorities already quoted, to the following, from the father of medicine to the most eminent physicians of our

Fearful prevalence of this Vice in Boarding-Schools.

time, all of whom *sustain every word we have uttered* concerning the horrible consequences of this crime: Hippocrates (de Morbis, lib. ii, c. 49); Areteus (de Signis et caus. diuis. morb. lib. ii, c. 5); Lomnius (Comment de Sanit. tuend, p. m., 37); Boerhaave (Instit. p. 776); Hoffman (Consult.); Ludwig (Instit. physiol.); Kloekhof (De morb. anim. ab. infr. med. cereb.); Levis A. (Practical Essay upon Tabes Dorsalis), and very many others.

The author has had patients from many boarding-schools, and has learned facts which convince him that in all of them masturbation is practiced to a fearful and most injurious extent. In saying all, he means literally *all* without a single exception. If there exist a single exception, he has yet, by the most diligent and searching inquiry, to ascertain the fact. If there exist a single exception, it must be a boarding-school of angels.

It was the case in every boarding-school to which we ourself were sent as a boy, and in our whole professional career we have never lost an opportunity of satisfying ourself upon the question of its continued existence. In conversation with professors and teachers of both sexes, from the university to the village school, these horrible

Sudden Deterioration of Youthful Prodigies.

apprehensions have been more than confirmed. Let those who read these pages reflect upon the numberless instances which must have come within the observation of all medical or lay observers of youths who stood high in their classes and ranked quite as intellectual prodigies up to or a little beyond the age of puberty, say from fourteen upward—who suddenly, without obvious cause, became stupid as dunces, or losing their vivacity, seemed to fail rapidly in intelligence, and to disappoint the high hopes which had been entertained of them. Ninety-nine per cent. of these examples are cases in point.

Number of Female Masturbators Enormous.

IV.

FEMALE MASTURBATION.

ALAS, that such a term is possible! O! that it were as infrequent as it is monstrous, and that no stern necessity compelled us to make the startling disclosures which this chapter must contain! We beseech, in advance, that every young creature into whose hands this book may chance to fall, if she be yet pure and innocent, will at least pass over this chapter, that she may still believe in the general chastity of her sex; that she may not know the depths of degradation into which it is possible to fall. We concede that only a wide-spread existence of the crime could justify this public description of its consequences. We believe that a smaller proportion of girls than of boys are addicted to it, but the number is nevertheless enormous, and the dangers are all the greater, that their very existence is so generally ignored. Even tolerable physicians seem oblivious

 Young Ladies' Schools the Arena.

of its prevalence, and blindly go on in the vain endeavor to heal maladies of the origin of which they are ignorant, and of which the causes are in perpetual operation.

Beyond all dispute the crime exists, and incontestably the female boarding-school is the arena wherein it is most widely acquired and practiced! We translate the following from an acknowledged high medical authority, the "*Dictionnaire des Sciences Medicales*:"

"Naturally more timid and more secret than boys, the effects of their reunion, although very fatal, are less than in the latter. At the same time a culpable negligence in the boarding-schools of 'young ladies,' too frequently allows to be introduced there the disorders of masturbation. This practice is dissembled from the impenetrative or careless eyes of the teacher under the guise of friendship, which is carried, in a great number of cases, to a scandalous extent. The most intimate *liasons* are formed under this specious pretext; the same bed often receives the two friends.

"We have seen letters from these young persons to each other, scarcely eleven or twelve years of age, the burning and passionate expressions of which

Distinguished Frenchman's Caution.

made us shudder. The clandestine reading of certain books, in which abject authors have traced, in the liveliest colors, the deplorable deviations of the senses, is another no less fatal circumstance which hastens the corruption of girls. One can affirm that this reading of romances, which so easily becomes the object of a veritable passion with young persons, is to-day one of the most active causes of their depravation."

With girls, as with boys, the genital organs may be constitutionally endowed with excessive predominance of action, which masters all the affections, all the movements of the economy, and causes them to titillate incessantly that part of those organs which is the seat of the keenest sensibility. Very little girls are often thus borne along, by a kind of instinct, to commit masturbation. The famous Dr. Deslandes makes the astounding statement, which can only be true of the French nation, that "a great number of little girls, and the majority of adolescents, commit this crime!"

Human nature, however, is much the same the world over, and a habit so easily acquired and practiced, so little suspected, or entirely ignored, and which, for these and certain physical reasons, girls are

Origin of many of the Diseases of Unmarried Women.

even more liable to contract than boys, may well excite astonishment and alarm, and render the distinguished Frenchman's caution equally appropriate here: "There is no young girl who should not be considered as already addicted to or liable to become addicted to this habit." It is often very difficult—almost impossible, in fact—for the physician to ascertain the origin of many of the diseases of unmarried women which he is called upon to treat, and, if the cause be perpetually in operation, he will prescribe with fruitless results. The broken health, the prostration, the great debility, the remarkable derangements of the gastric and uterine functions, for which the physician is consulted, too often have this origin, and when the cause is investigated the subject alleges great exertions, intense trouble, unhappiness, etc., but is silent as to the real cause, which, perhaps, after all, she does not herself associate with her maladies. The utmost penetration of the physician can only cause him to suspect the truth, but a question skillfully put will generally reveal all.

One of the most celebrated surgeons in the world has related the following case: "A young girl of ten or twelve years, sole heiress of a considerable fortune, was unsuccessfully treated by the most skill-

History of a Young Heiress of Ten or Twelve Years.

ful physicians of Paris. At length the physician who has furnished this narration was summoned. He was not more fortunate than his colleagues. Unable to explain this general failure to relieve, and the constantly increasing debility of the patient, he imparted to the mother his suspicions of the cause of all these accidents that nothing subdued. The mother, exceedingly astonished, and almost indignant at an assertion which appeared to her so rash, earnestly maintained that the thing was impossible, as the child had always been under her own eye, or confided to a governess incapable of teaching her evil. This governess was an old woman who had reared the mother, and who had never excited her suspicions in any respect. The physician, however, caused the child to be separated from both mother and governess. She was sent to her aunt in the country, in order the better to watch her in this intentional isolation. This aunt, taking advantage of the ascendancy which she had obtained over the girl's mind, subjected her to a secret interrogation. She was moved, embarrassed, discountenanced, but confessed nothing. Her embarrassment had already betrayed her, and from that moment, in the estimation of the aunt, her fault was assured. Soon the doctor arrived,

An old Governess Satan's Agent in the Affair.

who directed against the poor child a last and vigorous attack. 'Mademoiselle,' said he, with a tone of authority, certainty, and conviction, 'the solemn moment has arrived to tell us here the truth, and nothing but the truth. Your aunt and I now understand the whole matter. It only remains to inform us who taught you this detestable habit, which has totally ruined your health, and how long since this fatal secret was revealed to you, for it certainly did not originate with yourself.' At this severe and unexpected language the young girl was much affected. Being urged, she hesitated, looked at her aunt, and avowed all. It was her old governess who had taught her masturbation. The aid of medicine proved powerless to restore the health which she had lost."

After this, trust women, trust nurses, trust governesses, believe mothers! *Nolite confidere in mulieribus.* The symptoms which enable us to recognize or suspect this crime are the following: A general condition of languor, weakness, and loss of flesh; the absence of freshness and beauty, of color from the complexion, of the vermilion from the lips, and whiteness from the teeth, which are replaced by a pale, lean, puffy, flabby, livid physiognomy; a bluish

Mental and Moral Symptoms.

circle around the eyes, which are sunken, dull, and spiritless; a sad expression, dry cough, oppression and panting on the least exertion, the appearance of incipient consumption. The menstrual periods often exist, at least, in the commencement, and so the alteration in health can not be attributed to their derangement or suppression. It is not uncommon to see the shape impaired, or even deformed.

The moral symptoms are similar to those of the opposite sex. They are sadness or melancholy, solitude or indifference, an aversion to legitimate pleasures, and a host of other characteristics common to the two sexes. The condition called "nymphomania" sometimes ensues, in which the most timid girl is transformed into a termagant, and the most delicate modesty to a furious audacity which even the effrontery of prostitution does not approach.

Let it not be supposed that the absence of the seminal secretion in woman, renders this vice less destructive than in man. *Ubi irritatio ibi fluxus* (where there is irritation there is increased secretion) is a medical maxim, and the increase of the proper secretions of the female organs under habitual irritation, is enormous and extremely debilitating. Witness the sad examples of leucor-

Onanism a Solitary, also a Contagious, Vice.

rhœal discharge (called the "whites,") now so common as to be well-nigh the rule rather than the exception.

Deslandes says: "I have reason to believe, from a great number of facts presented to me in practice, that of every twenty cases of leucorrhœa ('whites,') or of inflammation of the vulva or vagina in children and young girls, there are at least fifteen or eighteen which result from masturbation!" And again: "Repeated admissions have also convinced me that leucorrhœa and chronic inflammation of the womb, so common with the women of our cities, most frequently owe their origin to former, and sometimes to recent, excesses of this nature!"

We have termed onanism a solitary vice, and nothing is more just. It has also been termed a contagious vice, and nothing is more true. The example of a single masturbator never fails to bear its fruit. At first the novelty, and then the pleasure, explains this contagiousness. This furnishes the explanation for its frequency in establishments where a great number of young subjects are gathered together—schools, boarding houses, colleges; in short, all places where education is common—and great care, watchfulness, and supervision should be, and to a

Double Onanism.

Husband and Wife alike Guilty.

certain extent are exercised, in order that this horrible evil may not entirely depopulate these establishments.

The conjugal couch itself is not always exempt. "We have been consulted in a case of sterility," says Dr. Rauland, "by a woman who made to us the most surprising avowal. Her husband, a confirmed masturbator, had not lost this practice on contracting marriage. She herself had not delayed to follow his example, and together, on each side, they indulged in the solitary pleasures which should have been enjoyed in common. The desire of having children sometimes brought them together, but these unfortunate beings did not suspect that it was precisely their shameful practice which was the most insurmountable obstacle to the realization of their wishes. Thanks to this desire, which, among other motives, had been excited by considerations of fortune, we were enabled to extirpate this double onanism from a couch where it should never have been able to penetrate, and to return two persons to the sole enjoyments which morality, medicine and religion could permit."

There is among children a sort of instinct, which leads them to hide and to dissimulate their maneuvers

Suspicious Circumstances Requiring Investigation.

before even they have found them to be illicit and shameful. The art with which they elude watchfulness and evade questions is often inconceivable. They can not be too strongly suspected. The nature of the habits of a young person should awaken suspicion; for masturbation leads them to solitude. Have an eye, then, upon those who prefer darkness and solitude; who remain long alone without being able to give good reasons for this isolation. Let vigilance attach itself principally to the moments which follow the retirement to bed, and those which precede the rising. It is then especially that the masturbator may be surprised in the act. Her hands are never outside the bed, and generally she prefers to hide her head under the coverlet. She has scarcely gone to bed ere she appears plunged in a profound sleep. This circumstance, which to a practiced observer is always suspicious, is one of those which most frequently contributes to the cause, or to nourish the false security of parents. The affectation that the young person carries into her pretended sleep, the marked exaggeration with which she pretends to sleep, may often serve to betray her. Often, when suddenly approached, she may be seen to blush, and to be covered with perspiration unaccounted for

Avoid not the Subject through False Delicacy.

by the temperature of the room, the warmth of the covering, or any other observable cause. The breathing is at the same time more precipitate, the pulse more developed, harder, and quicker, the blood-vessels fuller, and the heat greater than in the natural condition. There is, in short, that sort of fever which ordinarily accompanies the venereal act.

We could give facts almost without number in our own immediate experience, and in reported cases, to show the prevalence and destructive nature of this vice among girls in our own country, but we forbear; the subject is painful and revolting even to contemplate. We believe that we have said enough to terrify parents into the needful precautions against it. If so much has been accomplished our object is fully realized. We remark, however, in conclusion, that it is not sufficient to use merely ordinary precautions of a judicious watchfulness; direct and skillful interrogation must be from time to time employed, at least in every suspected case. The subject should never be avoided through false delicacy, and such lessons should be imparted on the dreadful consequences of the habit, as shall effectually deter the perpetrators from persisting in it. It were far better to acquaint even pure-minded and perfectly inno-

Ordinary Precautions not Sufficient.

cent girls with the existence of such a vice, while teaching them its horrible consequences, than, through a false modesty, or mistaken motives of delicacy, to fail in imparting the requisite information in a single case.

The Right of Children to be Born.

V.

THE SACRED RIGHTS OF OFFSPRING.

CHILDREN have the right to be born! Alas! that this God-given privilege should ever be called in question! That it is so, however, the testimony of modern physicians, the daily records of the newspapers, the fulminations from the pulpit, the remonstrances of philanthropists, and the forebodings of philosophers abundantly prove.

If we examine the history of abortion, we shall find that this crime, now so commonly practiced as to demand the attention it is receiving from moralists, is of extremely ancient origin, having existed among pagan nations from the earliest times: that the influence of Christianity has ever been to banish the practice, and that in proportion as Christianity becomes weakened or destroyed, the fearful evil in question re-appears and extends.

Abortion a Monstrous Heresy.

The Roman women did not scruple to disembarass themselves of a pregnancy which might interfere with their convenience or pleasure, until Ulpian repressed the practice by attaching to it the most severe penalties. Plato and Aristotle advocated it for the avowed purpose of preventing excessive population, and taught that the child only acquires a soul at the moment of mature birth; hence, that the embryo not possessing animation, its sacrifice is not murder. This monstrous heresy against religion, science, and common sense is not without its imitators in our own time. Modern sophists pretend that before a certain period of intra-uterine existence, which they term "animation," the embryo has neither life nor soul; that, consequently, its destruction before that period is an evil, perhaps, but in certain cases, is lawful.

Witness the following letter received by the author not many months ago, from a clergyman of great influence in the community where he resides—a gentleman of rare intellectual culture, and, withal, a shining light in his particular sect. The letter and our reply are given *verbatim*, the omissions being only such as are necessary to avoid the possibility of exposure:

Letter from an Influential Clergyman.

“DEAR SIR:—Since my wife returned home she has not been at all well ; she has seemed very much fatigued, etc. This morning after rising, she was taken with a severe fit of vomiting. Is not this one of the symptoms attendant upon a certain condition? We are both somewhat alarmed about the matter, and we have further firmly decided that we must have no further increase of family at present. If Mrs. —— is in such a condition, it would be entirely proper now, before life or animation has commenced, that something be done to bring on the regular periods. We are both very anxious it *should* be done, and in her present condition there would be nothing at all wrong. But knowing her, and also our general circumstances, as I do, it seems to me a Christian duty. Had life commenced the case would be different. She may not be in this much dreaded condition, however ; if not, then what does the morning nausea denote? Please drop me a line, and greatly oblige,

“Yours truly, _____.”

We replied immediately to this letter. It certainly merited attention! We reproduce our reply here, as indicating, in a familiar manner, our views on this subject:

Reply of the Author.

“REVEREND SIR,—Yours of —— is received. It is impossible to decide at the present stage whether your wife is pregnant or not. The morning sickness, even if often repeated, would be very far from proof, because in nearly all uterine ailments the same sympathetic phenomena as occur in pregnancy may exist—and from the same general cause, uterine irritation. In the case of intestinal worms, for example, the same rule obtains. The symptoms proceed from intestinal irritation, but this irritation may be caused by other things than worms; so we are never sure till we have physical proof. Thus the question of pregnancy in your wife’s case, can not be decided until sufficient time has elapsed to furnish the necessary physical signs. Independently of all moral considerations, to assume that she is pregnant, and to endeavor to overcome that condition, would, in case the assumption were wrong, be attended with great risk to her life. So, in any event, the necessity for waiting is inexorable. Of this, however, I am certain: she has a uterine affection entirely independent of pregnancy, capable of producing all the symptoms she has yet manifested. You seem to invite me to a discussion of another branch of the subject, and from

Child has Being and Soul from moment of Conception.

our relative positions I can not well avoid accepting your challenge. You are a teacher, to be sure, and so am I; but you are a teacher of religion, I, of science. It belongs to each of us to speak oracularly in his proper sphere, but in this instance the two are mutually dependent; you *must* base your teachings upon the clearly determined facts of science, for true science and true religion can never conflict. Now, both declare positively that the child in the womb, from the very moment of conception, has being and soul, and consequently 'life or animation.' I presume you intend by this expression 'life or animation,' the moment when it could maintain existence independently of the mother, or 'viability,' as we term it; but, in a certain sense, it is still dependent on the mother after 'viability,' for, although capable of breathing 'on its own account,' it would perish but for the mother's care and sustenance. Why not, then, decide that it might be a 'Christian duty' to murder the infant six months or a year after birth, or, for that matter, at any time before it is old enough to defend itself? Circumstances of mother or father might be pleaded in justification. Seriously, neither you nor I can say when a being has not 'life or animation' in the sense you probably intend; and if we could

As much your Christian Duty to Murder your Living Child.

determine the *exact moment* it would not alter the case in the least. The civil law makes some discrimination between 'viability and non-viability'; but science is loudly demanding an obliteration of the absurd distinction, and religion adds her powerful voice. By religion I mean simply, in this connection, the common belief of all Christendom, irrespective of sect or creed. Suppose, sir, you were to imagine that the child, whose advent you so much dread, would be in all respects the superior of the one you now possess, that your love and affection for it would exceed by a hundred-fold that which you entertain for the present; of course you would naturally wish to preserve it, and would take every means in your power to avert the catastrophe which, *it so happens*, you now desire. But you must not have two children, knowing your 'general circumstances,' as 'you do'; it would then become your 'Christian duty' to murder your present child, and let the other come. In some respects the *morale* would be in favor of the latter course, inasmuch as it would be so much more easily performed—a little strychnine would do it!—and no danger to life or health would attach to the mother. In the one case you destroy one life and jeopardize a second; in the other, you des-

Any Physician undertaking it a Monster and Scoundrel.

troy but one life, and hazard nothing beyond it—that is, *in this world*. Come, reverend sir, I will as soon help you do one as the other. Certainly you can as well persuade me of my ‘Christian duty’ in the one case as in the other. It does not alter the case that physicians can be found ready to undertake the ‘affair.’ Any physician who would undertake it is a monster and a scoundrel, and would murder you and your entire family as readily, ‘for a consideration,’ providing the chances for detection were equal. I conjure you, do not do this thing! nay, do not even contemplate it!

“Now, let us take the lower view, and regard the question as one of expediency merely. There is no medicine known to the profession which possesses the specific property of inducing miscarriage; many will do it in some cases, but only secondarily; that is, in proportion as they shatter the constitution, ruin the health, and produce a state of the system which renders it incompetent, through debility, to sustain pregnancy. Medicines, then, are out of the question if a man loves his wife, and values her health or her happiness. There remains the mechanical method, in which various instruments are used, according to the taste of the operator. All of

Dangers to the Mother incidental to Abortion.

these are more or less dangerous in themselves, and none of them can avert the dangers incidental to abortion. These are numerous, and to one who knows them, frightful. I will enumerate a few:

“First, flooding. She may flood to death before your very eyes, and many cases do occur altogether beyond the control of the most skillful practitioners.

“Second, inflammations. Escaping the dangers of flooding, inflammation may attack the womb, or its appendages, or the surrounding organs, and she may die in horrid delirium.

“Third, insanity. By reflex action the brain not infrequently takes on disease, and in place of a prattling baby, you may be saddled for the remainder of your life with a madwoman.

“Fourth, barrenness—a most common result. ‘Circumstances’ may change; it may seem the most desirable thing in the world that your family *should* increase,’ but violated Nature defies you. Pregnancy occurs often enough, but the womb gives up its contents at precisely the same term as you forced it to do before, and no art can come to your relief.

“Fifth, female weakness. The long train of sad and tedious phenomena indicated by this popular term, is absolutely multifarious—congestions,

Result of the Correspondence.

ulceration, and prolapsus uteri, diseases of the bladder, urethra, and rectum, incontinence of urine, spinal irritation, sciatica, and other things, of which the greatest misfortune is that they do not kill, but simply render life insupportable. Now, reverend sir, I have hastily and imperfectly scribbled off some of the prominent objections to your intended course. Pardon me if I have seemed severe. I have taken the trouble for two reasons; first, to save the life of a human being, and, second, to rescue you, but above all your excellent wife, from the commission of a sin of damnation.

“Respectfully, etc., _____.”

It is due to these parties to mention that the argument set forth in our response, had the full effect intended, and that they now rejoice in the possession of the mature product of that pregnancy—a living refutation of the assertion that man can ever usurp the functions of Divine Providence. The health of the mother has been fully restored through the very process which, in the fallible judgment of man, appeared most calculated to destroy it. Were this the place, or did space permit, we could adduce many remarkable facts within our own observation illustrative of this truth. A few must suffice:

Several Illustrative Cases.

A lady who, in a former pregnancy, had suffered so intensely from a serious complication of diseases that her life was long despaired of, and that in the opinion of the author, confirmed by that of several distinguished physicians, she could never hope to survive another pregnancy, nevertheless again became pregnant, and by the concurrent advice of the regular number of physicians, submitted to the operation for abortion. She subsequently passed successfully through another term of pregnancy, and now rejoices in the possession of excellent health and a splendid daughter.

Another, who, in view of an anticipated summer tour, vainly sought to obtain relief through us, from an inconvenient pregnancy, and succeeded in "having it done for her" by an infernal rascal, laid helpless and suffering through the weary months of the spring and summer, losing not only her baby and her journey, but her health, and all that makes life endurable.

A third had "children enough," rebelled at the prospect of an acquisition, tried every known means to disembarass herself of the unwelcome incumbent—happily without success—and, a few days before the birth of a beautiful boy, had to mourn the loss of her

Cases Continued.

Enormous Prevalence of Child-Murder.

only son, killed, in the midst of exuberant health, by a most horrible accident.

A fourth, left penniless by the death of her husband, was well-nigh persuaded by a friendly though misguided acquaintance—one, alas, conspicuous for many Christian virtues, and a veritable authority in her church—to murder the child, which to-day is the prop and support of her declining years.

A fifth had "too many children already." The son whose existence she was barely dissuaded from abolishing remains, the sole survivor of eight brothers and sisters, able and happy in supporting his aged and indigent parents throughout the last years of their afflicted life.

Numberless similar instances are within the knowledge of physicians, and every practitioner of experience could add some dozens to the list. Not all nor any of the numerous essays and monographs, remonstrances and addresses recently put forth on the subject, convey anything like an adequate idea of the enormous prevalence of child-murder. Let the reader ask the physicians of his acquaintance—they will verify our words.

It is not a pleasant thought that the very audience before whom a preacher fulminates against the

 Thoughts which are not Pleasant.

“great crime of the nineteenth century,” is so far sprinkled with the criminals that he feels the powerlessness of his words. It is not a pleasant thought that the authors of the numerous treatises referred to, know that a mighty influence prevails in the culpable sentiment of the community, which shall neutralize their labors. It is not a pleasant thought that the recognized motive for postponing to another year the consideration of certain resolutions presented in the recent “Old School Presbyterian Assembly,” was the fact that many of the rich and powerful of that society would be hurt.*

These thoughts are not pleasant—*they are horrible!* Yet such is the actual state of morality in our land. The startling truth is that in what is termed “good society,” both in the city and country, it is the

*The resolutions referred to read as follows:

“Whereas, it is well known that unscriptural views of the marriage relation are becoming prevalent in some parts of our land, so that its obligations are disregarded by many, and separation of husband and wife, and divorces for slight and unwarrantable reasons, are becoming more frequent every year; and

Whereas, the horrible crime of infanticide is also on the increase; and Whereas, the evils which these errors and crimes have already brought upon the church and country, and the worse evils which they threaten in the future, make it imperative that the whole power of the ministry and Church of Jesus Christ should be put forth in maintenance of truth and virtue in regard to these things; therefore be it

“Resolved, That we urge upon all the ministers of our church the duty of giving instruction to the people of their respective charges as to the Scriptural doctrine concerning the marriage relation, and that they warn them against joining in wedlock any who gain divorces upon other than Scrip-

Unscrupulous and Careless Practitioners Largely Responsible.

exception rather than the rule to find, among either ladies or gentlemen, correct "Scriptural" ideas on this subject.

It must be admitted that the unscrupulous and the careless or unthoughtful among the medical profession are largely responsible for this wide-spread laxity of sentiment; for once persuade people that considerations of health may justify the procurement of abortion, and they will easily devise other considerations, with them equally powerful. Hence it follows that mere motives of economy or of convenience have come to be so commonly estimated as valid reasons for the act. The strictest scientific (that is, medical) code requires only the concurrent recommendation of two or three practitioners to warrant the commission of an act which the same

tural grounds; and we also exhort church associations to the exercise of due discipline in the case of those members who may be guilty of violating the laws of Christ in this particular.

"Resolved, That we regard the destruction by parents of their own offspring before birth as a crime against God and against nature, and that, as there are very many influences at work, in public and in secret, to corrupt the minds of the people, until the frequency of such murder is not longer sought to be concealed, we hereby warn those who are guilty of these crimes that they can not inherit eternal life, and that it is vile hypocrisy for such persons to remain in connection with the visible Church of Christ; and we exhort those who have been called to preach the Gospel, and all those who love purity and the truth, and who would arrest the just judgment of Almighty God from the state and nation, that they may be no longer silent or tolerant of these things, but take a bold stand, that the thought of impurity and cruelty may be stayed."—*Proceedings of the "Old School Presbyterian Assembly," New York, May 22, 1869.*

An M. D. the Hero of Three Hundred Abortions.

science pronounces the taking of a human life. Every physician can attest the ease with which such opinions can be obtained—especially if the patient be wealthy or powerful—and the frivolous pretexts on which they are often sought.

A medical writer of some note, but at the time, of exceedingly limited experience, published, in 1861, a pamphlet, in which he declared himself the hero of three hundred abortions. In speaking of a certain instrument well adapted to the infamous purpose, he claims to have used it “several times since this little work was commenced, and always with success.” In a subsequent work the same writer admits that he only found abortion necessary to save the life of the mother in four instances, thus publicly confessing that in an immense number of cases he has performed the operation on other grounds; and yet, in the face of all this self-accusation, several attempts at his expulsion from his county medical society have been defeated, and he is accounted “a brother in good standing” of several learned bodies, and holds an enviable position in a fashionable church and fashionable society. This rascal walks unhung; for this the “Medical Code” is primarily responsible, and after that the

Blunders in Diagnosis.

“ministers of the Gospel,” the “worshippers” in the churches, the dwellers in “south fronts.”

What physician can not recall cases in which the most profoundly scientific men have committed the most serious blunders in diagnosis? How often has it not happened that the melancholy prediction that such or such a woman could “never have a living child,” that another must “die in labor,” that a third could “never live through another pregnancy,” has been completely falsified by subsequent events; and shall precious lives be sacrificed on this mere fiat of feeble human judgment, and on a questionable ruling? Suppose the opinion were correct, who constituted man the arbiter of human life? Who appointed him to decide between the relative merits and claims of human lives? Certainly not Almighty God; and without His express sanction, he must be a bold man who dares decide the issue—at least, supposing he believes in hell. The fact is, and corporate medical bodies must one day assume this ground, the distinction between “criminal” and “justifiable” abortion is nonsense; it is worse than nonsense, *it is itself criminal*. Every pregnancy must be allowed to progress to its full completion, or in well-determined cases to the period of

Science and Nature Assist Each Other. Appeal to our Fair Country-women.

“viability,”* and the issue left in the Hand which holds all our destinies. When this course is adhered to, it is wonderful to witness the extraordinary if not miraculous evolutions of Nature to rescue both lives from danger, or if this may not be, the same beneficent nature kindly elects the maternal life and permits the infant to perish the earliest. It is here that science beautifully and legitimately comes to her aid, determines with accuracy the exact moment that the young life has taken its flight, and on the instant proceeds boldly to an operation which, a moment earlier, would have been murder. She has now only to deal with the dead foetus, a “foreign body,” which it is her duty to remove with the utmost possible dispatch.

We beg our fair country-women, those who would “walk in the knowledge and love of God,” to scorn the propositions from whatever source they may come, to destroy the lives of their unborn children, and to imitate the example of the simple-minded but pious woman in our own practice, who replied to five eminent physicians, who assured her that she must assent to the destruction of her baby, or die: “What!

*That is, when the child can live if prematurely born; determined to be possible after six months, when the operation for premature delivery may be justifiable under certain circumstances not necessary to detail here.

Science Limited in Her Scope.

murder my poor bairn? No; God knows which life to take!" In so doing they may hope for the same reward which was vouchsafed to her, *a living child*, and robust health to nurture and work for it.

Again we assert* that science can no more decree the death of a being in the womb than out of the womb; that she must limit herself to the discharge of her whole duty in this view of the subject, and that in the vast majority of cases lives will be saved where they are now sacrificed; in other words, that were the rule here advocated enforced by the combined influence of the civil and medical codes, fewer maternal lives would perish, and a far greater number of infantile lives would be saved than under the present outrageous and unnatural system, and also that the present toleration of "justifiable" infanticide, as implied in the expression "criminal abortion," opens the door for the most frequent and frightful abuses of the "privilege," by leaving the question of legality in particular instances, impossible to be determined. On the lowest view of the subject, namely: that thousands of lives are sacrificed

*This time not altogether without fear of contradiction, for men of science are too often slow to trust implicitly in the God of nature, or to change old and rooted beliefs.

Decree of the Church.

Custom of Pagan Nations.

under the plea of necessity where one "legal" necessity exists, the decrees of law and of science should be changed.

But what do we say? By solemn decrees the largest body of Christians has declared and rigidly maintains that the destruction of intra-uterine life, under any and all circumstances, is murder; and as all the Christianity we possess has descended through this channel, the question should be regarded as settled without argument. Away, then, with all quibbles and sophisms, and let the laws of God be, in formal enactments at least, also the laws of man!

Even in pagan nations, in all those with whom we find destruction of offspring, the pregnancy is allowed to progress and the child to be born, at least to discover whether it were worth preserving. Thus, the North American Indians, as well as the Peruvians, destroy all children born with any deformity. On the coast of Guinea, in Peru, and among the Hottentots, the more feeble of twins is sacrificed, and if of opposite sex, the girl is killed in preference to the boy. At Madagascar, New Granada, and Greenland, if the woman dies during or shortly after labor, her infant is commonly interred alive with her. In case of infants born in poverty or misery, the custom

Infanticide Common in Ancient Times.

of killing them still prevails in China, Australia, and Kamchatka, as in ancient Athens. Certain Canadian tribes habitually sacrifice the first born. In Madagascar infants born on days considered unlucky, are left to perish by exposure. In the East Indies infants for whom the astrologers predict a bad or unlucky fate, are destroyed.

In ancient times the practice of infanticide was exceedingly common, and permitted by most nations. Thus, among the Grecians the newly born infant was laid at the feet of the father, who determined the question of life or death. The Athenians especially were addicted to this custom. Infanticide and exposure of infants were common also among the ancient Persians, Medes, Canaanites, Babylonians, and other Oriental nations—even among the Chinese. The ancient Norwegians put to death female infants, if that sex was considered in excess in the family. At Athens female children were very numerously sacrificed. Plato and Aristotle, in their institutes, condemned to death by exposure all infants who were feeble or judged unfit to serve the republic. Spartan laws left to the magistrates the power of deciding whether the father should or should not rear the infant, who, if regarded as feeble

Let the Infant have the "Benefit of a Doubt."

or illy constituted, was thrown into an abyss. The ancient Celts deposited the newly born upon a shield which they set adrift upon the water, and regarded as the fruit of adultery those who were borne away by the current.

Though the crime of abortion was known and practiced among all people of antiquity, we observe that the more commonly recognized mode of repressing too rapid increase of population, was by infanticide pure and simple; and, for ourselves, we must admit that, in comparison with the ancient nations, our model republic suffers in this respect. Even the outright murder of the newly born infant seems to us a less hideous crime than its destruction while yet in the womb; but the destruction by exposure is incomparably less criminal, for it gives the child a certain chance of being rescued, while the ante-natal murder does not give the infant even the "benefit of a doubt."

It is humiliating to confess, as we stated in chapter first, that so boastful a nation as ours is becoming worse even than the pagans of old, but we reiterate the assertion with emphasis, and *we challenge contradiction*. We hope to be able, in another chapter, to indicate the obvious remedies for this state of **affairs**.

Why the Earlier Scenes of the Drama are Elaborated and Exposed.

VI.

THE PHYSIOLOGY OF MARRIAGE.

THE extraordinary delicacy of this subject is such as to have hitherto absolutely prevented its discussion; but when ministers publicly declaim from the pulpit on the crime of ante-natal infanticide, and the press teems with minute details of the last act of a daily presented tragedy, the author thinks it time that the drama should be faithfully elaborated and the earlier scenes equally exposed, and with the same lawful purpose—the prevention of crime, and of consequent domestic unhappiness. It is with this object in view that he ventures to penetrate the secrecy of the nuptial chamber, and discover there the very beginning of evils so universally acknowledged, yet so little understood.

From the preceding chapters the different relations of man and woman on the night following the solemn ceremony which has made them one flesh can be

The Man and Woman just before Marriage.

comprehended at a glance. But few words, then, are needed to explain these differences. Of course, what we have to say regarding the woman supposes her to be, at least physically, a virgin. The poor girl has been for weeks an object of open commiseration and sympathy on the part of all the old women and young girls of her acquaintance. It is not so much what has been said as what has been mysteriously hinted by looks and actions more suggestive than words. She has been taught to regard this night as one of unspeakable horror and torment; not alone her virginity, but her utmost capacity for physical pain, are to be offered a sacrifice to her love—too often of mere position. These vague apprehensions, added to the fatigues of preparation of her wedding outfit, have produced in her the very acme of bodily and mental exhaustion; she is jaded and worn out, but, above all, frightened. The one thing in all this world of which she is least capable at this moment, is the faintest spark of sexual passion. On the other hand, the man, in the majority of instances, has received his education for this occasion in ways suggested in chapter first, and often, alas! in the brothel. He may be by nature kind, considerate, and loving, but the whole tenor of his thoughts and

Shrinking Timidity vs. Ungoverned Boldness.

experiences on this subject, are connected with violence—indeed, dynamic consummation is, as he falsely believes, the true idea of mercy. And with this disparity between the forces—shrinking timidity and misguided boldness—the match anticipated by Juliet, is won and lost. Lost indeed for the poor creature left mangled and terrified—nay, infinitely disgusted! Love, affection even, are well-nigh crushed out of the stricken woman, whose mental ejaculation, “O, that I had not married!” is the keynote to her whole after-existence. And so, through the long hours of that dreary night, she listens to the heavy respirations of her gross companion, whose lightest movement causes her to shrink with terror. She is fortunate, indeed, if her miseries be not renewed ere she escape from the “bridal chamber;” and the day which follows, filled as it is with forebodings of the coming night, seems all too short for the contemplations and the resolutions which crowd upon her. Far from friends and kindred, with no sympathizing one to whom she can tell a word of her strange sorrow, with him who is miscalled her protector, revealing, by his every look and act, the bestial thoughts which fill his breast, what wonder is it that twenty-four hours of marriage have been

The True Secret of the Fall of Married Women.

more prolific to her of loathing than the whole previous courtship of love!

Again and again these nights of horror are repeated, each, if possible, more hateful than the first, until her *monster* rests from sheer exhaustion, and nature cicatrizes the wounds of body and soul. The wounds received by the latter are serious indeed. Passion is forever killed, or, if capable of resuscitation, it is not at the hands of him who destroyed it! It may be that another can re-awaken the slumbering spark, and the flame be all the wilder for the rights it has been denied. If this do happen, alas for poor mortal frailty, if only natural virtue sustain her! If this tremendous passion be awakened, and the supernatural restraints of religion do not protect her, opportunity and occasion are sure to carry the day. The physical anguish has long since ceased, but with it has also departed the capacity for enjoyment, at least, we repeat, as regards the only man legally qualified to awaken it. Herein lies the true secret of the fall of married women; and the few revelations bear but a small proportion to the number of such falls. Intrigue and adultery stalk boldly through the land, and by the devil's own cunning are enabled to carry on their

This Exposure too Wanton for Apology if Remediless.

nefarious practices almost in the face and eyes of the public. The fable of "January and May" almost finds its counterpart in every-day life around us; and the ease with which those most interested are hoodwinked, well-nigh rivals the credulity of him whose sudden restoration to sight was so surprising in its revelations.

Now if, in the opinion of the author, all this were without remedy, if we had nothing to offer beyond the sickening exposure, too painful for the most studied narration, we should deem the foregoing too wanton for apology. Far indeed is it from our thought to declaim against the virtue of woman. In his private life, the author has ever proved himself her chivalric defender. But we do contend that she is woman and not spirit, and therefore human, and that, under the criminal, beastly, and unnatural process described, the *woman* is obliterated, and when she re-asserts herself, she has need of something higher than mere human respect to sustain and strengthen her. It is, in fact, as an apologist for woman, as an advocate for the *true* rights of woman, that we write this chapter. The transformation from woman to something less, has been effected by blinded, misguided man, and the retransformation is accomplished

The Fact of Child-bearing no Evidence of Enjoyment.

by wily, villainous man. In both cases man is accountable, yet society holds him guiltless. Woman is pure and spotless, then, if not transformed, but, alas! the transformations are numerous.

It does not invalidate our charge to say that most married women bear children—one or more, according to choice—and consequently must have derived reciprocal enjoyment. While we readily admit and claim for our argument that a woman capable of bearing children is also capable of the sexual instinct, the simple fact remains that the majority, perhaps—or certainly an immense proportion—of those who have borne children are innocent of the faintest ray of sexual pleasure. Paradoxical as this may seem, it is an indisputable truth that the physiology of conception does not comprehend intense generation.

In the French hospitals the experiment has been successfully tried, of impregnation of a woman while *unconscious from chloroform*: nay, inquisitive science has gone even further, and by a process which ingenuity could readily devise, has effected conception independent of masculine contact. The fact of child-bearing, then, is not evidence of enjoyment, but only of capacity for enjoyment. Now, for a process of nature to be repeated year after year, in

Domestic Unhappiness in its Worst Form.

violation of her own intent and purpose, wherein the pleasures and the pains are respectively monopolized and avoided, wherein no reciprocity of feeling nor of interest exists, wherein increasing disgust involuntarily fastens on the one, and a brutish indifference possesses the other, what is this but domestic unhappiness in its worst, because most hidden form? Although this branch of the marital relation ought not to be considered as a prominent or leading feature, but, indeed, as subordinate and altogether secondary to most of the pleasures of wedded life, how can it be otherwise than prominent when it becomes a constant cause of apprehension and of loathing? How can its importance be overestimated if it be irresistibly the theme of perpetual discord? What wonder if, untrammelled by religious scruples, the poor wife murders that little life throbbing beneath her own heart, the very inception of which is associated with so great unhappiness!

The subject, then, owes its origin to the "honey-moon;" *but the honey-moon must be. Where, then, is the remedy? We propose to speak very plainly on this point, for it were of little service to portray the disease unless we could also indicate the specific, which

*A witty French author calls the honey-moon the *moonshine*.

The Nuptial Chamber.

Advice to the Husband.

under Providence, we hope to do clearly and unequivocally. It were well if the treatment could begin with the earliest manifestations of the malady, with the first dawning of the indomitable passion in the boy, and follow him through the dangerous years whose progress, in a former chapter, we have sufficiently traced. But as this is impracticable, in the actual state of things, we must take him as he is when he closes the door of the nuptial chamber—mayhap a “reformed rake”—and say to him, with all the import of a solemn warning, “Hold! In your keeping are now placed the destinies of that shrinking woman, for wedded happiness or wedded woe; your own tranquillity and peace of mind, perhaps your honor as a husband and father hang upon your decision now. Be cautious how you thread the mysterious path before you. You have need of all the fortitude and self-control you can possibly summon to your aid, in this great emergency. You may talk of the instincts of nature, but in you these instincts are brutalized; in her they are artificially suppressed. You have the double task of curbing the former and of developing the latter. Undoubtedly the instincts of nature would make the marriage consummation a very awkward pro-

Further Advice to the Husband.

ceeding, sufficiently protracted for all practical purposes; but society has gotten these instincts sadly out of tune for both of you. By proper caution and delicacy on your part they may yet be harmonized, and perfect accord be thus secured. Your first words should be those of re-assurance and sympathy. Assure her most positively that her apprehensions are groundless, that no consummation shall occur this night, or indeed, at all, until on that, as you trust on all other subjects, your wishes and hers shall exactly harmonize; above all, inform her that whenever your happy marriage shall be consummated, neither violence nor suffering shall attend it, but perfect and reciprocal happiness shall crown the act. You should know that gentleness, moderation, but more than all, due and reasonable *cultivation* of her womanly passion will enable you to fulfill your pledge to the very letter. You should know that in rare cases days or even weeks must elapse before *entire* consummation can be effected, but that when it does occur the slight pain she will suffer will be of such a character as shall increase, rather than diminish her pleasure. You will also discover, by experience, that with due deliberation and prudence, Nature will co-operate in your favor to relieve you of nearly all the trouble you anticipate."

Advice to Husband continued.

We can not be more explicit than this, but you will readily comprehend our meaning when you obey these instructions. The slightest intimation of pain or fear should warn you to desist, being determined that under no circumstances shall more violence be used than is obviously invited and *shared*. In one word, beware of committing a veritable outrage on the person of her whom God has given you for a companion. From all that we can learn, and the instances from which we derive our conclusions are very numerous, the first conjugal act is little else than a legalized *rape*, in most cases. Let nothing interfere with your determination to wait for and obtain entire reciprocity of thought and desire, and let this always be your guide, not only during the honey-moon, but also throughout your married existence. Thus will you secure not only happiness and love for yourself, but that perfect confidence and gratitude from your wife which shall make her literally a sharer in your joys, as she must needs be in your sorrows. You should never forget that this passion is ordinarily slower of growth and more tardy of excitation in women than in men, but when fairly aroused in them it is incomparably stronger and more lasting. This, of course, with due allowance

How Often may the Conjugal Act be Repeated.

for differences of individual temperaments. Therefore be careful to avoid a most common error of unphilosophical man, that of undue haste and precipitation on these occasions throughout your wedded career. Be always assured that your wife is at least in entire sympathy with your own condition. It is rare that two natures are so exactly in harmony with each other that love and desire are always equal in both, but the rule should be for the *one who loves the most to measure his ardor by that of the one who loves the least.*

We are now led to anticipate the question, "How frequently does health or prudence permit the repetition of the marital act?" No positive rule can be stated on this subject, dependent, as it is, on so great a variety of conditions, as individual temperaments, state of health at the moment, etc., but general principles can be clearly stated, from which may be readily deduced rules for particular instances. Regard must always be had to instructions already stated; namely, that nothing should induce a man to gratify his own desires at the expense of his wife's comfort or inclination; that the lawful pleasures of wedlock should never be permitted to degenerate into mere animal lust; that the rule should

Moderation on Both Sides Required.

be, in all cases, to keep within but never to exceed the limits of fond desire. Franklin's rule for eating, always to rise from the table with an appetite for more, can wisely be applied to the conjugal act—never to repeat it so frequently but that the ability on both sides exists for further indulgence.

Perhaps most men learn this lesson soon enough for themselves, but a strongly passionate woman may well-nigh ruin a man of feebler sexual organization than her own, and so it is important that the woman also should be familiarized with the "physiology of matrimony," sufficiently, at least, to refrain from too exacting or frequent demands. Whatever may be her feelings, she should always remember that delicacy, as well as prudence and common sense, require her to await the advances of her companion before she manifests her willingness for his approaches. If, on the one hand, he is bound to respect her temperamental conditions, she, on her part, is equally bound to preserve toward him such an amount of womanly reserve and continence as shall prove, at the same time, her most alluring attribute, as well as her most successful guarantee of continued conjugal happiness. Something should always be held in reserve, no less of her capacity for

"Love Moderately; Long Love doth so."

bestowing and receiving enjoyment, than of her personal and peculiar charms. The imagination should always be left to occupy itself in depicting those treasures which it has enjoyed but never beheld; and thus the husband will remain the lover and courtship continue until *death do them part*. Drapery but enhances the estimation in which men hold the female attractions of person, and the rustle of a woman's garment is more potent to charm than the lavish exposure of the proportions of a Venus.

"These violent delights have violent ends,
And in their triumph die; like fire and powder,
Which, as they kiss, consume: the sweetest honey
Is loathsome in his own deliciousness,
And in the taste confounds the appetite:
Therefore, love moderately; long love doth so:
Too swift arrives as tardy as too slow."

From once to thrice a month may be stated as a fair average frequency for the indulgence during the comparative youth and health of both parties, and when no circumstances exist to render abstinence a necessity.

There are but two legitimate methods of avoiding increase of family, and these should be adopted only for legitimate reasons, such as *bona fide* considerations of health, or clearly established peculiarities of constitution. No sordid calcu-

Legitimate Means of Limiting Offspring.

lations of economy should have a feather's weight in the adoption of either. Whom the Lord endows with existence He provides for, according to the needs of His children, and no mere human foresight can discover whether economy lies in the increase or diminution in the number of children. The first and incomparably the most judicious method of avoiding offspring is entire continence during the time it is desirable or necessary to remain exempt. The second method is at the same time less positive and of more doubtful propriety. We allude here to the law of partial continence; that is, absolute avoidance of the conjugal act for the term of fourteen days after the cessation of the last monthly period. This is the extreme limit, and in certain cases may be shortened by two or even four days, but these are exceptional cases, and there are no practical means of ascertaining with positiveness the exceptions to the rule. All other methods of prevention of offspring are disgusting, beastly, positively wrongful, as well as unnatural, and *physically injurious*. Some of them are so revolting that it is impossible to imagine how persons with the least pretensions to decency can adopt them. Any deliberate preparations with such an object savor too much of cold-

All other Methods Wicked and Injurious.

blooded calculation to be even possible with pure-minded people. At best, the conjugal act should be spontaneous, and directly in accordance with the promptings of Nature. A husband who can coolly lay his plans with reference to future performances of this character, is guilty of practicing the seducer's art in relation to his own marriage bed; he is the unclean bird that literally befouls his own nest. It is then impossible that those who are guilty of such practices can be ignorant of their wicked and criminal nature, and the woman who consents, equally with the man who organizes the method, is a willful and premeditated criminal. We are not writing for the benefit of such persons. We can positively assert, however, that, without a single exception, they are certainly productive of disastrous consequences to health. But there is a practice so universal that it may well be termed a national vice, so common that it is unblushingly acknowledged by its perpetrators, for the commission of which the husband is even eulogized by his wife, and applauded by her friends, a vice which is the scourge and the desolation of marriage; it is the crime of *Onan*. "He spilled his seed upon the ground, lest children should be born. And therefore the Lord slew him, because he did a detestable thing."

The Crime of Onan.

Who can doubt that Almighty God, in this terrible punishment, wished to impart to man a positive moral instruction which should endure to the end of time, for the crime of Onan will have imitators while the world endures—as what crimes will not? But that these should be found among men of respectability would surpass belief, if the thing were not notoriously true. At any rate, the conjugal onanists in this age and country are more numerous than the exceptions. Ministers of the gospel, prominent church members, the very *elite* of society, well-nigh monopolize the art, for it is far less common to find repugnance to offspring in the lower classes than in “upper-tendom.”

This enormous crime is not in all cases confined to the husband; the wife too often becomes affected with the diabolical mania, and not only by consent, but often by voluntary effort, facilitates its accomplishment. The writer knows of cases in which this conduct has been the cause of domestic discord, through remonstrances on the part of the husband. In these instances the woman only was guilty of the crime. One example must suffice.

We were consulted by a gentleman of the highest respectability, who complained that his wife had not

Conjugal Onanism continued.

only never borne him children, but was so constituted that she seemed incapable of permitting full completion of the conjugal act. On inquiry, it appeared that she had acted by the instigations of her own mother, who had instructed her in the execution of a certain maneuver too indecent to describe, by which she "could avoid the dangers of child-birth." Yet this monstrous mother is a zealous member of an "orthodox" church, and not only believes in hell-fire, but indicates without scruple the very souls who, in her opinion, will be consigned to it. It is a comfort to add that the machinations of the old she-devil were readily thwarted by proper medical advice, and the parties now glory in the possession of children and connubial bliss.

We now propose to offer a few physiological reasons why this crime of Onan should never be committed, even if moral considerations were entirely out of the question. The effect of the practice on man is incontestably similar to that of masturbation. All the effects of the solitary vice are not manifested, because certain of the conditions are wanting, but its influence on mind and body is only less in degree. The act being *against Nature*, she revenges herself for her violated laws in diseases of the brain and

Effects Similar to those of Masturbation.

Effects Upon Women.

spinal marrow, functional disorders, organic diseases of the heart, lungs, and kidneys, wastings of the muscles, blindness, and frequently by impotence. The effects, in fact, are slower in development, but the same in kind. The victim finally succumbs to some acute or chronic disorder, and his epitaph may be written, "Therefore the Lord slew him because he did a detestable thing."

The effect upon woman is more obvious, because more immediate and local. The orgasm induced in the female organs by the conjugal act is such that, if left incomplete, the congestion does not immediately relieve itself, and inflammations, ulcerations, and final sterility are the results. The phenomena known as female weaknesses are produced *oftener by this than by all other causes combined*. Derangements of the bladder, rectum, and womb arising from this cause are well-nigh intractable. But these things rarely kill; we do not read that God *slew* Thamar.

A consideration which should operate most powerfully with generous natures, against this practice, is the fact that in every instance the most cruel injustice is practiced upon the woman in the *incompleteness* of the act. It is impossible for a woman,

Illustrative Case.

Injunction of Continence.

however passionate and loving she may be, to reach the true crisis of the sexual act when conjugal onanism is practiced. It is well known to physiologists that the contact of the seminal fluid with the neck of the womb, is a positive necessity, not only for the proper reduction of the local congestion, but for the realization on her part of the pleasure to which the woman is justly entitled. But few repetitions of these incomplete approaches are requisite to well-nigh obliterate all ideas of enjoyment on the part of the wife so defrauded, and, therefore, another and very powerful cause of conjugal unhappiness is added to those already enumerated. But these considerations can have but little weight with most men—to their shame be it spoken. The gratification of their own lust—we can not term it pleasure—is, with the majority of men, the leading idea connected with the marriage bed.

Many years ago we were consulted by one of the first women of the nation for maladies which we were convinced were attributable solely to this common vice. A few well-directed questions established the correctness of our opinion, and in connection with the course of treatment prescribed was the injunction of temporary continence. Scarcely a week elapsed, when we

Case continued.Injunction Disregarded.

received from our patient the following ludicrous, yet sufficiently touching, recital: "I informed my husband of the doctor's positive injunction, to which he promised a cheerful obedience, and we commenced to occupy separate apartments. But, after three or four days, he came to me one morning, and insisted on my compliance with his wishes. In vain I pleaded my physician's instructions. He urged the following plea: 'Mrs. —, I toil early and late at my business, and amass wealth which I lavish freely upon you. I give you horses and carriages, servants, social position, and luxuries of every sort (Ah, doctor, if he would only give me the luxury of letting me alone!) and I only ask, in return, that you accord to me my just and lawful rights as your husband. The doctor is paid for curing you—he must know enough to do it without such an unnecessary restriction.' Now, doctor, what could I do? There was much force in what he said, and it seemed cold and selfish in me to refuse (!), so my fealty to my husband got the better of my obedience to my physician." Now, when it is considered that this truly wretched woman was suffering from a combined inflammation of the bladder, womb, and rectum, and that the act in question could only be attended by absolute torture, and,

"So ought Men to Love their Wives as their own Bodies."

moreover, that she was one of that numerous class who had never known pleasure in the conjugal act, the heroism of her acquiescence, no less than the brutal selfishness of her "hard-working husband," is at once apparent. Yet the man was, in appearance and in the estimation of his fellow-men, a fair average type of the "Christian gentleman."

This is by no means an extreme case. It is but one among many hundreds within our observation. All physicians can attest the great difficulty they encounter in the treatment of cases in which the rule of continence—even though temporary—becomes a necessity.

That man is, by his very nature, hard, selfish, and tyrannical toward woman we have elsewhere sufficiently proved. We have also shown the causes and cure of this oppression. Christianity, however, while vastly ameliorating the condition of women in all other respects, has shown a surprising diffidence in dealing with the brutality to which she is subjected in the marriage chamber. "Wives, submit yourselves to your husbands," is a text which has been construed with a crushing literalness, while the reciprocal injunction, "Husbands, love your wives," and "So ought men to love their wives as their own bodies," seems to be entirely ignored.

The Law ignores Cruelty in the exercise of " Marital Rights."

A woman of much social and intellectual distinction said, not long ago, "When my husband closes the door of our apartments at night, he is no longer a man, he is a monster!" Christianity has been imitated by the civil law in this last remaining tyranny, which she still permits to be exercised upon the "weaker vessel." For a woman subjected to the most hellish tortures under the forms of "marital rights" there would seem to be, literally, no redress either in "Church or State." Religion replies to such a one, "Your duty to your husband is submission," while the civil code utterly ignores her complaint. In a land where divorces can be had on the most frivolous pretexts, no allegations of cruelty in the marriage chamber, however horrible they may be, can command a hearing. The author, even while writing this book, has had the strongest proof of this in an application for divorce just terminated. A young and beautiful girl who had taken all the honors in the high school of her city, and subsequently carried off the prizes for scholarship and lady-like accomplishments in a celebrated seminary, was persuaded by her parents to marry a man far inferior to herself, whose sole recommendation was his wealth. We were called to attend the lady some

Case in Court.

Strong Evidence.

months after her marriage, and a more pitiful spectacle has seldom come within our professional observation. We could scarcely realize that the haggard and emaciated creature before us was the wreck of the beautiful girl so recently proverbial for her fascinations. In place of the brilliant eyes, flashing with proud intelligence, her dull and listless orbs told the sad story of already approaching insanity. A few questions, followed by a physical examination, and the diagnosis was simple enough. This bestial husband had brought the poor girl to her sad condition wholly by his excesses in the exercise of his "marital rights." It is difficult to imagine the horrible condition to which the whole generative organization had been brought. Womb, vagina, bladder, and rectum, all were fearfully inflamed and mangled. The case was simply *dreadful*. Separation was obtained. Many painful weeks of treatment succeeded in restoring her to comparative health, and we were subpœnaed as medical witness in her suit for divorce and alimony. We gave our testimony, detailing with minuteness the disease and its cause. It was proved by the sworn statements of the wife and full admissions by her husband that a course of incredible brutality, arising from his fien-

Cancer of Womb as a Result of Conjugal Onanism.

dish passions, had been pursued toward her night and day from the first night following their marriage; but the evidence also showed that "outside of their bedroom he was kind and even affectionate." The court decided that the charge of cruelty was not proven, inasmuch as the law does not take cognizance of the sexual relations of married persons! Positively, during the same session of the same court, some twenty odd divorces were granted upon allegations which, compared with what this poor woman had suffered, were heavenly virtues. And now comes this same brutal husband and applies in his turn for a divorce from his wife on the ground of desertion! Undoubtedly, he will have no difficulty in obtaining it.

While briefly reciting the consequences entailed upon the woman by the practice of conjugal onanism, we reserve for special mention the frightful danger of cancer of the womb. We have high authority for the statement that this loathsome disease has this cause for its origin more frequently than any other. Indeed, if the constitutional proclivity to cancer exist in an individual, the practice of this vice is *almost sure to develop it.*

If the ejection of the seminal fluid upon the mouth

Philosophy of its Operation.

of the womb and within the vagina be necessary to the attainment of pleasure in the sexual act, as we have already stated, it is absolutely indispensable to safety. There is in this fluid a certain *specific property* which, as it were, remedies the otherwise dangerous condition, in which the womb and vagina are placed by the venereal excitement. And this property is something peculiar, outside of and beyond the mechanical effect already referred to; consequently nothing can be devised to take its place, and consequently, whenever the genital function is not completed physiologically, direct injury results. The explanation is this: the generative organs, both male and female, are invariably congested, that is to say, the vessels are unduly filled with blood during copulation. Now, while in man this congestion subsides with the stimulus which occasioned it, in woman it persists to a considerable extent, and new congestions being successively added to the preceding, there result, at first, what are termed engorgements, then inflammations, then follow ulcerations, and *then*, if there be the least predisposition to cancer, those frightful, malignant degenerations succeed which carry so many victims to premature graves.

Infidelity of Wives a Result.

There remains still another grave danger to be apprehended from this vice, at the bare mention of which, doubtless, many will be inclined to smile, and to charge us with exaggeration. Nevertheless, we assert, and it is abundantly within our observation to prove, that infidelity on the part of the wife is often traceable *directly to this practice*. The thing is altogether natural. The immorality of the husband leads him to teach his young wife the stratagems invented and practiced by libertines. Probably no pure-minded wife ever found herself the innocent accomplice in these outrages without at first feeling the blush of shame, without a secret warning from her conscience of their gross immorality. If, then, she becomes hardened to this practice, she will not fail, if ever her virtue be tempted, to remember the lessons acquired in her own marriage bed—lessons which have taught her how she can violate her marriage vows *without fear of detection!* Her chastity, forsooth! She has long since sacrificed it to him who should have best known how to preserve it. She has *ceased to blush*, and the woman who has ceased to blush is already open to the suggestions of vice, and if thereafter the honor of the husband remains

Intercourse during Pregnancy.

intact, it is because circumstances are more favorable to him than his own sagacity. It was but this very day that, wishing to make a strong impression on a young woman who is suffering most acutely from the effects of conjugal onanism, we said to her: "Why, madam, you would be doing no worse in committing adultery." Her answer was somewhat startling: "I agree with you perfectly, sir." "Then why, in Heaven's name, don't you cease?" "Well, doctor, you must talk with my husband," was her suggestive reply.

Marital intercourse during pregnancy is a question on which theologians and moralists are, as yet, divided in opinion. The former contend that, while there are certain periods—embracing the first days and last month of pregnancy—when marital approaches are prohibited by reason of the greater danger of abortion,* at other times moderate indulgence is permissible, while moralists urge that the virtue of husbands would be endangered by *any* restrictions, and maintain that this is of greater importance than the health of the wife or even the safety of the foetus. With these discussions, however, we have nothing to do in this connection. We

**Parentes primis septem a conceptione diebus ac tempore partui proxime ad abstnendum a maritale congressu obligantur, propter abortus timorem.*

Intercourse During Pregnancy continued.

merely allude to them as proving that there is a recognized danger to health of parents and life of offspring in the least departure from the rule of continence during gestation. We wish to speak only in our own proper sphere of physician, and to express the clearly established facts of science. The legitimate object of the sexual act being absent, no physiological end can be subserved, and the practice is, therefore; against Nature, and consequently injurious. "To make love at all times is what distinguishes man from other animals," says Beaumarchais; and, in fact, with all other animals the condition of pregnancy is sacred from masculine approaches. There is no exception to this law. It might, therefore, be supposed that the exaltation of the sexual instinct by the imagination and vicious practices of man, is the occasion of his violation of what appears to be a law of Nature. Such is, indeed, the fact, and, like many another unnatural proceeding, it surely entails its punishment.

The first and most obvious penalty is the danger of miscarriage. Certain it is that the conjugal act is irreconcilable with all the precautions which medicine and prudence enjoin upon the pregnant woman. All causes of mechanical irritation, espec-

Punishments for such Violations of Nature's Laws.

ially those which operate directly upon the womb or neighboring organs, are strictly forbidden. Violent mental emotions are deprecated as highly injurious. Both of these dangers are certainly combined in coition, and both are directed immediately upon the organ in question, impeding the process of gestation, and therefore working serious injury to the developing germ, or causing pain, congestions, inflammations, floodings, and miscarriage. The celebrated *accoucheur* Levret attributes to coition "the greater number of abortions of which the causes are otherwise obscure." Zimmermann, Gardieu, Murat, Duges, and many others concur in the statement that it transcends in frequency all other causes combined. Prostitutes who become pregnant almost invariably miscarry; of two hundred cases of pregnancy among them, miscarriage occurred in all but three!

Abortions during the first few days after conception, are exceedingly frequent, and often occur without the knowledge of the parties. A woman "goes over her time" by a few days, and then has some pain and considerable flooding. She regards as delayed menstruation what, in fact, was a veritable conception; and these abortions are very frequently repeated, eventuating in broken health and sterility.

Abortions in the Early Stages of Pregnancy.

By far the most common origin of such evils is the fault in question. The author has treated many such cases where, his advice being followed, the evil has ceased. The remedy is obvious.

But abortion, with all its attendant perils to the mother, is not the only danger entailed by this practice. Many learned observers have not hesitated to ascribe to this cause those protracted and unnatural labors in which the mother so often perishes with her offspring. Horrible as this reflection may be, it is nevertheless a fact that the repeated attraction of blood to the womb which excesses of this nature must occasion, cannot fail to place it in those conditions most calculated to engender not only great dangers during childbirth, but the manifold after-affections, such as puerperal fever and the like, which desolate so many hearths.

It is a fact long admitted in science that excessive coition during pregnancy exerts a profound influence upon the child, occasioning those puny, sickly little objects of compassion upon whom the "sins of their fathers" have been literally visited. Deformed, idiotic, undeveloped infants are often the product of such pregnancies, while those hideous objects known as "monstrosities" owe their abnormal development to his above all other causes!

Disastrous Consequence to Progeny of Excessive Coition.

If, then, excessive coition during pregnancy is followed by such disastrous consequences, the effect of even moderate indulgence can be only less in degree. It must certainly exert *some* influence, and to that extent is injurious. The best that can be said of it is that it is a questionable means of preserving a husband's virtue.

During lactation, also, the physiological aim of sexual intercourse is in abeyance, as indicated by the suspension of the menstrual function. It is certain that the whole resources of the female economy, while nursing her infant, are absorbed and occupied. She is *living for two*, and needs to be free from physical and mental burdens. Nevertheless, as instances of pregnancy occurring during lactation are not wanting, the fact shows that the end of sexual intercourse is possible, and therefore the act is not, in itself, against Nature. It were best, however, to confine the indulgence within the most severe limits of prudence. We are positive that six weeks after the birth of a child is the very earliest that marital approaches should be attempted under any circumstances.

All that we have thus far stated in this chapter has had reference to *early* married life. The

Intercourse During Lactation.

The Sexual Instinct in Old Age.

parties were presumed to be young, or, at least, not to have passed the period of middle life. As age advances new laws gain the ascendancy in the married life. In well-regulated lives the sexual passions become less and less imperious, diminishing gradually, until at an average age of forty-five in the woman, and fifty-five in the man, they are but rarely awakened, and seldom solicited. It is as though Nature had decreed that, in the decline of the generative faculty, while the other functions are still in their perfection, man shall enjoy in the calmness of reason and silence of the passions, the results of his work, and seeing himself, in some sort, reproduced in his children, may look forward without regret to the end of his mortal existence. Nor is this the least sublime side of married life. Nothing can exceed the beneficent calm of parents descending the down-hill of life, in whose well-regulated existence the past has no remorse for violated laws, and with whom the present, freed from the torments of excitement, has only the sweet rewards of contentment and chaste repose. Surrounded by the numerous pledges of their earlier loves, they may indeed abandon the cares, and toils, and struggles of life to those who owe to them their

Intercourse after "Change of Life."

The Amorous Old Man.

existence, and thus far their maintainance. It is the natural order of things, that the parents shall thus, as it were, change places with their children. After "the change of life" with woman, sexual congress, while permissible, should be infrequent, no less for her own sake than that of the husband, whose advancing years should warn him of the medical maxim: "Each time that he delivers himself to this indulgence, he casts a shovelful of earth upon his coffin." This caution is the concentration of wisdom, and we commend it our readers—at the risk of not being heeded.

A profound observer has written: "One of the chief causes of this infraction of the true principles of hygiene is, that man, in the beginning of old age, long refuses to believe himself to be what he is. His reminiscences, almost synonymous with regrets, are always tormenting his memory and his heart; for he constantly looks back to contemplate on the distant horizon, that promised land of love and its pleasures, where it would be so sweet to dwell if it were possible to remain there. With difficulty does he accustom himself to the idea that the high prerogative of procreation is almost withdrawn from him, and he declines to admit to himself to the latest

The Amorous Old Man continued.

moment, the state of decay with which Nature has stricken him. This new existence seems, as it were, reproachful and degrading; since there are very few persons capable of accepting old age without weakness of mind and derangement of reason. Time whitens their heads without disenchanting their spirit. Besides, a man of good constitution, whom age has not yet overpowered, still experiences perfidious and tempting reminiscences; all seems young in him except the date of his birth. His years are expended, but not his strength. He admits to himself that desire is not as pressing as formerly; that he no longer feels that excess of life, that fire, that ardor, which once inflamed his blood and his heart, but he does not deem himself an athlete so disarmed that he ought entirely to abandon the contest and the triumph. As Fenelon says, 'The young man has not yet been killed in him.' Many old madcaps, loaded with years, are recognized in this picture. I only ask them to be sincere. Is not this the humiliating portion of certain superannuated coxcombs, whose disgraces in love are contemptible, and whose successes are perfectly ridiculous? Sometimes the evil is rooted in the habits, and, as a thinker of our time has said, '*the*

“To have Loved Women too Much, is to Love them Always.”

punishment of those who have loved women too much is to love them always.

“It is only repeated defeats, formidable diseases, the swift and precipitous advance of old age, which at length teach the imprudent being what he should have long since known, that comfort and health consist—above all in the decline of life—in the proper accord of a remnant of force, an approved reason, and sober conduct.

“Another motive equally impels certain old men to dangerous excesses; it is the example of aged men who, in reality or in appearance, preserve the faculties that age always destroys. So they recall them; they quote them with complaisance, with a sort of inward satisfaction, disposed, as they are, to reckon themselves in this category of the *predestinated*. Thus, the *Marechal d'Estrees* was married for the third time at the age of ninety-one, and married say they, ‘*very seriously.*’ The Duke of Lauzun lived a long time after having indulged in excesses of every kind. The *Marechal de Richelieu* was married to *Madame de Roth* at the age of eighty-four, and, they add, ‘*with impunity.*’ Then how can we believe what Bacon says, that the debauches of youth are conjurations against age, and that one pays dearly in the evening for the follies of the morning?

The Time of Life When Strict Continnence Should be Maintained.

“ You see that it is not always thus, and the gay old fellow who thinks himself rejuvenated by some desires hidden beneath the ashes, is delighted to cite such examples. But what signify certain isolated and assuredly very rare facts? Ought one to govern himself by such examples unless he also has received from Nature one of those exceptional constitutions of which the erotic salaciousness ends only with life? It would be a very fatal mistake!”*

Besides the numerous evils which old men produce by the inconsiderate indulgence in sexual pleasures, it should be understood that sudden death is sometimes the immediate consequence, by hemorrhage of the brain (apoplexy), or rupture of large blood-vessels. These accidents happen as the consequence of a violent and undue emotion, accelerating the pulsations of the heart, or of efforts which, for the moment, suspend respiration.

The precise period of life at which it is imperative that a man should maintain continence for the remainder of his existence, it is, of course, impossible to state, dependent as it is on a great variety of circumstances, as the constitution of the individual, and the expenditure of his virile forces in early life.

*REVEILLE-PARISE. *Traite de la Vieillesse.*

Deliverance from the Tyranny of the Sexual Instinct.

In doubtful cases an experienced physician should be taken into confidence. Says the author from whom we have already quoted: "When you see an old man full of judgment, endowed with strong reason, whose enlightened and active mind is still capable of properly directing his affairs, and of being useful to society, be convinced that that man is prudent and continent; that temperance, so justly called *sophrosyne* (guardian of wisdom) with the ancients, has in him a fervent worshipper. In fact, has he not acquired complete moral liberty? Is he not delivered from a violent tyranny? Such was the opinion of Cicero: 'Behold,' says he, 'a good reply of Sophocles to some one who asked him if, being old, he still enjoyed the pleasures of love: 'May the gods preserve me from them!' said he, 'I have abandoned them as willingly as I would have quitted a savage and furious master.'" Certainly, a man who has taken so pure and so firm a position exhibits a very remarkable moral vigor, and, after all, it should be remarked, he merely follows the indications of Nature. The imitators of Sophocles, however, are not the less deserving of praise, so little are men disposed to make the least sacrifice in this respect. It is necessary that you resolve upon it, however; you

 Change in the Organs of Generation.

whom age is nearing, and you whom it has already attained. You wish to live as long as possible, and with the least possible suffering—difficult solution of the grand problem of life. Well, renounce that which is no longer in harmony with your age, temperament, and forces. Accept from age peace, repose, and wisdom, in exchange for the transports and the flames of passion. Remember, moreover, that to *quit before losing entirely* is, in many respects, an essential article of the *hygienic code of old men.** So may they say with Adam:

“ Though I look old, yet I am strong and lusty :
 For in my youth I never did apply
 Hot and rebellious liquors in my blood ;
 Nor did not, with unbashful forehead, woo
 The means of weakness and debility ;
 Therefore my age is as a lusty Winter,
 Frosty, but kindly : ”

(AS YOU LIKE IT, ACT II, SCENE III.)

rather than with Macbeth :

“ My way of life
 Is fall'n into the sere, the yellow leaf :
 And that which should accompany old age,
 As honor, love, obedience, troops of friends,
 I must not look to have ; but in their stead
 Curses, not loud, but deep. ”

(MACBETH, ACT V, SCENE III.)

The effect of these excesses on aged women is different, but not less serious. After the function of

* Op. cit. p. 431, et seq.

Intercourse during Menstruation.

menstruation has at length entirely ceased, a remarkable change gradually develops in the organs of generation. The womb shrinks and hardens, the vagina loses its peculiar softness, and becomes harsh and dry—the vaginal secretions, in fact, are altered or abolished. Every thing goes to prove the inaptness of these organs for the act of reproduction. Cancer of the womb or neighboring organs, so common in women of advanced age, is often the result of these unnatural connections. While infrequent and moderate indulgences are not usually followed by disastrous consequences, habitual excesses are sure to be severely punished.

Sexual intercourse during the menstrual period need scarcely be mentioned, save to warn against its dangers. It is not often that persons are found to violate the rule of decency in this regard, but now and again, under the idea of immunity from the danger of conception this proscribed period is selected. It is dangerous for both parties, for reasons which we need not dwell upon. It is sufficient to state the fact. It, moreover, by no means presents an exemption from the liability to pregnancy. This vulgar notion is a popular error. Ill-assorted marriages in respect to age remain

III-assorted Marriages.

to be considered. The most common is disparity of ages. It is inconceivable with what stupid and ridiculous vanity lecherous old men are wont to seek for young wives. It is still more inconceivable that their search is so often successful. The fact is usually attributable to the cupidity of parents, who do not hesitate to sacrifice their daughters to the interests of position or fortune.

In these monstrous alliances, whether we consider the reciprocal situation of the parties thus abusively joined, or the kind of progeny which is likely to result from them, we are equally moved with disgust and compassion. Admitting for an instant, that which is seldom true, that the union has been concluded with the free and voluntary consent of the young girl, and that no undue pressure has been exerted over her wishes, it must nevertheless occur that reflection and experience will lead too late to bitter regrets, so much the more poignant that they will be without remedy.

But when violence or persuasion—which is often the same thing—have been employed to exact the avowal which the law requires, the revolt will be only the more prompt and vehement. From that moment the married life will become odious to the unhappy

Bitter Regrets and Criminal Hopes.

Resort to Adulterous Love.

victim, and criminal hopes will arise in her heart, the chains which bind her will seem too cumbersome to wear, and she will secretly long for the death of her superannuated husband. In fact, the amours of old men are ridiculous and hideous, as we have already stated (see page 171), and the poor creature condemned to witness, but above all to endure them, can hardly be sufficiently commiserated. When one reflects upon this revolting subject he can not resist a sensation akin to that inspired by the idea of incest. All is in strong contrast, physically as well as morally, and chastity is necessarily banished from those embraces where the brutality of the senses is not moderated and poetized, so to speak, by the passionate transports of the heart. So it is altogether natural, the restraints of religion apart, that the young creature should violently rupture the hated bonds, or endeavor to fill the void in her heart by adulterous love. Sometimes, indeed, by an heroic practice of Christian fortitude, she resigns herself to her fate, and then her sad and cheerless life is one perpetual martyrdom.

Such is the somber picture of those sacrilegious unions which set at defiance the most respectable instincts, the most noble thoughts, and the most

Effect on the Man.

Prohibitory Laws Demanded.

legitimate hopes. Such are the terrible penalties reserved for the improvident and foolish pride of those dissolute old men who expend their last breath of life in the quest of perfidious pleasures. We shall not review the dangers which we have already sufficiently exposed, inherent to the exercise of the genital sense in advanced age. It is true that these dangers are only for the man, but they are so much the more imminent, as the young wife is the more capable of arousing the sensual appetite by her graces, her youth, and all those other attractions with which she is endowed. Alas! for the old dotard who dares to drink of this enchanted cup! Nature will assuredly avenge herself most cruelly for her violated laws. "It is better to be an old man's darling than a young man's slave" is a proverb which reveals the corruption of our manners, and the stupid infamy which makes of the nuptial couch an arena of debauch as detestable as the very slums of vice.

The interests of posterity, no less than of public morals, demand prohibitory laws upon this subject, and we call upon our legislators to boldly prescribe the extreme difference in age, beyond which it shall be unlawful for marriages to be solemnized. A law

The Products of Such Marriages.

of this nature would do much toward reforming the injustice, now daily committed, in the re-marriage of widowers, the rights of whose children are thus ruthlessly invaded. Domestic infelicity of the most flagrant character is thus introduced in families whose home-circles had been hitherto models of innocent happiness. The evil would be well nigh remedied by the proposed legislation; for, if the temptation to seek young wives were removed, few old men would care for re-marriage. The products of such marriages are generally vitiated in blood, sickly, and predisposed to all morbid agencies. The explanation of this fact is complex, and relates to the abnormal character of the seminal fluid, to the physical prostration of the father, and doubtless, also, to the absence of harmonious conditions in the generative act.

Every one must have observed in the progeny of old men that sad and serious aspect, so different from the ordinary infantile expression. In proportion as their growth progresses, these unfortunate innocents acquire more and more of the senile expression, and either succumb in their childhood to the diseases for which they are proverbially an easy prey, or they eke out a miserable and puny existence, rarely attaining to adult age.

Illustrative Cases. The Wife should Never be the Senior of the Husband.

Disparity of ages in which the woman is the older is a comparatively rare occurrence. Melancholy instances happen sufficiently often, however, to render it necessary that we should also include these ill-assorted unions in our denunciations. While they are infinitely preferable, in the moral and physical point of view, to the vicious connections of which we have hitherto spoken, they are, nevertheless, to be deprecated as entailing not only positive unhappiness, but grave dangers to health.

In no case should the age of a woman exceed that of her husband, to however slight an extent. The earlier relative period of "old age" will mark this disparity very painfully as time progresses, a disparity which must gradually develop itself in the decade of thirty to forty. So, while the husband appears in the prime of his manhood, "the sere, the yellow leaf" is too obviously stealing over the wife. There is something exceedingly touching in the efforts put forth by these forlorn wives to hide the inexorable ravages of time. But the resources of art, albeit dangerous to health,* cannot long postpone the evil

* A recent analysis of *all* the "hair restoratives" of repute, embracing more than twenty of those professing to "restore the original color of the hair," exhibits the presence of lead in quantities of from one to six grains to the ounce in every one of them, while several contained other poisons. Spinal complaints, neuralgia, paralysis, and *very* frequently death itself, result from the use of these diabolical contrivances.

Sad Effects.

day when the poor creature, the senior of her husband, finds herself the unmistakable "old woman," no longer personally attractive to her husband, himself, perhaps, in the very pride of manly beauty. It is in precisely these circumstances that so many men justify themselves in the establishment of criminal relations, often introducing their paramours into the very household, under the guise of servants, governesses, etc., but more frequently maintaining separate establishments. These horrors are too often known or suspected by the unhappy wife, who, "for the sake of peace," or "to avoid publicity," or "on account of the children," or from womanly pride, and, in many cases, from pure Christian fortitude, endures her torture in silence.

The age properly considered "marriageable," is a question of which there can be no absolute solution, dependent, as it is, on so great a variety of conditions, as climate, constitution, temperament, the actual state of health of the individual, etc. As a general rule it is imperative that the full growth shall have been attained, the vital organs in good condition, and those of generation free from all faulty conformation which may interfere with the

True procreative Maturity.

consummation of the marriage. It is also essential that in man the sexual instinct shall have become sufficiently awakened, that the desire for sexual relations shall have created in some sort a necessity.* In a word, both sexes should have reached the age of *procreative maturity*. True procreative maturity is that condition in which the genital functions can be performed without danger to health, and in which the requisite qualities may be transmitted to the resulting offspring. So understood, this period is distinguished from that of puberty by the term *nubility*; that is, the age suitable for marriage. At the nubile age the procreative ability has existed for some time without employment, so that it may have completely developed, and be able to manifest its fullest powers. To this end it is essential that the seminal secretion shall have re-entered the organism, in order to have imparted the requisite vigor to the constitution, and to have afforded the full and normal development of the body. It is a principle among stock raisers to delay the breeding of animals until they shall have passed at least one or two "rutting" seasons, in order to secure stronger and more profitable results. This rule, based upon experience, is

* A caution but little required in this age and country.

Minimum Marriageable Age in Different Countries.

equally applicable to man, and with far greater force, no less as regards the parents than the fruit of their union.

The civil laws of different times and countries have fixed the minimum age of parties to the marriage contract as follows: With the Romans at thirteen years for females, and at fifteen for males; in Prussia at fifteen and nineteen; in France at fifteen and eighteen; in Austria at sixteen and twenty. These are the ages fixed by different nations as indicating the *earliest* period of nubility. It will be observed that a difference of from two to five years is allowed as the relative marriageable age of the two sexes. It is by no means to be inferred that this difference is intended to indicate the rule for actual practice. It is simply intended to fix the *minimum* nubile age for each of the sexes. Extended observation would lead us to recommend strongly that a difference of from five years as the minimum to fifteen years as the maximum should be regarded in the choice of companions, as there is fully that difference in the two sexes in "growing old." In our temperate climate we would indicate twenty-one as the nubile age of women, and twenty-six as that of men. Within proper limitations, early marriages are more apt to be prosperous, as regards

Five Years the Minimum, Fifteen the Maximum.

the health both of parents and children, than late ones. Especially is this true of the relative dangers of childbirth.*

As the average duration of a woman's fecundity is about twenty-five years, and as the mean duration of pregnancy and lactation is eighteen months, it follows that a healthy woman can give birth to sixteen children, but examples are not wanting in which, in consequence of plural births or of prolonged periods of fecundity, as many as *twenty-four* children have resulted from a single marriage. At least six or eight children should be the average product of well-assorted marriages.

Of ill-assorted marriages, in respect to consanguinity, enough has long ago been written and said to sufficiently educate all well-informed persons in a knowledge of their pernicious character, yet it is not by any means rare to witness intermarriage within the second and third degrees, and the products of such connections are proverbially feeble and delicate. The difficulty of "raising" such children is but too well known to all physicians of any experience. In nearly all civilized countries civil legislation, as well

*According to statistics, the proportion of unnatural labors to the whole number is as one to twenty-eight, while in first labors the proportion of deaths among women who have attained the age of thirty is as *one to nine*.

Consanguinity.

as religious laws, have fixed the degrees of consanguinity, within which they refuse to sanction marriages. This prohibition is based upon the following grave considerations:

1. That by causing the blood to "return into its source," the race is degenerated.

2. That the peace of families, which constitute the foundation of society, is invaded, by destroying the respect which children owe to their superiors, and that often the most shameful abuse of authority would be practiced to subserve a criminal passion.

But this natural sentiment does not equally prevail among all nations. For example, the Tartars sometimes espouse their daughters; with the Hindoos marriage between relations is tolerated only to the third degree; at Siam, Egypt, and Peru one might marry his sister; with the Caribbees, Chilians, and Scythians a man could marry his daughter; among the Arabians, Persians, and Parthians one might espouse his mother.

But it is not only marriages within the prohibited degrees which should be proscribed. Multiplied unions between the same families are not less disastrous, in that they all tend to the premature extinction of races. This fact has been clearly

Customs of Different Nations.

demonstrated in a remarkable work by De Chateauf, upon "The Duration of Noble Families in France." This learned statistician has proved that nearly all the old families of a portion of Europe have long since ceased to exist. His observations embrace France, Italy, England, and Spain. In Germany, Holland, and Switzerland the male descendants of William Tell have been extinct for nearly two centuries. If some grand names have escaped the general destruction, it has been by the aid of subterfuges of every sort, such as the infinite number of substitutions, the transmission of names by women of other families, etc. Expedients of this nature abound in the annals of old monarchies.

In a communication to the Academy of Medicine, in Paris, in 1856, Dr. Rilliet of Geneva, states in substance as follows: that in Geneva a considerable number of intermarriages have occurred among blood relations, and that his attention has been long attracted by the fatal results to the health and even to the lives of the children. These consequences are:

1. The absence of conception.
2. Delayed conception.
3. Imperfect conception. (Miscarriage.)

Consequence of Marriage between Relations.

4. Incomplete products. (Monstrosities.)
5. Products whose physical and moral constitution is imperfect.
6. Products more especially exposed to diseases of the nervous system, and in the order of frequency: epilepsy, imbecility or idiocy, deaf-mutes, paralysis, and various diseases of the brain.
7. Lymphatic products—predisposed to diseases which relate to scrofulous and tubercular tendencies.
8. Products which die in infancy in greater proportion than children born in other conditions.
9. Products which, if they survive infancy, are less apt than others to resist disease and death.

To these rules there are certainly exceptions which are attributable either to the health of the parents, or to the organic conditions at the time of procreation. Thus, 1. It is seldom that *all* the children escape the evil influence. 2. In the same family some are attacked, while others are spared. 3. Those of the same family who are attacked are rarely ever seized in the same manner; for example, one is an epileptic, another is a deaf-mute, etc.

The researches of Dr. Bemis, of Kentucky, are full of interest. He has shown that ten per cent. of deaf-mutes, five per cent. of the blind, and about fifteen

Marriage between Blood Relations continued.

per cent. of the idiots placed in the different establishments of the United States are the issue of marriages between first cousins. Of seven hundred and fifty-seven marriages between first cousins, two hundred and fifty-six produced deaf-mutes, blind and idiots. Of four hundred and eighty-three other marriages of first cousins, one hundred and fifty-one had sickly children, and many were sterile. In several States—Kentucky included—laws have been adopted forbidding intermarriage of cousins-german. M. Briere relates that in a village of the District of Yverdun, in Switzerland, two brothers married two sisters, their cousins-german. Both were peasants, in easy circumstances, and of good health, with no bad antecedents in either of the families. One of them had five children, the other, two. These seven children are all perfect Albinos, with complete discoloration of the skin, soft flesh, white, silvery, fine hair. Their eyelids are agitated with an incessant winking, and their eyes are of a deep pink, nearly red. These children, the eldest of whom was then (1859) twenty years old, present, it will be observed, the most complete characteristics of Albinism. Three of the children of the first brother died, one of a fall, the two others of diseases, the nature of which

Albinos.

Physical Anomalies in Villages.

is not known. One of the two children of the second brother is also dead. The father of the five children having lost his wife, married another, to whom he was *not* related, and by whom he has had four children, all in excellent health, and presenting no trace of Albinism. This example is most conclusive, for nothing is wanting, not even the counter-proof. The author was struck, when a boy, with the coincidences which existed in several small New England towns, in the great number of physical anomalies contained in them. Idiots, dwarfs, hunchbacks, imbeciles, cripples, insane, and blind persons seemed to form a considerable proportion of the small population of these places. He has long since found the solution of the mystery in the intermarriage of those connected by consanguinity—a practice so universal in small towns, especially before the days of railroads had opened up communication with the outer world, and while nearly all the inhabitants were more or less closely related. We cannot dwell longer upon this subject, at the same time so vast and so interesting, without transcending the limits and the scope of this work. We can but reiterate the warning, that the practice is against the laws of God and man, and therefore

Who may Marry.

“ Crossing of Temperaments.”

unnatural, criminal, and revolting. In the absence of penal enactments on the subject, the inherent punishment should deter every well-informed person from the commission of so great an imprudence.

There is, however, another condition generally neglected in the formation of marital alliances, to the great detriment of the children who may result from them, and which it is our duty to indicate in this connection. We allude to the “crossing” of temperaments, constitutions, and peculiarities in such a manner that the products may be withdrawn from all danger of hereditary taints, and by the mingling of the different attributes, peculiar to each of the parents, may escape all organic vices of conformation. Listen, on this subject, to the words of an authority who is without a superior in these matters.

“Marriages, in the physical point of view, should be so combined as to neutralize, by the opposition of constitutions, temperaments, and idiosyncrasies, the elements of morbid inheritance possessed by the parties. The union of two lymphatic, or of two evidently nervous subjects, should be forbidden. Two families equally predisposed to pulmonary affections ought never to mingle their blood. There is the same danger in the union of two subjects

"Crossing" continued.

affected with general debility, etc. A predisposition to analogous affections constitutes, in the eyes of the physician, another incompatibility in marriage. Scrofula and consumption would form a sordid nursery; while a woman issued from consumptive parents, but married to a robust and healthy man, may become the happy mother of a valid generation, which, crossed in its turn, with blood of good alloy, will produce another generation which shall be altogether irreproachable; for the propensity to hereditary maladies ends by exhausting itself. Stahl, Bordeau, Buchan, Pujol, Baumes, Gintrac, and P. Lucas think thus. Unhappily, physicians are not consulted in the composition of laws, and nothing is stipulated in our codes in favor of the physical amelioration of the human race, save the limitation of marriage to certain degrees of consanguinity, and the epoch of legal nubility."*

It is a matter of common observation, that parents communicate to their descendants a more or less striking resemblance in organization, which often extends even to the moral and intellectual qualities. It is this which constitutes the fact of *inheritance*. "Indeed," says M. Levy,† "inheritance shows itself

* Michel Levy, *Traite d'hygiene publique et privee*. Paris, 1857.

† *Op. cit.*

Transmission of Organic Peculiarities.

in man both in his general form and in the relative proportion of its parts. It is manifested by the intimate properties of the organic fiber, if one may use that expression; motions, attractions, features, tone of voice, functional peculiarities, all testify to the lively relation which is continued between the product and its producer, even after the separation of the new being, who, emancipated from uterine incubation, is beyond the reach of its individuality. We do not say that procreative beings exactly repeat themselves in their progeny, but they impress upon it, with life, a portion of the particular direction that life has taken with them. That which appears most obviously to have been transmitted from the parents to the child is the physical type, the external conformation, the physiognomy, the form, the color." There were Roman families called *Nasones*, *Labeones*, from the salient feature which denoted the hereditary influence. Temperament, idiosyncrasies, general characteristics of the organism, are all transmitted, equally with external resemblances.

Original defects and deformities are often transmitted, such as blindness, deafness, imbecility, idiocy, hare-lip, hernias, etc. All authors cite examples of individuals with one or more super-

Transmission of Defects.

numerary fingers and toes, from father to son, for generations.* Burdach tells of a father and son who had each twelve fingers and as many toes. Van Derbach mentions a Spanish family, forty members of which had an extra number of fingers. Science teems with similar facts.

Adrien de Jussieu communicated to two learned societies, in 1827, an interesting case of hereditary conformation. A woman presented three breasts, one of which, "*situated in the groin*, ordinarily served for nursing her infant." The mother of this woman had likewise three breasts, but with this difference, that they were all situated in the front part of the chest. Well-known cases are on record of accidental mutilations transmitted to offspring. With the lower animals this phenomenon is not infrequent.

The predisposition to diseases is a sad and last

* We remember a comical scene at which we assisted, many years ago, when a gentleman, ecstatic in the first glories of a father, inquired of us if we had discovered any peculiarity in the hands or feet of his cherub, then lustily responding to the first application of soap and water. We assured him there was "nothing wrong with the baby," but he clearly intimated that "something *would be wrong*" unless we should discover an odd number of finger or toes—that none of *his* family were ever born without an extra number. To satisfy his droll anxiety we made the search requested, and there, sure enough, was the little supernumerary, branching out at a right angle from its legitimate fellows! Our friend drew a long sigh of relief, and—kissed his wife. Several subsequent children have been equally pleasing to their indisputable progenitor.

Crossing of Races and Temperaments.

proof of the bond which unites the successive generations of the same family. The best manner of correcting morbid hereditary predispositions, such as consumption, gout, cancer, scrofula, etc., is the crossing of races and temperaments, in order to establish a sort of compensation between the negative qualities of one organism, and the excess, in an opposite sense, of the other, whence results, in the last analysis, a profitable proportion for the offspring.

Dr. Serrurier, of Paris, who has devoted a lifetime to the elucidation of this question, advises: "Let every one consult his physician in this matter, and be not afraid to learn the truth from his lips; encourage him, even, to explain himself categorically. Such is the duty of fathers and mothers. It is an act of humanity which every family should perform. The physician, on his part, from the importance of his ministry, ought to act with all the sincerity of his conscience, and to place himself as an impartial judge between the families, rejecting those alliances of which the consequences can be only fatal to one or both of the parties."

The transmission of disease to offspring is not the sole danger to be apprehended from incompatible marriages. Besides those contagious diseases which

Nuptial Contamination.

are so readily transmissible in sexual congress, sad examples of which are constantly before physicians, it is now a well-established fact that by a sort of chronic poisoning, consumption is communicated even to those who were apparently the least predisposed to it. This nuptial contamination daily counts its victims unsuspected by the community, because public attention has scarcely been directed to the fact, the opinion of physicians being seldom sought in the conclusion of marriages. It is enough to declare the existence of the danger to awaken attention to the subject.

Nor can we sufficiently stigmatize those instances in which the stupidity of society allows women to be married who, from faulty conformation of the pelvis, or by reason of some organic disease, are almost sure to fall victims to the ravages of childbirth. Ordinary prudence would seem to dictate that families should seek the counsels of medical men in all cases where there is the slightest suspicion of any infirmity incompatible with the normal accomplishment of the end of marriage—the propagation of the species. In the absence of enlightened views upon this subject, the whole matter, unfortunately, is left to the decision of chance, the deplorable consequences of which are matters of daily observation.

Faulty Conformation.

Sex of Offspring.

We are often asked if there are any means of determining, in advance, the sex of offspring. We answer, unhesitatingly, No!—so far as voluntary influence is concerned, and yet extended observation and study have conducted us to a theory which appears to be well founded. In brief, our conclusions are as follow:

1. The sex of the progeny of given parties will depend upon the relative vigor of their sexual organization.

2. If the man be the stronger in this regard, the children will be girls, and *vice versa*.

3. Where the organizations are equally balanced, the circumstances attending the particular act of fecundation determine the result. So the sexes of the children of such unions are apt to be pretty equally distributed.

We do not propose, nor is this the arena for a discussion of the considerations which have led us to form these conclusions. We merely state them in this connection, and invite attention to the subject, confident that they will be found correct. We wish to anticipate, however, a single objection that will probably be raised in the circumstance that statistics prove that, in the whole number of births, boys are

Sex of Offspring continued.

Influence of Moral Conditions.

in excess of girls, and that the preponderance of males is considerably greater for legitimate than for illegitimate births. So far as this touches our theory at all, we see nothing contradictory; for certainly the fathers of illegitimate offspring are ordinarily the most passionate of men.*

The influence upon offspring of the moral disposition of the parents at the moment of procreation is a subject of vast interest and importance. Thus, it is a fact of common remark, that "love children" are often physically and mentally of rare perfection. So the earlier children of a marriage are apt to excel those born at a time when the parents seek only the grosser gratification of the senses in their approaches, divested of the sentiment of their younger days. The generative function is intensified by gayety, contentment, and in fact by all the expansive emotions, while depressive emotions, as trouble, fear, and anxiety, paralyze it. Intellectual labor and violent emotions repress it. The power of the imagination is demonstrated in all that relates to the pleasure of love. Astonishing proofs are extant

*There is a theory recently started, by certain respectable authors, that the children conceived within the first six days after the cessation of the monthly period, are girls, and those conceived after the ninth day, are boys. We confess to a want of confidence in this theory, but give it "for what it is worth."

Influence of Moral Conditions continued.

Imagination.

of the intimate physiological relation between every thing pertaining to generation and the simple imagination. Treviranus tells of a woman whose breasts were distended with milk whenever she heard the cries of a newly-born infant. It occurs often that physicians are summoned to labors where all is real, save the presence of an infant. This has happened several times in our own observation. We were personally cognizant of the following case: A woman, married late in life, mistook the "change of life" for pregnancy, and passed through all the usual symptoms attendant upon that condition, including enlargement of the abdomen, tumefaction and pain in the breasts, morning nausea, and even swelling of the lower extremities. At the expected "term" regular pains occurred, exactly simulating those of labor, and physicians and attendants were summoned to this extraordinary scene where nothing was wanting, save the presence of a baby. Pichon cites the case of a woman of forty-eight, who had not menstruated for four years, and who, while assisting at the bedside of a sister during a long and painful labor, was seized with pains absolutely similar to those she was witnessing. Some hours after flooding commenced, which continued several

 Influence of Marriage upon Longevity.

days, after which the breasts became swollen, and furnished an abundant secretion of milk. The author himself attended a woman in labor whose sister, a woman of forty, married, but sterile, was taken with simulative labor-pains so severely that she had to be removed from the scene.

The influence of marriage upon longevity is a question which has given rise to much dispute. While statistics would seem to show that the average of bachelors die earlier than married men, we are inclined to think that the fact is attributable to other circumstances than continence. In order to show the contrary it would be necessary to prove continence, or at least to select for the comparison bachelors whose known habits of life would tend to that presumption. In fact, they are very often men of irregular and dissolute lives, in which continence is certainly not an element. The following table from M. Casper* would seem to sustain our position. Of many hundreds of celibates who had attained their seventieth year, there were found of

Priests,	42	per cent
Agriculturists,	40	"
Merchants and Manufacturers,	35	"
Soldiers,	32	"
Clerks,	32	"
Lawyers,	29	"
Artists,	28	"
Teachers,	27	"
Physicians,	24	"

*De l' influence du mariage sur la duree de la vie humaine. Par le docteur Casper.

Longevity of Bachelors.

That which is certain in this table, is that the priests were celibates, and that which is melancholy is that the poor physician whose life is devoted to prolonging that of others, finds himself at the foot of the macrobiotic scale. Let no one contend that continence is incompatible with health or longevity. It is the argument of libertines, of those who seek a pretext for excesses of every sort, of those who would evade the plainest dictates of reason and common sense. It is certainly opposed to sound physiological views. Nature has decreed that the act of reproduction shall be expensive to the individual, so she surrounds it, in all cases, with something more or less of danger. In most vegetable, and in certain animal organizations, the accomplishment of this act is followed, more or less speedily, by death. In certain instances the male expires in the embrace. All tends to prove that the propagation of the species is the final law assigned to all living beings. As though apprehensive that the intelligence of man would inform him of the danger, and lead him to refrain from the duty imposed on him, Nature has hidden its perils under the most alluring attractions. His mind, his heart, and his senses provide him with the most powerful excitants to the

Continence and Longevity.

generative act, but that he may be at the same time capable of accomplishing it and realizing its pleasures, she has imposed rules which he can not infringe without greatly enhancing its perils. There are symptoms closely allied to epilepsy in the crisis of the venereal act, and in rare cases a veritable epileptic convulsion. Venereal excesses, on the other hand, are proverbially fatal. So it follows that, in obeying the law imposed upon him, man, no less than other animals, expends somewhat of his vital forces. Certain physiologists have even maintained that Nature only permits the male to survive the grand act of his existence in the interests of the resulting progeny.

If the retention of the reproductive materials within the organism, so far from being injurious, be even necessary during the period of puberty, it would seem that, other things being equal, it should not be detrimental during nubility. In fact, if these materials accumulate to excess, Nature furnishes a ready and efficacious means of discarding them. With those who allow the function to remain long disused, however, the elimination of the fecundating fluid but seldom occurs. The secretion is well-nigh abolished, and the organism profits by the economy of force thus attained. Severe mental labors, the

Genius or Children.

Celibacy.

pursuit of science, and protracted physical exertion exercise a profound influence upon the genital sense. A learned author has said that one must choose between leaving to posterity works of genius or children. La Fontaine, who well understood these matters, declares: *Un muletier a ce jeu vaut trois rois.* Without doubt, there are certain erotic temperaments which constitute altogether exceptions to the rule we have laid down, and with whom celibacy, without the employment of the most strenuous measures, is morally impossible; but whenever it exists this temperament is an idiosyncrasy, real or acquired, most frequently the latter, and is as amenable to proper treatment as any other morbid condition. We do not wish to be understood as advocating celibacy or perpetual continence—all that we have said elsewhere should exonerate us from such a suspicion—but what we insist upon is this: that the pretended dangers of continence are purely imaginary; that in the state of marriage there are periods when protracted continence is absolutely necessary, and that these periods are salutary no less for the husband than for the wife. From these propositions which, we think, are sufficiently established, there results the important conclusion that under no circumstances can valid

No Excuse for Libertinism.

pretexts be devised for resorting to vicious practices, whether as regards the marriage bed or the establishment of illicit relations.

We have not thought it necessary to touch upon the effect of continence upon female organism, because it is scarcely admitted as a question. Too many instances are within the knowledge of all to render any defence of the proposition necessary, that the state of continence is positively innocuous for women. The dangers of this condition, so feelingly portrayed by certain medical writers, have been proven not to exist.

The influence of maternal impressions, during pregnancy, upon the physical and mental peculiarities of children is a question which science has long held in disdain. Unable to explain the phenomenon, medical men have obstinately refused to entertain its existence. Popular prejudice, however, has accorded to it a faith and credulity impossible to destroy. For our part, we are disposed to occupy a middle-ground between the vulgar notions on the one hand and the incredulity of science on the other. If, in the love of the marvelous, the people have strangely distorted the facts, science has even refused to admit the facts themselves. We readily

Mother's Marks.

conceive the influence upon the offspring of "longings" on the part of the mother in "marking" her child with the impression of a grape, a fig, a strawberry, or a peach, but we cannot conceive how those parts of the body already formed, can undergo a change or destruction under the influence of any emotions, however vivid. So we can believe that certain portions of the skin may resemble that of the animal which has frightened the mother; we cannot believe that the limbs and features of the animal can be substituted for those of the "human form divine." The emotion of fear and of other violent impressions may cause those "arrests of development" which occasion monstrosities, nearly all of which defects are found in the middle line of the body. Such are the hare-lip, the cleft palate, the *spina bifida*, the divided cranium, the lack of separation of the eyes, etc. These occurrences are anything but marvelous when it is considered that in the development of the foetus the median line is the point which is perfected the last, and that the least obstacle to the junction of the two halves of the body, may occasion these abnormal conditions. It is no uncommon thing to hear that such or such a woman has been delivered of an ape, or a dog, or a

Imaginary Resemblances.

child with the head of a horse, etc., but the least investigation is sure to reveal that the imagination of the people has invested some one of these imperfect developments with a purely fanciful resemblance. Dr. Belouino relates the following case, which shows very well how these absurd rumors often arise: "We remember to have attended a woman during her confinement, who was in a state of great inquietude because she had seen a monkey. As soon as she beheld her infant, she, as well as some others who were present, declared that it resembled that animal. We vainly endeavored to convince her that the resemblance was purely imaginary. It was only after several days that she abandoned the idea. A month afterward we heard that this woman had been delivered of an ape, which immediately commenced to gambol about the room, and at length hid himself under the bed."

The author has often been told by mothers that they "expected their children would be marked," but only now and then has the expectation been realized. It has occurred sufficiently often, however, to convince him that there is something in it. The following is a remarkable case in point: We were assured by a young woman, pregnant with her

Marked with a Pear.

first child, that the baby would be marked with a pear. We were skeptical, but her conviction was unshaken. We delivered her, at full term, of a daughter in all respects perfect, save that a hard, pear-shaped tumor was attached by a sort of peduncle to the fore-arm. This we removed by a ligature, and the specimen is still in our possession.

A singular result of married life has, it seems to us, scarcely attracted the attention it deserves, and yet it is of common observation. We allude to a certain degree of mutual resemblance of feature and expression which parties long married acquire. There is evidently something more than mere coincidence in this resemblance, since it is so often remarked, and usually develops only with time. In reality, there is nothing surprising in the fact, as the influence of the emotions upon the physiognomy is so well known. It is upon the knowledge of this that the whole science of Lavater is based. As the same vicissitudes ordinarily affect both the husband and wife, it is altogether natural that the muscles concerned in expressing the resulting emotions should impress similar modifications upon the countenance of each. But, in our view, there is an additional and far more interesting reason for this

Theory of Mutual Resemblance of Man and Wife.

resemblance, which we mention with some diffidence, inasmuch as, so far as we are aware, it has never hitherto been noticed. During the whole period of ante-natal existence the child derives the elements of its growth and development from materials furnished by the mother through the circulating medium—the blood. But the child is not *all mother*, as it certainly partakes also of the physical nature of the father. Now, the blood, in passing through the economy of the infant, while parting with those ingredients necessary for its growth and sustenance, must receive, reciprocally, something of the individual nature of the new being, that is to say, of the father himself. This, in turn, it communicates to the mass of blood circulating in the mother's system; so that in fact, *the child has impregnated the mother with the blood of the father*. Successive pregnancies can only add to the intimacy of this admixture, and as the blood is that which supplies and nourishes both form and feature, it can hardly happen otherwise than that a veritable physical resemblance should result. If this be true, and we see nothing unreasonable in our hypothesis, the expression of Adam, "bone of my bones, and flesh of my flesh," becomes of literal significance, and the beauty and intimacy

Marriage Considered *Æsthetically*.

of the marriage relation are infinitely enhanced. It would also perfectly explain the otherwise mysterious resemblance, so often remarked, between the children of the second marriages of women and their first husbands—a resemblance which often extends to minute physical and mental peculiarities. It would also seem that this theory is corroborated by the facts known to stock raisers as the “breeding back” of animals. We can barely indicate here, however, what can be scientifically discussed only on other fields. We are prepared for such encounter should our position be assailed.

In conclusion we have to consider marriage in another point of view, that is to say, *æsthetically*. It has been said that “man does not live by bread alone.” He has not only physical, but intellectual and moral wants which no less imperiously require satisfaction. He has not only the right, but the duty of seeking this satisfaction under the penalty of sinking to the level of the brute, and of failing in the accomplishment of his destiny. The sentiment of art causes him to seek the beautiful and the good. In all that he fashions he aims at perfection; all his efforts tend to personify himself in his works, and he allows to matter the least possible share in the value

Man is soon Weary of mere Carnal Pleasure.

of his productions. He does not otherwise in love. Carnal, gross pleasure, disengaged from all participation of the heart, very soon becomes for him a source of disgust, and an object of repulsion. He is only really happy in the spiritual possession of the loved being, and this happiness, comparable to none other, is the only one of which time can not deprive him. Marriage has, consequently, a double end applicable to the dual nature of man—the procreation of the species, and the gratification of his love of perfectibility. — Says Proudhon: “Love, then, as soon as it is determined and fixed by marriage, tends to free itself from the tyranny of the organs. It is this imperious tendency (of which man is warned from the first day by the fatigue of his senses, and upon which so many persons build such wretched illusions) that the proverb expresses: ‘Marriage is the tomb,’ that is to say, the *emancipation*, ‘of love.’ The people, whose language is always concrete, have intended here by love the violence of desire, the fire of the blood; it is this entirely physical love which, according to the proverb, is extinguished in marriage. The world, in its native chastity and in its infinite delicacy, has not wished to reveal the secret of the nuptial couch; it has left to the wisdom

Translation from Proudhon.

of each one the care of penetrating the mystery and of profiting by the instruction. It knows, however, that veritable love begins with this death; that it is a necessary effect of marriage that gallantry should change into worship; that every husband, whatever he may pretend, is at the bottom of his soul idolatrous; that if there is an ostensible conspiracy among men to shake off the yoke of the sex, there is a tacit agreement to adore it; that only the weakness of woman obliges man to resume the empire from time to time; that with these rare exceptions the woman is sovereign, and that therein is the principle of conjugal tenderness and harmony."

Love in marriage is not only a state of domestic happiness, which every one should seek in preference to all the other elements which ordinarily enter into matrimonial combinations; it is, as we have already shown, one of the most powerful influences which bear upon the qualities of the progeny. The children of the most natural and happy marriages, that is, marriages of inclination, are, other things being equal, those who exhibit physical and mental qualities in their greatest perfection.

Marriage, then, properly regulated, exerts a power-

The Married and Celibates contrasted.

fully beneficent influence upon the individual, and consequently upon private manners. Unlike the bachelor, whose leading characteristics are selfishness, narrowness of views, eccentricity, and obstinacy, the married man allies himself more closely to the grand interests of society, is animated by sentiments of right and justice, readily submits to the authority of law, shares in the general happiness, and holds aloof from visionary contemplations and sterile reveries.

“The conjugal union,” says Burdach, “engenders the desire for children, for it is in itself, as it were, a repetition of infantile life; the woman cares for her husband as a mother would do, and the husband directs her, protects her, and nurses her as if he were her father. In giving each other the names of “father” and “mother,” respectively, parties long married express the cordiality of their union. It is thus that marriage attaches to life by love, and thus the majority of those who cut short their existence through disgust for life are celibates.”

Finally, marriage is a remedy against debauch, in that it moderates the violence of sexual inclinations by the facility of gratifying them. It also, for the same reason, prevents excesses and economizes the

How Marriage saves from Debauch.

forces during the time that the woman is inapt for conjugal approaches.*

* Just as we close this chapter, we have received by mail a printed circular advocating the claims of one of those mechanical contrivances, to be "worn" by women as a protection against conception. The best commentary on the state of public morals, and proof of the urgent necessity of our work, is this: The scoundrel who sends this circular ranks as a respectable druggist, and boldly signs it with his name and address in full. Horrible and inconceivable cupidity! But, more horrible still, he relies upon *physicians* to introduce it. We know of more than one "reputable" physician who supplies this invention of hell to his female patients!

VII.

WOMAN WITHOUT CHRISTIANITY.

TO follow the progress of religion is to arrive at the philosophy of history; for human events are so interwoven with things in the religious order, that the thread of the great changes which have transpired in the world, of the rise and fall of empires, of every grand and prominent epoch worth regarding in the past, is thus, as it were, unraveled. Isolated historical facts, systems of nomenclature and dates, may, for this reason, be disregarded as utterly void of enlightenment, and almost useless for future guidance. Viewing things in the aggregate, the particular is absorbed in the general, and the Hand of God is shown above the things of this world, ruling and governing and moulding with ineffable wisdom and strength, and pushing forward toward one mighty and mysterious end, the absolute perfection and regeneration of fallen humanity. So

The Fall of Adam and the Redemption.

those occurrences which, to our restricted vision, appear contrary to the designs of our Creator, nay, we had almost said contrary to His wisdom and goodness, are effaced in the grand army of the whole, and, like the irregularities of the earth's surface, interrupt not its general accuracy of outline.

Above all, dominating the history of the world, two facts stand forth as the key to all our difficulties, the light in all our darkness, the source of the degradation as well as of the glory and noble progress of humanity. These facts are the fall of Adam and the redemption. We must become downright infidels ere we venture to deny either the facts themselves, or their relation to human history. The first, a human fact, tends to degrade humanity, to push it further and further into the depths of infamy and woe; the second, a Divine fact, raises humanity from its decay, and leads it into new and pleasant ways. Wherever the first still holds sway, wherever the light of Christianity has not yet penetrated, its degrading influence pursues its hellish work with intense and unimpeded vigor.

Now, as in both these dominant facts woman bears a decidedly conspicuous part, and as we shall constantly find her maintaining her "right" to prom-

*Eve.**The First Marriage.*

inent consideration in the leading events of history, we propose briefly to glance at these two most important of God's earthly creatures. From these, again, we shall descend to the women of our own times. They stand before us, the two mothers of the human race, the one by blood, the other by grace and regeneration—Eve and Mary. As Eve flashed upon the enraptured gaze of Adam, freshly turned from the hands of her Divine Author, what must have been the splendor of her beauty! what the holiness and purity of her countenance! The mind is bewildered and mystified in its attempt to imagine the perfection of those attributes, physical and mental, which, to this day, man almost reverences in woman. What wonder that, as the first sentiments of love, of which the innocence and purity of their hearts redoubled still the charms, seized both at the same instant—what wonder that Adam exclaimed, “Bone of my bones, and flesh of my flesh; therefore shall a man leave his father and mother, and shall cleave unto his wife.”

From this first marriage, which, in that instance at least, was a sacrament, since God Himself performed the ceremony, we learn the true nature of matrimony. Unity, indissolubility, sanctity—all are

God's Benediction on Marriage.

there. Unity, because the man shall cleave only unto his wife, and they two shall be one flesh. Indissolubility, for our Lord Himself, when asked by the Pharisees, "Is it lawful for a man to put away his wife for any cause?" replied, after repeating the very words we have quoted: "What God hath joined together let no man put asunder." Sanctity, also, for God Himself, blessed them, and said unto them, "Increase and multiply." Alas for those unions on which God does not bestow His benediction, and which are not contracted in the design of obeying the holy obligation which it imposes! Marriage, then, is a Divine institution, the first of all sacraments, the foundation of society, the guarantee of the happiness of woman, who becomes a miserable slave if deprived of the protection afforded her by this Divine contract. Without it she is the mere instrument of the concupiscence of the degraded being who drags her down to his own level; nay, pushes her further still, covers her with shame and infamy, and tramples her under his very feet. Wherever woman is not married in the name of God, she sinks into the slave and the merchandise of man. We challenge the facts of history in proof of this. Let us drag them forth. It was Lamech, who, by

Matrimonial Condition of Noah and his Three Sons.

espousing two wives, Adah and Zillah, first attacked the Divine unity of marriage. Theologians agree in condemning most especially the perpetrator of this act, and certainly there is a vast difference, in the moral point of view, between him who establishes a vicious custom and him who, finding it established, conforms to it. So by some Lamech is termed "accursed," by others, "an adulterer." St. Jerome says that the Deluge punished homicide and bigamy at the same time.

In this connection it is significant to reflect that Noah, "a just man, and perfect in his generations," and his three sons as well, had, each of them, but one wife. So God appears to have tolerated for a season, but never to have sanctioned, polygamy. Even after the Deluge man bore everywhere the fearful scourge of his fall, and upon woman, above all, did the terrible curse seem to linger with its most crushing weight. Until the advent of Jesus Christ she remained, among all nations, the mere instrument of sensuality or of tyranny. Polygamy prevailed even among the very chosen people of God. Abraham had several wives besides Sarah, to say nothing of Hagar, who brought so much trouble into the family. Jacob purchased a pair of sisters,

Who could claim recognition as Mrs. Jacob?

Leah and Rachel, not mentioning the two inferior women, Bilhah, and Zilpah, who, nevertheless, could each honestly claim recognition as Mrs. Jacob. David had quite a large number, and Solomon's little family embraced not less than seven hundred legitimate wives, besides half as many ladies of more equivocal position.

It will readily be conceived that, in such an order of things, the condition of woman must have been a very unhappy one, as in fact it was. She was bought and sold like the beast of burden. She was formally declared inferior by the civil law, which invaded her most sacred modesty, and outraged her most tender susceptibilities.* Repudiation was tolerated freely. A man could put away his wife for the most trivial cause; nay, simply the declaration, "I will no more have thee for wife; thou mayest marry whom thou pleasest," was sufficient without further ceremony. But the rule did not work both ways. Woman had not the same privilege as regarded her husband. We do not forget the beautiful exceptions that the history of those remote times affords. We can not forget the

*Such as declaring her "unclean" during a certain period, and requiring her to announce the fact whenever the "custom of woman" was upon her.

Degradation of Woman among the Ancients.

maternal tenderness of Hagar, the filial devotion of Jephthah's daughter, the virtue of Susan, nor the queenly patriotism of Esther, but these are exceptional facts. They simply prove that Omnipotent Providence did not permit female virtue to be utterly extinguished, since he reserved a few such notable examples.

Not only among the Jewish nation, but with all the people of antiquity, woman had fallen to the lowest depths of degradation. In scattering over the face of the earth to people the universe, men had borne with them, in their migrations, the memory of the great events which had marked the commencement of the world. Throughout antiquity, even among savage nations, we find the traditions of the original fall. Man, ascribing to woman the misfortunes of the human race, everywhere lent himself a willing instrument for executing the pitiless sentence against her. Among the Egyptians so renowned for wisdom, polygamy was prohibited only to the priests. Marriages between brothers and sisters were freely allowed. In public processions the most gross and impure emblems were ostentatiously paraded. Animals, the most lecherous, were adored as divinities. Practices too indecent

Stones at the Altar are Bathed with Blood.

for recital, too horrible to believe possible, were of constant and public occurrence. The Phœnicians, the Armenians, the Babylonians, the Assyrians, the Carthaginians, the Medes and Persians, the Thracians, all had laws and customs relating to woman too revolting and indecent even to mention. The most innocent of these were the burying of the living widow with the body of the dead husband, the sale of a woman for a pair of oxen. Throughout Asia the same abominations were, and in many places are still, customary. Polygamy, the purchase of women, their enslavement, are things no less of to-day than of antiquity. But that which, above all, proves to what abjection woman, deprived of Christianity, can fall, how completely her heart can become abased, her most natural sentiments abolished, is that throughout, from the Red Sea to the sources of the Tigris and the Euphrates, from the shores of Asia Minor to the depths of India, the stones of the altar are bathed with human blood, the idols devour the quivering flesh of infants offered in sacrifice. Go to the caverns of the wilderness, and study the habits of the tigress and the panther; observe the most ferocious or the most stupid of beasts; in none

Reason and Intellect not sufficient to Redeem Woman.

shall you find extinguished the sacred flames of maternal love. From the plant growing in the soil, from the inarticulate mollusk to the king of beasts, this conservative instinct, this Divine law, watches over and protects the newly-born of its respective species. To prove that a high state of civilization, that reason and intellect, in their fullest development, are not sufficient to redeem woman from abjection, servitude, and folly, we have but to review the society of Greece and Rome, where intellect shone with all the *eclat* of which it is capable. Adultery, polygamy, incest, promiscuity of the sexes, legal prostitution, murder of infants—these horrors existed in the midst of a cultivation and intelligence such as the modern world has not yet achieved.

Greece, the land of scholars, of heroes, and of sages! What hosts of glorious names—names redolent of elegance, of culture, and of genius—crowd upon the lips of him who would attempt the enumeration of those giants of intellect! What a pompous cortege defiles under the porticos of Athens and upon the shores of the Eurotas! Menelaus, Lyncurgus, Solon, Leonidas, Socrates, Plato, Alexander—great men, immortal by your glory, your wisdom or your genius—come forth from your tombs and

Corinth.

Lais.

Aspasia.

Nameless Crimes.

tell us what you have accomplished. Sterile efforts of genius, vain noises of renown, vanity in all its forms—this is your history! What have you done for the women of your times! At Sparta, O Lycurgus, what was woman under thy boasted teachings? Was she a virgin? She was without modesty. Wife? She had no love. Mother? She had no children. What was she then? The prostitute of the Republic!

Let us visit Athens; but tarry, as we journey, at Corinth—the Venice of the ancient world—the rich city—the city of beautiful skies—the rendezvous of travelers, of men of arts and of letters. Two seas lave this populous city—it is the key of the Peloponnesus and of Attica. From its heights we can behold Athens, and beyond the seas the summits of Parnassus and of Helicon. Grand thoughts, noble virtues, pure manners must surely cluster under skies so auspicious. Alas! woman here is but the voluptuous courtesan—embellished, ornamented with all the beauties of art, with all the charms of science. Here Venus holds her court—a thousand courtesans the priestesses of her temple. In this school were formed Lais, Aspasia, the Milesian, and all those celebrated beauties of whom Athenæus has recorded

Athens.Condition of Women in that Splendid City.

the history. The rendezvous of Greece and Italy, Corinth saw successively within her walls all that antiquity produced of great men, of celebrated women. Yet it is of Corinth St. Paul could say she was guilty of "things not so much as named among the Gentiles, that a man should have his father's wife!" As we press onward, pause before this narrow pass, and let our imagination people once again these solitudes. We shall behold Xerxes seated upon this lofty eminence, viewing the combat of giants in which a handful of Greeks accomplished the most sublime efforts that man has ever made for liberty.

Arrived at Athens—the country of sages, the cradle of letters, the mother of ancient civilization—than which the world contains no spot richer in glorious memories—where not a foot of earth but covers the ashes of a great man—not a stone which has not had its place in temple or palace—not a broken statue which does not speak of Praxiteles or of Phidias—not a shattered column which has not echoed the voice of sages, the lessons of Socrates, of Plato, of Zeno—arrived at Athens, let us conjure the shades of the past and inquire of them: What was woman in the midst of all this

Power of Phryne, Aspasia, and other Courtesans.

glory, of progress in art and science, of such *high* civilization? Was she honored? Was she loved as she should have been among a people so wise, so renowned? Alas! Socrates had two wives! Plutarch, in his life of Solon, informs us that certain women, dissatisfied with their husbands, might console themselves (*sic*) with such of his relations as they should select.

Lais, Aspasia, Phryne, saw at their feet the greatest men of Greece—Socrates, Alcibiades, Praxiteles, Pericles. These women study philosophy at the academy, pose themselves in the studio of the sculptor, inspire the genius of orators! Remarkable for their talents no less than for their beauty, they—courtesans though they were—realized all that reason and intelligence, without Christianity, can do for woman. It was Phryne who inspired the chisel of Praxiteles. Transformed into a goddess, the courtesan received upon the altars of Greece the prayers and incense of worship. Cotytto had her altars at Athens and Corinth, under the title of "Popular Venus." Aspasia decided peace or war, directing the counsels of Pericles. Glycera was immortalized by the painters of Sycion. Demosthenes—fiery tribune of the people—cast himself at

Poor Human Nature left to Herself.

the feet of Lais. The same Phryne, model for the Venus of Praxiteles, seduced, by her charms and her eloquence, the judges of the famous Areopagus, before which she had been arraigned for her monstrous indecencies. That tribunal, so famed for its impartial justice—that Areopagus, so holy that it was claimed the very gods appeared in it!

But in all this wonderful Athens—while the courtesans enjoyed such privileges and immunities—the poor wives were confined at home, plunged in ignorance, and chained in slavery. Occupied in their Gynæceum—literally “woman-place”—with the cares and labors peculiar to their sex, they received no education, and in intelligence and culture were completely beneath their husbands, who were themselves the most cultivated persons in the world.

What a state of society—where courtesans were educated, honored, and worshiped, while legitimate wives were ignored and despised—where the only women condemned to misery were those who bore the title of wife and mother! Throughout all Greece there was very nearly the same state of affairs as at Corinth and Athens. Paphos, Cytherea, Cnidus, Golgi, Idalium, Amathus, Miletus, Cos, and

Absolute Authority of the Roman Pater Familias.

Sparta are all names of cities which recall the shame of women. Indeed and indeed, poor human nature, left to itself, can produce only brilliant vanities; and the most sublime efforts of reason, unguided by Christianity, are powerless to rescue woman from her decline—to elevate her to the rank which is naturally her due.

But how with the ancient Romans? Surely, this wonderful empire, after having subdued all the nations of the known world—destined by Providence to prepare the way for the grand Christian revolution—surely, this astonishing nation, so chivalrous and brave, so learned and noble, must have endowed woman with her just and proper sphere—must have honored her with an almost reverential respect?

Alas! a conglomeration of the customs, the religious practices, the institutions, and the manners of all other nations is the answer to our question. From the foundation of their proud city, conquest was their leading idea. The Roman citizen was, in his essential quality, a proprietor. His house, his land, his slaves, even his wife and children—they stole their earliest wives—were placed under the dominion of his sword. He had conquered all, he might dis-

Mancipatio.
Powers it Conferred.

pose of all, without reserve, without restriction. Thus the head of the family, the *pater familias*, was invested with absolute authority over all his possessions. The right of life and death for his slaves, his wife, his children—the right to sell them, to banish them, to expose them, to condemn them, to slaughter his offspring—such was the “right” which the Roman lord held over his family. All property bore the name of *mancipium*—*manu captum*, conquered by the hand—and the character of the thing possessed was that of being *in manu*—under the hand—of the possessor.

So, with the Romans, the hand was the symbol of power. He possessed whatever he *took* or made to pass *under his hand* by means of formalities termed *mancipatio*. Mancipatio—which conferred civilly ownership of things or persons—gave to the possessor a power equal to that which he would have had if he had acquired it by conquest. Here, in a nutshell, lies the foundation of the whole Roman “right,” a brutal, material, and despotic right, but calculated, in its very nature, to give immense power to the State, by the concentration of authority, tending in all things toward unity. Long after the establishment of Christianity this Roman right pre-

Conjugal Tyranny Carried to the Extreme.

served the impress of the brutal *Quiritine* power, and it was, perhaps, to this strong and vigorous institution that Rome owed the empire of the world. It is easy to imagine what must have been the secondary position, what the state of slavery, what the moral abasement of woman in a society where brute force was the essence of law. Beginning with her very cradle, the father of the family might kill her at her birth, "expose" her, sell her as a slave, "emancipate" her; that is, place her from under his hand; in a word, he might turn her out of the family in utter destitution, at his pleasure. If he gave her in marriage without "emancipating" her, she remained his property. Then he might demand her and her children from his son-in-law at any time, "For," says Ulpian, "we acquire by the persons who are under our power." Conjugal tyranny was carried to the extreme of rigor. If he desired, the husband might prolong his tyranny even beyond the grave, by appointing for his widow a "guardian," who had the same rights over her as he himself once had. But then there was another law, which, though arbitrary and tyrannical, worked better, it compelled "old bachelors" to marry the widows, whose number was becoming excessive. Of course, there were

The Status of Woman in Rome for Three Centuries.

numerous instances of generosity in those "good old times;" for example, Coriolanus, when banished, extorted a promise from his wife to espouse a more fortunate husband.

Such, for three centuries, was the *status* of woman in ancient Rome—a being entirely secondary; useful only because she gave children to the Republic, and watched, indoors, over the welfare of the household. (We have, alas! some modern Quirites among us, who can see no further use in the world for woman than the old domestic tyrants in question. Their numbers are fast diminishing, glory be to God!) During all this period, however, there seems to have existed a sort of rigid purity, no less among men than among women. Ceaselessly occupied in war, in agriculture, or in the forum, the men of those days thought but little of amorous intrigues. Those who attempted to indulge themselves in that sort of amusement were ridiculed, or despised, or put to death. As for poor women, they were so absolutely under the power and control of their *owners*, be they husbands, fathers, guardians or what not, that they were virtuous perforce. Nothing less than the fall of a throne, and the exile of the greatest king the Romans ever had, could avenge

Statement of *Pere Lacordaire*.

Lucrece; so the libertine had a "hard road to travel" in those days. The law of the Twelve Tables, though designed to remedy, only aggravated the existing evils. From bad to worse, the most frightful corruptions fermented at length in that vast body, composed of parts so heterogeneous, soiled with so many crimes, sick with so many plagues. Crimes, till then unknown in the history of nations, became of common occurrence. What we have said of Rome may be taken of the fair average type of manners preceding the advent of our Lord. We find, in the words of *Pere Lacordaire*, an eloquent French divine, a *resume* of the history of woman outside of Christianity: "Man has accumulated against his companion all that he was capable of inventing of hardships and privations. He has taken her captive; he has covered her with a veil; he has hidden her in the most secluded portion of the house, as a mischievous divinity or a suspected slave; he has contracted her feet from her infancy, to render her incapable of walking and of carrying her heart wheresoever she pleased; he has burdened her, like a servant, with the most painful tasks; he has denied her the instruction and the pleasures of the mind; he has

Commencement of the Story of Halgerda.

taken her in marriage under the forms of purchase and sale; he has declared her incapable of inheritance from her father or mother; incompetent to give testimony; incapable of the guardianship of her own children, herself reverting into guardianship on the dissolution of her marriage by his death. The perusal of the various pagan legislators is a perpetual revelation of her ignominy, more than one of whom, carrying defiance to the extreme of barbarity, has constrained her to follow the corpse of her husband, and to enshroud herself upon his funeral pyre, 'in order,' say the statutes, 'that the life of the husband shall be secured.'"

Did our limits permit, we should delight in reproducing here some of the curious legends of antiquity, which present the most striking pictures of the manners of pagan nations, many of which attest the nobleness of heart preserved by woman, even in the practice of the most barbarous superstitions. We can not resist translating that of Halgerda:

"Upon a Scandinavian island there lived, with her father, a girl beautiful of feature, tall of form, haughty of heart. Her hair was so magnificent that it descended in ringlets far below her girdle. Her name was Halgerda; she was also called *Langbrok*,

Betrothed by her father without her Consent.

which signifies *male virgin*. Thorwaldus, of the neighboring country, asked her in marriage from her father. The conditions were named; the father accepted them, but without speaking of the matter to Halgerda, for he feared her refusal. The matrimonial compact concluded, the son-in-law paid over to his father-in-law the price of the *mundium*.

[The *mundium* was the power of the head of the family over its members, and when he transmitted his power to the husband the latter paid the price of it.] Thus Thorwaldus *bought* Halgerda, and, the affair terminated, he returned home.

“The next day Halgerda was thus accosted by her father: ‘Thou art betrothed to Thorwaldus; I have received the price of the *mundium*.’

“‘I see now,’ replied she, ‘that thy tenderness for me is not what thou hast pretended, since thou hast not deemed me worthy to be consulted in this matter.’

“‘And I, replied her father, ‘I do not accord to thy insolence the right of opposing my agreements, and if we are divided in sentiment, it is my will and not thine which shall prevail.’

“‘My father, thou and thy race are of a proud spirit; is it surprising if I imitate my family?’

“After these words she withdrew, and, seeking her

Murder of her Husband, Thorwaldus.

preceptor, Thiostolfus, a man of inflexible and savage character, she related to him her grievance.

“‘Take courage,’ said he to her, ‘thou shalt be married again, and *that time* thou shalt be consulted.’

“The union was celebrated, and a month later a quarrel arose, in which the husband, in a moment of rage, struck her in the face, drawing blood.

“Halgerda sat down before her dwelling with bleeding face and wounded spirit. Her preceptor, Thiostolfus, passed, and, seeing her in this state, asked: ‘Who has treated thee thus?’

“‘My husband; and thou, my preceptor, wast not there to defend me.’

“‘At least I will avenge thee.’

“Some hours after Halgerda saw him returning, holding before him an ax stained with blood.

“‘Thine ax is stained with blood,’ said she, ‘what hast thou done?’

“‘I have done that which will enable thee to espouse another man.’

“‘Thou sayest, then, that Thorwaldus is dead?’

“‘I say it.’

“Without another word Thiostolfus departs and seeks asylum with a relation of Halgerda, and she, returning to her apartments and opening her casket,

The Father changes his mind.

Halgerda consulted.

draws forth some jewels, which she distributes among her servants, who are all weeping at her departure, and then directs her steps toward the country of her father.

“‘Why,’ said he, on beholding her, ‘does thy husband not accompany thee?’

“‘He is dead.’

“‘How?’

“‘By the hand of my preceptor, Thiostolfus.’

“‘What is done, is done,’ said the father.

“‘Two years elapsed, and Glumus, a wealthy inhabitant of a neighboring island, came to ask the hand of Halgerda.

“‘I ought to inform you,’ says the father, ‘that a former marriage, which I imposed upon my daughter, did not terminate very pleasantly.’

“‘That shall not deter me,’ replies Glumus; ‘the destiny of one man is not that of all.’

“‘So be it; but, before all, Halgerda must know all the conditions. She must see you, and the acceptance or refusal must be left to her own decision.’

“‘Halgerda appears; she is attended by two women; a blue mantle of very fine texture is thrown over her shoulders; about her form shines a silver

Story of Halgerda concluded.

girdle, around which is entwined her long hair, falling on each side of her breast; her head is gracefully inclined toward all who are present; she asks, 'What news?' Glumus arises: 'I have visited your father,' says he, 'to obtain you for my wife, *if such be your pleasure.*'

"'I recognize you,' replies Halgerda, 'as an eminent man; but, first, I wish to know the conditions of the contract.'

"Glumus having enumerated to her the propositions made on either side, 'My father,' says Halgerda, 'you have *this time* acted so generously with me, that I shall accede to your wishes.'

"'Let us, then, sign the contract,' says Hoskuldus, 'my brother and I will call witnesses to our promises, but thou shalt be witness for thyself; thou shalt promise by thyself alone.'

"The marriage was celebrated by a royal festival, at which the preceptor assisted, his ax upon his shoulder, and the pair departed for the country of Glumus."

Many were the melancholy dramas enacted among northern nations, resulting from the exclusion of the woman from her own betrothal; we also find this iniquitous law, in all its rigor, among the ancient Franks and Germans.

 God extends His protecting Arm over the World.

 The Virgin Mother.

It was time that God Himself should extend the protecting arm of His mercy over the world, or it was indeed lost for eternity. His Spirit descended upon a virgin, and woman, source of evil here below, was chosen to bear a prominent part in the regeneration of humanity. Yes! the angel of God descends from heaven to utter those words, which eternally thereafter both the heavens and the earth shall re-echo: *Ave gratia plena, Dominus tecum, benedicta tu in mulieribus.*

Ideo que et quod nascetur ex te sanctum, vocabitur Filius Dei. Hail! full of grace, the Lord is with thee! Blessed art thou among women! Therefore, also, that Holy Thing which shall be born of thee, shall be called the Son of God! Then, in the fervor of prophecy, which nineteen centuries have fulfilled, she exclaimed: "Henceforth all generations shall call me blessed!"

After the fall of our first parents, God had promised that a virgin should bear a Son who should be the Redeemer of the human race. The memory of this promise had been preserved among all nations. All Theogonies contain mention of a virgin mother, either as a fact accomplished or a hope to be realized. For the God of the Indians, in order to save the

Advent of the Redeemer Gladdening all Faithful Hearts.

world, is fabled to have rendered Himself incarnate in the bosom of a young girl, the betrothed of a sovereign. She was regarded as the purest and most beautiful of women. The most revered deess of the Chinese sprung from the contact of a flower-Buddha was claimed to have been borne by a virgin named Maha-Mahai. The Brahmins assert that when a god becomes incarnate he descends into the bosom of a virgin by an operation of divine power. The Druids lived in the expectation of this miraculous event. Thus did this primitive revelation traverse all times and countries, following nations in their distant migrations, and though more and obscured by the shadows of idolatry, it remained, nevertheless, as a monument of ancient belief and Divine promise. How strange it is that this convincing proof, if any were needed, of the authenticity of the Scriptural narrative of the birth of our Redeemer, should have been adduced as evidence of its fabulous origin! But there was a people in the midst of whom the flame of this Divine revelation burned unceasingly in all its splendor. The history of the Jewish nation prefigured and rehearsed the future. Its poetry was full of prophecy; inspired voices resounded upon its mountains; the entire people

Description of the Blessed Virgin Mary.

awaited with sublime confidence the advent of a Divine Liberator, who should be born of a virgin.

Promised then by God Himself, announced by all prophets, foreshadowed by the facts of history, this capital event at length transpired, gladdening all faithful hearts, above all that of *woman*, who felt that the hour of her emancipation had dawned.

The child of their old age, her parents, Joachim and Anna, loved Mary with peculiar tenderness. Nevertheless, obeying the decrees of Providence, they consecrated her to Almighty God, and her earlier years were passed in the service of the temple. History and tradition alike inform us that she excelled all her young companions in her intelligence and skill at their work. The church at Alexandria long preserved the spindles of cedar wood, with which she wrought so skillfully, that the Orientals, to this day, call "threads of the good virgin," those little gossamer nothings which cover the prairies in the morning, and as day advances, traverse the valleys and fly away on the zephyrs, like flecks of whitest snow. In personal beauty the Virgin Mary represented in its perfection the ideal type of woman, which a Raphael, a Corregio, or a Michael Angelo might dream of, but could never attain. St.

The Sublime Type of the Christian Woman.

Denis, the Areopagite, who had seen her, says: "She was of a dazzling beauty, and that he should have worshiped her as a goddess if he had not known that there is but one God." St. Epiphanius, writing in the fourth century, from traditions and manuscripts then extant, thus traces her portrait:

"In stature she was above the medium; her hair was blonde; her face oval; her eyes bright, and slightly olive in color; her eyebrows perfectly arched; her nose aquiline and of irreproachable perfection, and her lips were ruby red. The ardent sun of her country had slightly bronzed her complexion; her hands were long, and her fingers were slender."

The Jewish law compelled her to be married, despite her vow of perpetual virginity, but Joseph, a noble artisan, descended from a long line of kings, was chosen, among many aspirants, to be the fortunate possessor of this flower of the royal race. The pious child passed then from the holy precincts where dwelt her young companions to the abode of the carpenter of Nazareth. Joseph was at least fifty years old when he espoused Mary. He was as a father to her, and respected her vow, as is proven by her remonstrance to the angelic salutation, "How can this be, since I know not man?"

The Voice says, "My Kingdom is not of this World."

Behold, then, in this Blessed Virgin the sublime type of the Christian woman—the sum of all the virtues, of all the merits, which should rehabilitate her sex! The first woman lost the race by her fall. Mary contributed to its rescue by her faith and by her submission to the Divine will. As a virgin she honored one of the most beautiful virtues of woman; as a mother she nourished a Redeemer. She gave to the nations an example of the most beautiful maternal devotion, of the most magnificent grief which history affords.

In a world abandoned to despotism and sensuality—where the civil law was the supreme rule which crushed every aspiration under its power—where religion was of and under the State—where kings and magistrates were the priests—where nothing was more sacred than country, nothing higher than force, nothing more binding than law—where the gods were but the tools of the State—in such a world a mighty voice suddenly resounded, "My kingdom is not of this world"—words which sounded the death-knell of despotism—words which forever divorced Church and State—words which proclaimed liberty of conscience to all. The Christian religion taught mankind that, beyond any thing that men

Force no longer the Supreme Law.

can do, there is a supreme, eternal, immutable *Truth*, without which all is vanity, error, and folly. Man thenceforth was in possession of a standard by which he could judge the purity of laws and institutions. Force was dethroned from its dominion. No longer the supreme law, it was but the representation of God—the interpretation of truth. The divine legislation announced, “Whosoever shall be chief among you, let him be your servant,” and thenceforth, under the reign of Christianity, power was an obligation, royalty a trust, and they who governed were no longer the masters, but the servants of the people—truths which should forever endure as fixed principles, eternal as “the years of God.”

From the first the new Dispensation redressed the wrongs of woman, surrounded her with a halo of respect, and re-established the holy institution of marriage. But yesterday the vile instrument of the pleasures of man—his slave, his concubine, or his mistress—to-day the object of his tender respect, secure from impurity even of thought! Chaste before God, imitator of the virtues of Mary, freed from the anathema of ages—the equal, nay, the superior of man.

The Christian religion forbade *divorce* as well as

Christianity Forbade Divorce as well as Polygamy.

polygamy—it restored to marriage its indissolubility, its unity, and its sanctity. It was no longer a purely carnal association—no longer a mere concession to the gross appetites of fallen man—it was the primitive union in all its purity. Man and woman were united to mutually assuage the asperities, and to bear together the duties, and cares, and toils of life—to rear in holiness the blessed fruit of their union.

But the revolution went further still; it made honorable provision for that large class who, from preference or from any other cause, remained unwedded. Virginity, hitherto regarded as a reproach, became an *honor*. She who renounced the world, and marriage, and maternity, and devoted her life to her Savior, became the mother of all unfortunates, of all whom grief and misery assailed, those sons of God and brothers of Jesus Christ. As *mother*, woman once again loved her children, reared them in piety, devoted her life to their education; as *wife* she was once more the companion of her husband; as *virgin* she sped to the couch of suffering, and put forth the most active and perilous charity, in those early ages of the church, when the sword and every torture were so roughly used against Christians. Nothing could

Virginity no longer a Reproach, but an Honor.

stay the transports of these daughters of the Savior—victims to their gratitude and love for Him who had delivered them from bondage. They eagerly poured out their blood upon the scaffold, and gayly reposed their bodies upon the flames. Their delicate limbs were crushed and mangled in the most horrid tortures, but their tranquil and calm souls breathed only of peace and happiness. Kneeling upon the scaffold, mangled by wild beasts, bathed in blood, they seemed, in their sublime courage, in their ineffable sweetness, like veritable angels from heaven. These creatures, whom antiquity had formally declared too feeble in mind to testify as witnesses, became witness in the cause of God Himself, and that, too, not in isolated instances, by acts of individual courage, as with the pagans, but in armies of hundreds and thousands.

“Perpetua and Felicitas, the first a mother of a day and the other still nursing an infant, were sentenced to combat with a wild cow. Their clothing was removed; they were cast naked into the arena. At this spectacle, at the sight of these young mothers, on whose breasts still lingered some drops of milk, the people, hardened as they were, touched with horror and with pity, ordered, by loud

Story of Perpetua and Felicitas.

cries, that their garments should be restored to them. They were taken behind the barrier, and some minutes later Perpetua re-appeared in the circus, covered with a floating robe. The cow sprang upon her, and stretched her all bleeding upon the sand. The young martyr quickly arose. For what purpose? To re-adjust her robe, which, torn in the attack, had partially exposed her person, and *also to re-bind her disheveled hair*, for it was not proper that in the day of her victory a martyr should have the face covered as on a day of mourning. Then running toward her companion, Perpetua took her by the hand, and the two, erect and united, presented themselves a double victim to the beast, who dispatched them together." Another: a young girl of sixteen smiled upon the ruffian who was lacerating her body by the lash. The judge ordered the punishment suspended, and, wishing to find something more cruel still, delivered her to a drunken soldier. "Since thou hast only a soul," said he, "I will punish thee in thy soul. In the absence of weakness thou hast still virtue."

But it was against *divorce* that the Christian religion warred with its whole power. This scourge of marriage was denounced by Jesus Christ Himself, in words too plain to admit of cavil: "Who-

Absolute and Divine Prohibition of Divorce.

soever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery." Saints Matthew, Mark, and Luke report nearly the same language. Here we have an absolute and Divine prohibition of divorce, save in the exceptional instance cited. It is this reservation which has been so often invoked, in modern times, in favor of divorce, but it is equally plain that our Lord only sanctioned separation, not that divorce which breaks the sacred bonds; otherwise He would not have said: "Whosoever shall marry her that is divorced committeth adultery." To give this passage another meaning is simply to be blinded by that condition which finds only what it desires to find, sees only what it pleases to see.

The greatest primitive authorities insist upon this interpretation. St. Paul himself says: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband. But and if she depart, let her remain unmarried or be reconciled to her husband; and let not the husband put away his wife."

Hermas, writing in the first century, says: "The husband who has sent away his wife shall not marry

Quotations from the Greatest Primitive Authorities.

another." Tertullian, in the second century, speaking of the custom of the Christians, says: "We separate, but can not marry again." Athanasius, in the year 178, in his "Apology for the Christians," says: "Let each of you remain single, or in one only marriage, for second nuptials are a specious adultery." St. Jerome, in the fourth century, an authority acknowledged by all Christians, says: "It is ordered to the husband to send away his wife (if adulterous) in such a manner that he can not marry another."

From these authorities—and hundreds may be cited—it is clearly shown that the utmost stretch of the Divine law admits only of separation, and never of abrogation of the marriage tie, save only by death. Hence it is clear that, *measured by the standard*, the civil law has not the right to decree a divorce *a vinculo* (from the bonds,) but only *a mensa et thoro* (from bed and board.) In doing more than this it not only imperils the State, which depends on the family, but commits a crime against the immutable truth, and falls into practical absurdity. For example: Mrs. Smith complains of Smith, and the civil law gravely decrees a divorce *a vinculo* as regards herself, but a

Ambiguous Position of Mr. Smith.

Brief Glance at the Chinese.

mensa et thoro as regards Smith. Mrs. Smith becomes Mrs. Jones, but poor Smith can not marry; "for," says the civil law, "you have one wife already." "No," says Smith, "Jones has her." "No," says the now very uncivil law, "she is Mrs. Smith for you if you attempt to re-marry, but she is Mrs. Jones if you don't." So like the game of thimble-rig, "Now you see it, and now you don't," the bewildered woman has two husbands, or she has only *one*, and can not for her life decide which of the two is the real one. Yet such is the law of our country to-day. Down to the present moment the same proposition is demonstrable: wherever the light of Christianity has not yet penetrated, the condition of woman is not sensibly different from that of bygone ages.

Let us briefly glance at that nation so proud of its antiquity; that nation from which certain modern philosophers are wont to adduce so many arguments and falsehoods against Christian civilization. These wise-acres would have us believe that outside of Christianity a great people has achieved a degree of civilization which, to a certain extent, justifies their pseudo title of Celestials for themselves and of barbarians for the rest of us. Let us inquire into the

Chinese Women.

Their Small Feet.

condition of woman in this highly civilized country, the land of the great Confucius. From the earliest times the Chinese have regarded woman as an inferior being. As a necessary consequence she is subjected to humiliation and slavery. Polygamy has always existed. One wife only is *legitimate*; the others are inferior. The husband may repudiate his wife on the most frivolous pretext. An instance is related, on good authority, where a divorce was granted by the tribunal because "the wife had filled the house with smoke, and scolded the dog so that he was frightened!" Every one knows that the Chinese ladies of quality have their feet retarded in development by being compressed in machines during childhood, but every one does not know that the horrible custom arose from the still more horrible intention of thus compelling them to remain at home. Nor is this the only kind of disfigurement practiced by the Celestials. When they wish to produce a monstrosity worthy the attention of some Chinese Barnum, they prepare a sort of vase, open at top and bottom, in which they imprison the person of some one of the numerous "foundlings" in such a manner that the head and legs only can protrude. As the growth proceeds, the

A Chinese Barnum could make a Profitable Investment.

Japan.

shape is molded to that of the vase, which, after some years, is removed by breaking it, and the horrible "specimen" is ready for sale.

The birth of a daughter is regarded as a misfortune, and a Chinese gentleman considers as an insult the question if he has any daughters. Infants are numerously murdered and exposed, especially if girls. Vehicles traverse the streets to collect the bodies of infants, and carry them off for interment, pell-mell, dead and alive, in one common ditch.

The widows have but one method of escaping the slavery of forced re-marriage; it is to devote themselves to the worship of Fo, and to become *bonzesses*, and the *bonzesses* or priestesses are courtesans.

In Japan the condition of woman is very similar. She lives in a sort of seraglio, where she receives only the rare visits of her own relations. If the husband wishes to be divorced he does not put her away; he simply condemns her to a separate apartment and marries another. For a breach of chastity the husband has the privilege of killing her. The Japanese are polygamists. As to the babies, the father may kill or sell them at pleasure. In the island of Formosa, in addition to all the rest, women, before their thirty-sixth year, are forbidden to rear

Burmese Empire,

Hindustan.

children. The crime of abortion, so fashionable in our own country, is enforced by law upon all under that age. In the Burmese Empire, where the women are not shut up as in China and Japan, their manners are exceedingly dissolute, and practices prevail which can not be mentioned. At Siam wives are freely bought and sold. In Hindostan we still find women abased, dishonored as elsewhere. Polygamy, incest, repudiation, the right of life and death, all ancient and modern abuses prevail. The wife is the slave of her husband, who always addresses her in harsh tones, while she must speak to him only with formal respect. She must address him as "master," "lord," and sometimes even "my god." Their religious books declare positively that man is for his wife a *divinity*, and that she needs no other devotion than to be obedient and submissive to him. When a husband dies, his wives, under penalty of being dishonored, repulsed, deprived of all save the merest necessities of life, are obliged to die by his side on the day of his funeral. Either they are burned with his body, or seated upon a stone bench, placed for this purpose in his grave, they take his corpse upon their knees, and are buried as far as the neck; then the air resounds with the cries

England Responsible for many of these Crimes.

of the spectators, and the victims, their heads covered by a veil, are strangled with surprising dexterity by men skilled in these horrible functions.

For more than a century England has governed India, and she has not exterminated these atrocious customs. It is her egotism, her mercantile spirit, which override her Christianity. She still sells pagodas of English manufacture to her Indian subjects. Little cares she for the happiness of her subjects. Her revenues, an outlet for her commerce, are for her more glorious than religion, honor, delicacy, or humanity. In these respects she merits the hatred she has inspired in every generous breast, in every friend of humanity.

At Ceylon and Thibet polygamy sometimes relates to the number of husbands. In short, throughout all Asia woman is considered as inferior, and laws and customs relating to her differ only in degrees of atrocity.

In Africa, from the Great Desert to the Cape of Good Hope, from the coasts of Senegambia to those of Zanzibar, among the Jalofs, the Foulis, the Mandingoes, the negroes of the Gold coast, of Congo and of Angola, among the Jagos, the Hottentots, and all the other tribes, the status of woman is most

The Human Heart is the same Everywhere.

Mohammedism.

deplorable. Yet her moral degradation is not greater than in the civilized nations of Asia, for example. It is only because the negro races are materially more miserable than those who enjoy the benefits of industry, arts, commerce, of all those elements which go to make up what we call civilization, that their abasement seems more replusive.

In America the thing is not very different; the human heart is the same everywhere; every-where, also, it obeys either God or the powers of darkness. So with the aboriginal people of our own continent, whether civilized or savage, we find traditions from the original fall, the vengeance of man exhausted upon woman the inferiority of the sex. Polygamy, divorce, promiscuity of the sexes, polyandry, and infanticide prevail throughout.

Between Christianity and paganism there is a religion which is, so to speak, intermediate; which has borrowed from the former some of its dogmas and its morality, and from the latter a host of the superstitions of idolatry. We allude to Mohammedism. With the Mussulman the position of woman is altogether peculiar. In the material point of view she is not so unhappy as with many people whose history we have examined, but morally speaking she is com-

Effects on Mohammedan Women.

Caucasian Women.

pletely annihilated. It would seem that the sensuality of the Mohammedans has aimed to destroy the last vestiges of her moral nature, leaving only the automaton, the physical being, the passive instrument of man's pleasure. Their word designating a certain class of "wives" has the same root as another word which signifies *utensil*. A Mohammedan has the right to marry as many wives as he pleases. The rich often have a considerable number. Surrounded, as they are, by all sorts of precautions, including vigilant and argus-eyed guardians, the women are so corrupt that not only do they practice the most incredible immoralities among themselves, but they find means of keeping up intrigues and escapades the most astonishing. At the slave marts of Constantinople there are found negresses, Mingrelians, Georgians, and Circassians. The latter are taken in the raids that the people of Caucasus make upon each other, or are bought from their parents. Many of them are very beautiful; indeed, they spring from the most beautiful type of the human race. A girl of average beauty costs about the same, a little less rather, than a horse—say twenty to thirty dollars. Once arrived at the seraglio, the young slave has to undergo a *regime* which must

Accumulation of Fat, a Sine Qua Non.

prove to her a veritable torture. She must absolutely grow fat, under penalty of displeasing or failing to please her husband. Your Mussulman has a singular idea of beauty. For him a woman is only beautiful when inordinately fat—so fat that in walking she has to be supported by a slave on either side. So, to be pleasing, she must drink without thirst and eat without hunger. In certain parts of Arabia the young girls are forced to swallow, after their appetite has been satisfied, several rations of fat and quantities of camel's milk. Horrible state of society! where each petty despot lives like a bird of prey in his hole, like a savage beast in his den; where all the sentiments which bud or develop under the influence of women in Christian lands are repressed or destroyed; where the most abject and disgusting egotism rules; where love is but gross sensualism; where paternal, maternal, and filial affection rise but little above the instincts of the brute; where woman passes her life inclosed within four walls, or walks enveloped in a long veil, like a phantom revisiting a world to which she no more belongs. Every one shuns her. She moves silently, sadly, and lonely amid those who treat her as a slave, as a being without a soul, without intel-

A Mussulman a Human Brute.

ligence, incapable of loving, of feeling, or of suffering. What is it to be a Mussulman? A human brute devoured by egotism, in whom nearly every sentiment is extinguished. Never for him can sweet memories of the cradle arise in his heart, for the woman who gave him birth and provided for the first wants of his existence never dreamed of his soul; never knelt by her baby to beg for him benedictions from above; never directed his glances to heaven; never taught his lips those sweet prayers of childhood which ascend, with all their perfume of innocence, to the throne of God; nor those holy names to be invoked when one has need of hope and of consolation!

To have followed this brief analysis of the history of woman under the respective influences of Christianity and of all other systems of religion, is to reach a curious and at the same time most alarming parallel. As in ancient Athens, in the absence of true religion and in the deification of the intellect, the wrongs of woman were fearful to contemplate, so in the "modern Athens," where the same idol is again erected, the wrongs of woman have culminated in a state of things against which the women of a whole nation are at this moment clamoring for

Parallel between Ancient and "Modern Athens."

redress. As from the ancient Athens the enormities and corruption there practiced spread into all the countries round about, so from the "modern Athens" the leaven of infidelity is infecting the land from ocean to ocean. Immoralities, indecencies, and crimes as revolting as ever cursed a nation are of daily and hourly occurrence. Polygamy, divorce, adultery, promiscuity of the sexes, infanticide—these things have passed into our manners. They all maintain their stand openly, and flaunt their institutions in the face of a government too corrupt to care, or too timid to oppose. The hosts of Satan are mustering for the contest which shall decide the possession of our vast domain, and have already seized upon and occupied certain vantage-grounds and strongholds, from which it will be difficult to dislodge them. We adduce the single example of Mormonism, the great vanguard of the enemy. An article recently published to the world in the columns of the *Louisville Courier-Journal*, and thence published in nearly every newspaper in the land, throws down the gauntlet as follows:

AGENCY OF THE MORMON MISSION, }
February 5, 1870. }

"I learn by telegram in your paper that the United States Government proposes to abolish the

Letter from Agent of Mormon Mission.

institutions of polygamy in all the States and Territories, and to raise an army of 25,000 men to enforce its unrighteous enactment. Lincoln called for 75,000 men to suppress the Rebellion, and killed not less than 3,000,000 men, North and South, in battle, in camp, and in hospital, to accomplish the result. They declared the Rebellion suppressed, and yet keep a larger army and demand larger estimates to preserve the peace than they thought necessary to suppress the Rebellion. Your currency is trembling in the scales of repudiation, and now you propose an aggressive war upon a moral basis; a war against an institution of private life; an institution sanctioned by the patriarchal ages, with Solomon, the wisest of men, as its chief exemplar and exponent. To us who see the undertow of human life, which bears back into the deep the bubbles that burst against the shore, the movement is ridiculous; it does not assume the proportions to threaten. Why, sir, when our prophets announced their theory of human life it was received by priest, layman, and the big church with mingled jeers and desecrations. It was regarded as the vagary of a madman. When progressive intellects rallied around us, and Nauvoo arose in its beauty and loveliness, a thing of marvel,

He attacks some of the Magnates of the Land.

men guilty of incest and adultery arose in their madness and drove us among the Indians, and into the waste and desert place. We conquered the inhospitalities of climate and unfruitfulness of nature, and we erected in the wilderness temples of beauty, and clothed the sterile fields with a luxuriant and useful vegetation. And now, Washington City, with Grant, the butcher captain, at its head, with Sickles, the murderer of his wife's paramour, to represent us in enlightened courts, and Kilpatrick, the raider, with amours marking his diplomatic career as his torchlight of temples and dwellings once marked his military path with its venality, shaming Rome in its most corrupt days, its hordes of office-holders living on public pap, feeding on the entrails of a rotten treasury; this conglomeration of gambling hells; this *protege* of Wall street, with Fisk, Jr., of the opera-house, the spoiled first-class actor, as the representative of one Mrs. Grant, the great exemplar of monogamy; this devil, turned monk, will now preach and initiate a practical crusade against polygamy. Let all the monogamists in Washington City come; let all without the sin of polygamy come, with rocks in their hands, and, with a corporal's guard of saints, we will defy them. I am a

Rapid Growth and Increase of Mormonism.

missionary of the Mormon Church, and I know that whereof I affirm. Shakerism, without vitality, lingers in your midst, but Mormonism, like a young giant, has set its civilization upon the steppes of the Rocky Mountains. Of ancient race, in its new birth it has grown like the giant trees of the western wilds, and now its shadow rests even upon adulterous Washington. I will say nothing of our revelation; that is reserved for those who wish to investigate its claims. Let Grant remember that it is the grand army of the republic that wins the fight, and not the millions of stay-at-home patriots, whose voices are heard and not their bullets. Now, our force is altogether an aggressive force. It equals in military, in civil militant, and progressive and defensive efficiency, fully five times their number of mere individuals with inherited sentiments. In progressive force we have a large majority in the United States. We can raise five times as many fighting men as the United States Government can raise for a prospective war. Your forts and arsenals are not threatened; your authority is not subverted. Your rakes and profligates, from privates to major-generals—and they are legion—will not fight against a practice followed under the forms of law which they have followed without the

Practical and Theoretical Polygamists.

forms of law. One-half of the white men in the United States are practical polygamists; one-half of all the white unmarried women favor it. The majority of all your married men and women, at times, are tired of monogamic life. All of the negroes are practical and theoretical polygamists. They control all the Southern States, and efforts will soon be instituted to make it the fundamental law of all the States. New England is divided between Fourierism and polygamy. There are hardly enough Simon-pure monogamists there to plant as martyrs for the seed of the church. Washington City and New York, and all your populous cities, are but hollow catacombs of morality without any solidity. The Indians covering our plains, and remaining on the reserves in Carolina, Georgia, and Florida, are polygamists. East Tennessee is but a hive of polygamists, a harem on every hill-side, and in every valley, and the half of every other State is in *statu quo*. The regular enlisted Mormon force is superior to the entire military force of the United States. You say the rebel force is but scattered, not subdued. Mexico, with her chaparral, her mosquitoes, and her roving polygamic hordes, are our natural allies. Now what can you rely on?

Downfall of Monogamy Predicted.

“The monogamic church? Not at all. The truly religious are opposed to all wars, and the valiant fighting men are all polygamists, and will not do the fighting for the cause of your non-resisting saints. Your churches are at war with themselves. You have monogamists aggressive and polygamists defensive in every church. Your house is divided. It can not stand itself; how make war upon a united moral power, held together by a common sympathy, progressive tenets, and a common persecution? To a patriot it may be sweet, in the arms of victory, for one’s country to die. But what rake or profligate wants to die because we protect and support all our wives and they do not? And here comes polygamic China, and the cry from every district is, ‘Come over and help us labor;’ and the cry is heard in a million vales, and there is now a packing of household goods and a march to the sea from every city and town. Soon the swarthy Chinaman will shade every Caucasian temple, and monogamy will take its place with Shakerism and other obsolete creeds, as the offshoot of a distempered fancy which had its day, like General Grant, Mrs. Grant, and the actor Fisk. To enumerate, monogamy has a non-militant majority in the churches, perhaps numbering 500,000

A Militant Power second to none in the World.

fighting men, headed by Grant, Sickles, and Kilpatrick—500,000. Polygamy has a regular force organized—500,000. Now, our fighting force can whip five times the number of non-militants.

“ We have as practical polygamists the head of the monogamic army—General Grant and cabinet, consuls, diplomats, and naval officers. We have 5,000,000 militant practical polygamists in the monogamic church. Now, add all the negroes, male and female, one-half of the white females now clamoring for the rights of suffrage and debarred from marriage, all females who are made outcasts for lapses that are considered gallant in the males, all of the Indians, all the Chinamen present and to come, and you will find a militant power second to none in the world. I will add that our agents have proselytes in every court of Europe—that our system has advocates in every fireside there. Mormon emigration is coming, with wealth, and intelligence, and physical vigor, and we bid defiance to every crusade that originates in the corrupt courts of Washington. We have not, as has Washington, a soil catacombed for the graves of illegitimate infants strangled at their birth. Our children all receive the fostering care of the State. The pagan mother of the Ganges dedicates

Cheerful Picture of Mormon Cities compared with Others.

her child, and custom dedicates the surviving widow to their gods. Monogamy consecrates its numerous bastards to a secret death and burial, and devotes too often the helpless maid and widow to prostitution—and you call that religion. Go through our cities and towns, and where will you find legalized prostitution, destitution, child-murder, drunkenness, and profanity among women, and heartless profligacy, desertion, drunkenness, abandonment, infidelity, and wife-beating among our men? We challenge an investigation. If the tree be judged by its fruits, we will put the meanest Mormon town, with its raw recruits from a gallant and unfaithful church, skilled in *amours* and *liasons*, and stake our reputation upon a comparison even of raw recruits with Washington morality. We invite General Grant to a correspondence. He has as many pens as we. We have more swords, but we ask him to a pen-fight. No henpecked husbands allowed to read our polemics.

THAD. YOUNG SMITH,

Secretary Mormon Missionary Board."

Extravagant as seem the assertions of this Mr. Smith, we behold in them the strength of an enemy, who thus throws off the mask, and bids defiance to the friends of God. But let a woman sound the

Extract from Essay of Mrs. Julia Ward Howe.

note of alarm; see if no less a personage than Mrs. Julia Ward Howe does not sustain our position in her essay before the "*Second Annual Meeting of the Free Religious Association, held in Boston, May 27 and 28, 1869.*" Her keen woman's wit and her hard common sense must have struck terror to the hearts of the modern Athenians. She says:

"But, friends, a sudden re-action comes over me. I determine to profess and practice the new religion. I have learned at the free religious club that I possess the first requisite for this, having never studied any theology at all. The ex-divines whom I have met there have so bewailed the artificial ignorance which they acquired in their divinity school training, that I presume my natural knowledge to be its proper and desired antithesis. I have read the Behavadvgeeta and Mr. Emerson's poems, the psalms and Gospel of the new faith. To be no Christian is the next important *desideratum*, and I believe that I shall find this, as most people do, easier than not. My first rule will be, 'Brahmins, beware of intercourse with Pariahs!' The three hundred incarnations of Vishnu, far more imposing in number than the single incarnation of which the old theology has made so much, shall be preached by me both as

Burning of Widows a Matter of Economy.

precept and example. The Confucian moralities, as illustrated by Californian experience, shall replace the Decalogue. Mr. Emerson's crowning sentence, that he who commits a crime hurts himself, will, of course, suffice to convert a whole society of criminals and reprobates. I will introduce the Joss into prisons, and give the myth of the Celestial Empire a literal interpretation. Our railroad and steam-boat system will greatly facilitate the offering of children to the river, with the further advantage of offering the parents too. The strangling of female infants will relieve the present excess of female population in New England, and postpone the pressure of woman suffrage. The burning of widows alone will save the country no small outlay in pensions. Lastly, since the Turkish ethics are coming so much into favor, I should advise a more than Mormon application of them in our midst. Co-operative housekeeping could then be begun on the most immediate and harmonious footing. And so we will reconvert and retransform, and true progress shall consist in regress.

“But, as Archimedes asked to get out of the world in order to move it, we shall be forced to go outside of Christendom in order to accomplish this revolu-

Laughter sometimes Indicates Pathos too Deep for Tears.

tion. And if I may believe my friends of the Free Religious Association, the surest way to do this will be to keep closely in their midst; for elsewhere, between steamboats and missionaries, we can not be sure of meeting people who shall be sure of not being Christians.

“Perish the jest, and let the jester perish, if in aught but saddest earnest she exchanged the serious for the comic mask. Laughter is sometimes made to convey pathos that lies too deep for tears. I have but faintly sketched the scene-painting that would have to be done to-day, if religion could slip back and miss the sacred and indispensable mediation of Christianity. Take back the English language beyond the noble building of Shakspeare and Milton; take back philosophy beyond the labor of the Germans and the intuition of the Greeks; take back mathematics beyond Laplace and Newton; take back politics from the enlargement of republican experience—you will have yet a harder task when you shall carry religion back to its ante-Christian status and interpretation.”

Free Love establishments, Fourierite phalanxes, and communities of various names are allowed to flourish in the midst of our modern civilization, unmolested by

The late "Anti-Council" at Naples.

the civil law, almost unscathed by public opinion. But within a few weeks, an event, no less typical of the signs of the times than of the protection ever vouchsafed to truth by Divine Providence, has transpired in the Old World. In the city of Naples, a body of men distinguished for learning and science, eloquence and culture, but whose only god is their own presumptuous intellect, assembled in grand convention. The assembly is called, *par excellence*, the Anti-Council. It has the sympathy of the government which encourages its convocation; the sympathy of all throughout Christendom who hate that Christianity under the shelter of whose protection they enjoy whatever they possess of happiness and security. Their first speeches and resolutions proclaim that their real battle is on the side of Satan. This was going too far. Such avowed infidelity might hurt somebody, might even subvert the civil order in its rebellion against *all* higher authority. So at their second meeting, an emissary of the government declared the assembly prorogued. A scattered remnant re-assembled, under guise of a banquet, where, with closed doors, they delegated authority to five of their number to put forth a manifesto in the name of the whole. The committee

Infidelity can not Succeed without the Women.

of five assembled, when one of them positively refused to sign any thing which did not contain—we quote his own words—“a solemn abnegation of God!” In vain did the president insist that the manifesto advocated by himself and the other three conveyed the same idea in other words; in vain did he protest that they all agreed in denouncing God, but that they “should lose the women, *without whom they could never hope to succeed,*” if they denounced God in terms—the gentleman obstinately persisted in his refusal to have anything to do with a “manifesto which should not contain a solemn abnegation of God,” and so the committee of five came to grief, and we shall probably never hear further from the great “Anti-Council” or its manifesto. No they can never, never hope to succeed without the women! But shall they have them? Shall *woman* join the hosts of Satan who would enslave her? Shall she bow to the Prince of Darkness who would annihilate her? Shall she suffer one jot or one tittle to be lost from that only religion which accords to her the place of a unit in society? Go to the temples of the ever-living God, and find there the answer in the hosts of women kneeling at His shrine, as ready now as in the centuries ago to attest

Reform only Possible through Christianity.

their faith by their sufferings, if need be by their blood. And as, on the painful road to Calvary, they shamed the cowardice of man by their numbers and their sympathy, so in the crowds of worshipers who do Him honor to-day, they, by their numbers and their devotion, put to shame the indifference and the coldness of man's allegiance to God. And for the reforms which they so justly demand, it is not by the ballot, by political station, by mere civil enactments that they are to come; it is only by their unswerving devotion to a pure and undefiled CHRISTIANITY that the needed reforms shall be achieved.

VIII.

PSYCHO-PHYSIOLOGICAL COMPARISON OF
THE SEXES.

IT is not merely in the organs of generation that Nature has placed the differences between the sexes. She has deeply engraved them throughout the entire organization. Woman is distinguished from man under whatever aspect she is regarded. Differences are manifested in the form, and are apparent to the most superficial observer. The anatomist encounters them in the physical exploration of the body, and the physiologist recognizes them in the character and the functions of each organ, we might almost say of each fiber. Only the insufficiency of his means of observation arrests him in his astonishing revelations, and he is reluctantly obliged to confess that he can never arrive at the real limits of the comparison, which, however, he is ever tempted to project into the regions of hypothesis and pure conjecture. The relations of mind and matter may be

Obvious Anatomical Difference.

studied almost positively in the integral composition of the human body; and the anatomist should never forget that man has a moral as well as a physical existence, and that a soul, the Divine breath, has inhabited the organism that he studies, has presided over its movements, has directed its actions.

The most obvious anatomical differences are those which relate to the external configuration. The relative stature of woman is less, and her joints are smaller, the bony protuberances less marked. The head is smaller, her forehead more depressed, the frontal line is straighter and more elevated. The chest is shorter and broader below; the hips wider and more prominent; the entire pelvis is more voluminous. The trunk of man resembles an inverted cone, that of woman an upright one. The thighs of woman are more oblique than those of man. Another important anatomical difference is presented by the windpipe. In man, at the age of puberty, the opening of the glottis enlarges in the proportion of five to ten; in woman, at the same period, it increases only in the ratio of five to seven. This accounts for the difference in the voice, that of man being deep and sonorous, while that of woman is soft and melodious.

Woman Stamped with Physical Subordination.

These anatomical peculiarities, no less than her special and periodical function, and the very tendencies of her character, all go to prove that she has not been created to cope with the exigencies of material life, or to place in subjection the hostile elements of the outer world. If we search the entire animal kingdom we shall everywhere find the female stamped with the seal of physical subordination,* but in none do grace and beauty belong more especially to the weaker sex than in the human family. On more inspection we find other and still more significant differences. Thus, the brain of woman is relatively smaller in the anterior and larger in the posterior regions; the former being the seat of the higher intellectual faculties, the latter of the affections, instincts and feelings. So she has the advantage in sentiment, man in reason.

Thus we see that Nature has assigned to woman the part she is to sustain in life. It is the same among savage nations, and wherever man and woman share the same labors and fatigues. The relative differences therefore, in no way proceed from the influence of civilization. The cellular tissue is more abundant in woman, and it is this tissue which fills out the skin, effaces the osseous projections, and affords these soft

*Save in the cases of certain birds and insects.

She abounds in Cellular Tissue.

inflections and those graceful outlines which impart to her comeliness, and attract our admiration. It harmonizes the different parts of her body by insensible curves, and influences the suppleness of her movements by lubricating the organs of locomotion. But this cellular tissue is regarded as the elementary tissue of organized bodies, and its greater abundance shows her to be less advanced in personal development, and destined to provide for other creations.

“The head of woman differs from that of man in form, volume, and weight. We believe that the more the head approximates the spherical form, the more it is developed in the anterior lateral regions, the nearer it approaches perfection. . . . Ancient sculpture, which did not comprehend phrenology, had at least an intuition when it expressed this anatomical contrast by the development accorded to the forehead of Jupiter, and the contraction of that of Venus. But, if the forehead of woman is lower and less capacious, the posterior region of the cranium is larger. It is now known from the most positive revelations of phrenology, that to this conformation belongs the greatest depth of feeling, and of nurturing the affections.”*

* *Historie philosophique et medicale de la femme, par le docteur Menville.*

Woman Lives Faster, and "Lives for Two."

The bodies of the spinal bones (vertebræ) are longer and thinner, and the cartilages which separate them occupy more space; hence the spinal column is longer, the canal larger, and the spinal marrow more developed. Now, vital activity is always in direct relation to the development of the spinal marrow relatively to the other portions of the body, and in its greater or less predominance over that of the brain, is the degree of relative inferiority throughout the whole animal series. Woman generally lives longer than man, although she has less strength, and is more subject to derangements of health. She produces more blood; her circulation is more active; her respiration more accelerated. She lives faster, and *lives for two*. Almost her whole existence is consecrated to the material conservation of the race. To man belongs the initiative in the work of generation. He furnishes the animating principle—the "breath of life"—while woman provides the material elements, and works the longer and more painfully in their elaboration. The region of the generative organs is much more developed, and all its dimensions are larger than in man. The influence of the reproductive sphere dominates her entire being. We can

Greater Influence of the Reproductive Sphere.

scarcely exaggerate the dependence of the brain and other organs upon the condition of the womb. It would seem that all parts of a woman's body are so connected that whatever transpires in one region is felt immediately in all the others. One would suppose the genital organs to be the center of sensorial life, to which the entire organism is, in a manner, subordinated, so numerous are their nervous irradiations. The ramifications of the "great sympathetic" system of nerves establish a keen and intimate communication between the womb and the brain, lungs, heart, stomach, and even the breasts, the lips, and the throat; so when this organ is diseased the entire organism is troubled, and reciprocally, in serious derangements of other and distant parts, the womb sympathizes profoundly. Hence the habitual expression of women to designate the periodical flow: "I am unwell." In man, on the contrary, sensation is limited by organic resistance no less than by his will, which holds his nervous system in subjection. In woman, sensation is like the electric spark—it usurps and traverses the organism, which it rules and masters completely. All her parts are sympathetic, either by continuity or contiguity of tissue; her very skin is

Woman Consecrated to Propagation.

most highly endowed with the power of spreading and repeating in every part that which is felt at a single point.

Her periodical function is designed to disembar-rass her system of the excess of blood whenever it is unemployed in generation. Its appearance announces the period of puberty, and its definite cessation marks the age when she is no longer apt for conception. Its suspension occurs during pregnancy and lactation, while its absence at other times is a sign of sterility. Woman may then be said to be consecrated, during the finest years of her life, to the propagation and nutrition of the species. The sentiment of maternity is of innate force, since it is manifested in the hearts of children. A little girl of five years was placed in temporary charge over some children younger than herself, in an asylum. She was observed to be weeping, and, when asked the reason, replied, "My children are not good." A boy would have said "My pupils," and would have probably scolded them instead of weeping over them. The little girl manifests her proclivities in the care which she bestows upon her doll, and the pleasure she derives from plays which simulate household duties.

Difference in the Advent of Puberty.

Every thing which relates to material life interests her. The boy, on the contrary, disdains these kinds of amusement, and delights in imitating the affairs of public life, such as the military art, religious ceremonies, travels, equestrian exercises, etc., according to his individual tastes and temperament.

The advent of puberty in the two sexes is marked by vast dissimilarity. "Woman, in advancing toward puberty, withdraws more sensibly than man from her primitive constitution. Delicate and tender, she always preserves something of the childish temperament: the texture of her organs does not lose all of its original softness. The development which age effects in all portions of the body never gives to them the same degree of density that they acquire in man; however, in proportion as the womanly qualities become fixed, differences are noted in her figure and proportions, of which some did not previously exist, while others were not appreciable. Although she starts from the same point as man, she develops in a manner peculiar to herself, and reaches earlier the last stage of her development. Everywhere puberty is relatively earlier than in man—has Nature more to accomplish in the one than in the other? Does the perfection of man cost more than that of woman?

Paternal Love not Natural.

However this may be, man is still evidently in his childhood, and subject to the laws which govern that age, while woman already experiences a new kind of life, and finds herself, perhaps with astonishment, provided with new attributes, and subject to a new order of functions, foreign to man, and hitherto foreign to herself. From this moment there is discovered in her a new chain of physical and moral relations, which constitutes for man the principal of that new interest which shall soon attract him toward the woman, and which has already become for her a source of new needs and functions."*

Man has a far less exquisite tenderness for his offspring than woman. There is little else than moral sympathy which attaches the father to the infant. Paternal love *does not exist* save as a thing of growth, of education. The sense of proprietorship, a sort of manly pride is about the extent of a father's feeling toward his infant during the first days or weeks of its life. Not so with the mother; she loves her child as the fruit of her womb, as the purest of her blood, as her own life—a thing easily understood. In man the substance of the brain has more consistence, more

*Roussel, Systeme phisique et moral de la femme.

Nervous Temperament Common in Women.

density; in woman, it is softer and less voluminous. In these numerous organic differences we find the cause of woman's greater excitability. She is less given to reflection. Every thing which occasions violent emotions troubles and bewilders her. Man, less sensitive, belongs more to himself; for sensibility, while it multiplies our relations with the external world, whenever it passes certain limits, subjugates and delivers us without a guide to all the hazards of passion. So, says J. J. Rousseau, "Woman has more wit, and man more genius; woman observes, and man reasons."

The nerves emanating from the spine are larger in woman relatively to the size of the muscles. She presents all the characteristics of the nervous temperament, and has, consequently, its advantages and defects. In fact, there is far less variety of temperament among women. They seem, in this respect at least, to be cast more in a common mold than men. It would seem that, in the designs of Providence, each man has to follow the paths of a special destiny, and consequently is endowed with special aptitudes. The common destiny of women does not exact those profound and essential differences among them which are remarked among

Masculine Women and Effeminate Men.

men. But, as the feminine nature is exceedingly impressionable, there are observed a host of superficial differences arising from education, manners, and customs, and from all the general causes which affect the secondary qualities of beings. There is now and then a woman who, in constitution and proclivities, may be considered as an exception to the rule. Strongly constituted, endowed with intellectual qualities superior to her sex, with broad and high forehead like a man, she is a sort of mistake of Nature. Such women are generally wanting in the qualities which inspire the love of man, and so, as in the harmony of things force must be united to weakness, these masculine women nearly always ally themselves with blighted males, weak physically and mentally, capable of receiving the authority which their wives needs must exercise. The parts are simply reversed, that is all, but the phenomenon is not pleasant. Nearly every prominent advocate of woman's rights now before the public, is of this class, and, if married, she is thus coupled. If it were consistent with politeness we could specify these coincidences, *ad nauseam*.

The temperament of woman exposes her to the most singular inconveniences and inconsistencies. Extreme

Contradictions of Female Character.

in good, she is also extreme in evil. She is inconstant and changeable; she "will" and she "wont." She is easily disgusted with that which she has pursued with the greatest ardor. She passes from love to hate with prodigious facility. She is full of contradictions and mysteries. Capable of the most heroic actions, she does not shrink from the most atrocious crimes. Jealousy can transform this angel of peace to a veritable fury. She poisons her rival as readily as she would sacrifice her life for him she loves. She is terrible in vengeance. By turns gentle and imperious, timid and apprehensive from a sense of her own weakness, she is capable of superhuman courage. Man is more brave, woman more courageous. Moved by a resolute will, man comprehends danger, measures and faces it. Woman calculates nothing; she sees the end and will attain it at any price. If she be unskillfully thwarted in her imperious desires, her fickleness is changed to obstinacy; you shall crush her sooner than reduce her.

Popular excitements, the terrors of superstition, the intoxication of political fanaticism, are propagated among women like a veritable conflagration. They are more merciless, more bloodthirsty than men—witness the frightful memories of the French

The Indeterminate adds a Charm.

Revolution, and the inveterate hatred displayed in our late civil war. On the other hand, when exalted by generous sentiments, they become sublime, and leave men far behind them. Artemesia and Lucretia are types without masculine analogues. Man is absolutely incapable of love so disinterested and ardent as that of Heloise.*

It is a woman, Magdalen, who personifies repentance; another, Theresa, who personifies devotion; another, Joan of Arc, who personifies political enthusiasm. Woman carries sentiments and passions to their utmost limits, precisely because of the facility with which she yields to novel influences. There is something fugacious and indeterminate in her physical organization; something intangible which adds to her means of seduction by provoking the desires. The sentiment of modesty, inherent in her nature, operates in the same

* It is time to rescue the history of this unfortunate love from the injustice of the popular version. One thing is certain, the unwillingness of Heloise to be married, her preference to remain the mistress of Abelard, and her denial of the marriage relation equally arose from purely disinterested love. She feared, simply, to injure his genius, to retard his development, to extinguish "that brilliant torch which God had lighted for the world." Hence her first letter: *Si uxoris nomen sanctius ac validius videret, dulcius mihi semper extitet amicae vocabulum; aut si non indignis, concubinae vel scorti.*

Women is in more Intimate Relation with Nature.

way, by surrounding her, as it were, with a sort of misty veil.

The cohesion of her parts is less, and her whole body softer and more flexible. Her skin, "the limiting organ of the individual," is thinner, smoother, less compact, more elastic, and is destitute of those little hairs which interfere with sensibility. When she loses the freshness of youth, when the firmness of the skin and delicacy of color diminish, the increase in her general proportions preserves the charm of her form, and although her organs lose their flexibility, she is still graceful in her movements, and carries a certain winning attractiveness even into old age.

Atmospheric influences, temperature, and electricity exert a far more powerful influence upon woman than upon man. She is in more intimate relation with Nature. Her instincts are stronger, while her personal intelligence is less. She readily achieves many things by instinct at which man arrives less surely by reflection. Man is guided by calculation and personal interest, woman by passion and feeling. Man *sees* the truth, woman *feels* it. Ask advice from a woman, you get a prompt "yes" or "no," but if you force her to analyze the principles of her opinion,

Woman Understands Individuals.

she may either ignore them, or give but very poor ones, but the conclusion will be correct notwithstanding. Little accustomed to the severe exercise of logic, debarred by Nature from rigorous deductions of ideas, she is moved, like the poet, by inspiration. Ask a man, on the contrary, and he proceeds slowly; he must ask questions; must know the *pros* and *cons*; ere he can enlighten you he must enlighten himself; he must think about it.

The faculty of knowing others and of knowing one's self depends upon reason. Female penetration is without a parallel in judging individuals; it is worth but little in judging the race. A woman comprehends admirably the *men* of her acquaintance, she does not comprehend *man*. "The greatest study of mankind is man," yet of this science woman is profoundly ignorant. Women possess an incredible consciousness of their own feelings, and even of their own physiognomy. The maneuvers of coquetry, the science of glances, of inflections of voice, and of gestures reveal to us a being who is self-conscious even to the most minute details of her life. One would almost believe that a mirror invisible to others, always reflected her to herself; but to the "know thyself," in its large, philosophical sense, she is

She has the Genius of Charity.

an entire stranger. It ought to be thus, moreover, for the genius of analysis almost always excludes that of synthesis. The illustrious Geoffrey Saint Hilaire said of Cuvier, "When we walk together in the gallery of monkeys, he sees a thousand monkeys where I see but one," and so with man and woman; to one the genius of the individual, to the other that of the race.

She has far less idea of justice than man. She revels in distinctions, preferences, and privileges. Her self-love is wounded if lost in the crowd; she can not bear to pass unremarked. This is why justice which tends to the abolition of rank, is to her insupportable. For her, aristocracy is in the natural order of things. Systems of metaphysics, abstractions, general ideas, politics, and equality are therefore indifferent to her. There is only one method of introducing them to her intelligence; it is in making them reach it through her *heart*. Depict to her the sufferings of individuals arising from social inequality, and then, but not till then, she is clamorous for the "rights of man." The *justice* of man is the *charity* of woman.

While to man belongs the physical strength which is necessary for the cultivation of the soil and for

She excels in Minute Works.

his own defense, woman possesses the suppleness and dexterity requisite for minute works and domestic details. She does not seize objects with as much force, but she handles them with more skill and delicacy. Her small hands and attenuated fingers enable her to wield the needle. In painting she excels in miniature. We are forced to conclude that she is destined for light and easy work, and that she thwarts the designs of Nature whenever she engages in exercises which call for the employment of considerable strength. So we can never behold woman condemned to rude labor, as among semi-barbarous people, without the deepest pity. Under the dominion of this custom they gradually lose their feminine attributes, and without acquiring any of the characteristics of manly beauty, they, one by one, are divested of their own peculiar graces, and fall into a condition of premature senility—recognizable neither as men or women.

Woman measures less space in walking, and accomplishes long marches with greater difficulty, but her step has a grace and lightness which man's can never equal. In general, her organs are relatively smaller, and by compensation, of keener susceptibility and of finer organic texture, which

Inferior in Metaphysics.

give them the advantage in operations requiring less of receptivity and force than of quickness and acuteness. The globe of her eye is smaller, and the lens more convex, so that if she receives fewer rays of light she can see more closely. Skillful to distinguish delicate shades and minute differences, she has difficulty in estimating the proportions of distant or voluminous objects. Her ear is smaller, and the canal more constricted, but this canal is round rather than funnel-shaped; it narrows less abruptly; hence, if it admits less noise, if it loses distant sounds, those which it does receive reach the membrane of the drum more directly, and she can distinguish the tone of the faintest sounds. Her organs of taste and smell have also less development and more tenuity; so she prefers sweet aliments and delicate perfumes.

These differential relations in external properties and sensorial functions are observed also in the intellectual faculties—the brain functions. The intellect of man, served by firmer and more developed organs, embraces a wider horizon, and yields fruit of a higher order. While the personal intelligence of woman has less extent and power, it is more subtle and acute. Her vivacity, and the multiplicity of

In Tact, Finesse and Taste Superior to Man.

her sensations—probably also the conformation of the anterior lobes of her brain—do not allow her to appreciate exactly the relations of things, their causes and effects. This accounts for her inferiority in the metaphysical sciences already alluded to. She has difficulty in fixing her attention upon a single object. She is little given to abstraction and generalities, but she seizes marvelously sensible qualities and facts of detail, and in every thing which simply requires tact, *finesse*, and taste she is incontestably the superior of man.

We owe to woman none of the grand, immortal master-pieces, either in literature or art,* yet women are *artistes* from temperament. Their very nature would seem to entitle them to the first rank in art. In painting and sculpture not an immortal picture or statue claims a woman for its author. In music not a symphony, not an opera, not even a sonata—we speak of master-pieces—has been given us by women. In dramatic art, no tragedy, not so much as a comedy, justly celebrated, has come from the hand of a woman. Woman has enriched humanity with none of the great discoveries which have changed the face of the world. Scarcely a

* If certain modern examples would seem to constitute exceptions, it must be remembered that the question of *immortality* is in abeyance.

Women do not Originate.

patent has ever been issued to a woman. These facts are marvelous; they must result from natural causes, and are, therefore, susceptible of explanation. Let us examine these causes. The insufficiency of female education, though counting for something, can not be the only nor even the principal reason. In the study of music, for example, nothing has hindered woman from attaining the highest development of which she is capable. The theatrical profession is as free to actresses as to actors, yet neither the most assiduous study of the grand musical compositions, nor perpetual contact with the popular taste in the dramatic art, which did much to create the immortal composers, have endowed woman with either dramatic or musical genius. We wish to be understood. She imitates and learns admirably; she is great in execution, but she does not *originate*. But what is it to originate? It is to possess *genius*. For example, dramatic genius is founded not merely on the knowledge of *men*, but of *man*; that is, it depends neither upon talent, nor *finesse*, nor knowledge of individuals, nor the sagacious observation of the follies of a day, but rather upon that powerful and generative faculty which rests upon a knowledge of human nature in the aggregate. But we

Women Superior in Conversation.

have already shown that the faculties of which genius is composed are precisely those in which women are deficient by nature. They may, therefore, prove themselves ingenious, touching, and even eloquent in the most elevated regions of art—rarely *superior*. By compensation, or rather, in consequence of the same law, they ought to excel in elegiac poetry, in romance, in epistolary effort, and in conversation. In the two last, indeed, they are, and should be, beyond the reach of masculine emulation. Here their very defects become qualities of success. Their excitability being more keen, and their individuality less pronounced, they receive impressions more readily, and betray them more promptly and faithfully. The physiognomy of woman is consequently more expressive and more changeable. Some one has said, very truthfully, that “man has ten expressions, woman a hundred; he one smile; she a thousand.”

Her voice, which is an index of the force and inner qualities of the being, is sweet, flexible, and suppliant; more appropriate to the different intonations of song. That of man, more grave and prolonged, is better adapted to public discussions and command. It has been already shown that his

 Woman's Curiosity.

 Love of God.

vocal organs are firmer and more developed. The influence of the accent, the gestures, the looks, no less than the sentiments and feelings, and the words which these excite, and by which they are in turn excited, make up the charm of conversation. Epistolary excellence also results from some of these attributes.

The curiosity of woman is proverbial, and justly so. It results less from love of truth than from her necessity for varied emotions.* Man searches laboriously every thing which can enlarge the sphere of his intelligence; woman, every thing which amuses or interests her. The secrets of private life have for her far greater attractions than the secrets of science. As woman is more dependent upon her surroundings than man, as she is less distinct from the universal whole, and as the instincts have more dominion over her, she is more sensibly convinced of the idea of God. For man, God is some *thing*; for woman, He is some *One*. Man discusses Him, tries to explain Him, imagines Him, alas! sometimes creates Him; woman *loves* Him.

*It is related of an illustrious professor, that, having to treat a very delicate subject, he notified the women of his class that he should rely upon their absence from the next lecture. The appointed day arrived, and in place of twenty women he beheld more than a hundred.

Women can "Live upon Air."

The respiratory apparatus of woman is more perfect than that of man. The lungs are situated higher in the chest, elevating, as it were, the situation of the heart, liver, and other organs. Woman is thus not only the conservator of the race, but the depository of the great seal of the superiority of the human family over the brute creation—and of race over race. Man respire more like the lower animals, by the base of the lungs, woman more by the superior portions. She is in more direct communication with the revivifying atmosphere; drinks, as it were, from the fountain-head of this celestial and mysterious aliment. On this principle many strange phenomena may be explained. It is often remarked how much less women eat than men, even those whose work is almost as laborious. They are often said, jokingly, to "live upon air." Indeed, those nervous beings whom one constantly meets, without muscular force, consuming but little, yet sustaining superhuman exertions, how do they live, if not "upon air?" Frenchmen have something of this type. It has been said: "Give a Frenchman a morsel of bread and a swallow of wine, and he will march and fight to the end of the earth." He "lives upon air."*

*See on this subject, the writings of Mons. Serres.

Intelligence not Genius.

Qualities of Heart.

In the intelligence which can judge and appreciate the productions of genius, woman is without equal. Her leisure and her enthusiastic ardor have always assured her a great influence in these judgments. So the approval of women is sure to become the taste of the public.

Intelligence, then, belongs to women as to men, rather with different qualities than in different proportions. The higher qualities of intelligence, of which we have spoken as peculiar to man, are only the possession of the chosen few, and can no more be considered the rule than the necessity. Genius is not necessary to constitute an intelligent creature.

We have already asserted that women have more courage than men. In the fortitude to endure privation, suffering, disease, reverses of fortune, they are not merely superior to man, they have enough for both. They not only support their own misfortunes, they bear those of others. They re-animate the broken merchant, the discouraged artist. A wife, sick at heart, can smile to make "him" smile. She represents at the same time resignation and hope. She is the personification of all that is comprehended in what we call "heart," the domestic and social qualities, such as filial, fraternal, conjugal, and

Filial Love contrasted.

maternal affection, but above all, of *Love*. The joys which spring from the association of father and son pertain more to hope than to reality, to the future rather than to the present. The daughter, only, can complete them, and the charm which she gives to the household, despite her present ungracious position, foreshadows to us what happiness she will yet bring to the family in the better order of things to come. If the son represents the hope of the family, the daughter represents its purity. When the mother weeps it is the daughter who consoles her; when the father suffers it is the daughter who cares for him. The father returns in the evening, bowed with fatigue, saddened with pre-occupations; who runs to meet him even upon the threshold? who relieves him of his hat and coat? who dries his moistened forehead?—his daughter! and suddenly fatigue and care have vanished. And so with education. The chances are ten to one that your son has scarcely emerged from his infancy ere the necessities of his education separate him from you. If you live in the country, you send him many miles away; if in the city, at the other end of the town. Two days in a month, or once in a year, you are again a father. Your son returns to you, but as a

The Cordelias of Life.

stranger, formed by another, and seeking under your roof only the pleasures of idleness, liberty, or comfort. His education finished, his passions, his pleasures, or his sports rob you of his society. The paternal mansion is a prison to him; you are his jailer, or, what is worse, his *cashier*. Without doubt he is touched by your reproaches, he is afflicted by the tears of his mother—but for an hour. He has the fever of life—he must *live*. Have you not *lived*, also?

A daughter, on the contrary, is yours, and yours only. Her heart will never forsake you, even when she becomes mistress of another household, for she leaves you only to become a mother in her turn, and, retracing then, as teacher, the steps she has taken as pupil, each one of her experiences in her new journey will be gratefully associated with her memories of you. At length old age comes upon you, and with it isolation, sadness, infirmities. Your son does not abandon you, but, borne along by the necessity of activity which lies at the foundation of the life of man, his visits are less frequent, his words are more brief; a man does not know how to console. Your daughter, on the contrary, be she maiden, wife, or widow, establishes herself by your

pillow or behind your sick-chair, and leads the most skeptical to believe in Divinity by force of that goodness which is truly Divine. Who has not encountered one of these Cordelias kneeling before a father whose reason totters or whose body decays? Ah! then the daughter becomes the mother, and those tender and caressing intonations consecrated to children—those words which, it would seem, are bestowed with an ineffable grace; the old man recognizes this change of characters as, with a smile full of melancholy and tenderness, he says to his daughter, "I know I am childish, but I am so happy to be your child!"

We have arising in our memory an old man, bent with age and disease, who came from a distant city to breathe his last, as he fondly supposed, in the arms of his only son, comfortably established in a household of his own. It was one of those pitiful cases of gentlemanly respectability long maintained in governmental employ, where the salary ceases with superannuation; so he became at once a charge upon the son. Well do we remember the ardent welcome he received, and the generous instructions given us to "Do every thing in our power for the old gentleman." But, as the weeks lengthened into

Emancipate the Daughter.

months, and the months multiplied to years, the son grew impatient of death's delay, and but for an angel daughter who sped to his bedside and *there remained*, the old man had been deserted by the entire household. She came to him young, fresh, and blooming, but the long watches, and, above all, the *lifting* day and night, robbed her of these attributes forever. Nothing could exceed the exquisite tenderness of this girl, the little epithets so sadly sweet, the *insurmountable* grief with which she closed the dear, dear eyes in death, unless it be the meanness of the wretch who then, and not till then, ostentatiously displayed his pretended grief beside her! Both of them will recognize this picture, thank God!

Emancipated, as she most assuredly will be, from the chains which now restrain her, who can estimate the part which the daughter shall yet fulfil in the life of the family! These shackles are: insufficiency of education for the rich girl; insufficiency of salary for the poor girl; exclusion from most of the professions; inferiority in the paternal household. These changes are difficult to attain, but, we repeat, they will be made, and then only shall the daughter mingle in the material and moral life of her parents,

Conjugal Love has no Heroes.

and shall become a companion and an aid where now she too often weighs as an incumbrance.

As for fraternal love, we do not know that there is so great a difference in the sexes. We find equally charming models in brother and sister, only there is a sexuality in its method of manifestation. According as one or the other has the advantage of years, the *role* of protector changes in character. The brother protects in the capacity of cavalier, the sister in that of mother.

Conjugal tenderness has its heroines, but not its heroes. What masculine example can match Eponina, sharing her husband's hiding-place in a cave for nine years, and, when discovered, vainly importing the emperor's clemency for her husband, and dying a voluntary martyr to her affection? Or, the modern instance of Lady Franklin? Whole volumes are filled with histories of conjugal love on the part of wives. It is so entirely natural that, even when extinguished by criminal passion, it is frequently revived by the husband's danger. Unfaithful wives will often hasten to the sick-beds of their husbands, spend their days and nights there, neglecting those whom they love, but who are in health, for those they no longer love, but who are ill. A man will

"I am Yours."

"She is Mine."

fight for his wife, perhaps, though he no longer cares for her, but it is his pride rather than his heart which defends her.

It is remarkable that, while in all languages, ancient and modern, the love of brother or sister, husband or wife, daughter or son is expressed by a single word—*fraternal, conjugal, filial*—that of the mother for her children is marked by a character so personal that it has everywhere consecrated to it a specific term. Thus, in all languages, we find *maternal* as opposed to *paternal* love. We have shown that this love is innate with woman.

Of love as between the sexes, that "compound of esteem, benevolence, and animal desire," as Webster coldly defines it, or, as Shakspeare hath it,

"It is to be all made of sighs and tears;
It is to be all made of faith and service;
It is to be all made of fantasy.
All made of passion and all made of wishes;
All adoration, duty, and observance,
All humbleness, all patience, and impatience,
All purity, all trial, all observance"—

of this love, a word shows the enormous difference between that of woman and that of man. The one says, "I am yours"; the other, "She is mine." There is all the difference between giving and receiving. If we analyze our masculine love severely, we find

Love may regenerate Woman, but not Man.

therein many foreign elements. Vanity and sexual desire monopolize three-fourths, while the remainder always finds space for dreams of ambition or of glory. The artist, the man of letters, and the speculator remain such in becoming lovers. It is at the side of the loved one that they lament their defeats or boast of their triumphs. To quote Byron,

“Man’s love is of man’s life a thing apart—
’Tis woman’s whole existence.”

Love, in fact, takes root so deeply in the heart of woman that it fills her entire being. It even regenerates her. When the coquette loves there is an end of coquetry. Even lost women have suddenly recovered modesty and the very delicacy of affection under the influence of love. But, if a corrupt man falls in love with a pure young girl, he endeavors to corrupt her also! Should chance or caprice place in the power of a man who loves one woman another whom he does not love, but whose beauty or position flatters his vanity, he will divide his favors. A woman who loves would recoil with horror from such a proposal, even from a hero or a sovereign.*

*“God is my witness that if Augustus, master of the universe, were to offer me the title of wife, and with this title should give me the entire world to rule over, I should find more charm and grandeur in being called your concubine than his empress.”—*Letter of Heloise to Abelard.*

Women as Nurses.

Delicacy.

History cites more than one who has delivered herself to the object of her hatred to rescue the object of her love, and statistics have shown that, of twenty young girls convicted of theft, nineteen steal for the benefit of a lover! In woman's love there is an imperious requirement of ideality, an almost constant subordination of the physical to the moral. In that of man the material is almost all in the relations of the sexes.

It is the qualities of *heart* which render these frail creatures such marvelous nurses. A woman prolongs her watches by the bedside through several successive nights, while the most robust man, exhausted by a night of unrest, falls asleep by the very couch of death. It is from their depth of heart that women draw that sublime tenderness and delicacy that man can never imitate.

Madame de Chantal, about to become a mother, saw her husband, whom she devotedly loved, mortally wounded, in the chase, by the imprudence of one of their young relations. In despair the young man was about to kill himself. Madame de Chantal heard of it, and suddenly informed him, through the clergyman of the village, that she had chosen him as godfather to her infant.

Anecdote.Intellect and Heart.

“A poor working girl was taken to a hospital on account of a paralysis of the larynx, which deprived her of speech. Her suffering, which was insupportable, expressed itself in sobs and torrents of tears. The physician-in-chief subjected her to a rigorous and, for a long time, fruitless treatment. At length, one night when she attempts, as usual, to move her rebellious windpipe, a word escapes, she speaks, she is saved! What does she do? Doubtless she calls her companions in misery, and says to them, ‘I speak!’—tells it to them in order to hear the sound of her own voice? No, she is silent. Six o’clock, seven o’clock strikes; the guardian sisters bring her nourishment; she keeps silent, and only now and then, hiding her head beneath the bed-clothes, she assures herself of her recovery by a few half-uttered syllables. At last the door opens; the physician enters and approaches her bed; then, with a smile full of tears, ‘Monsieur,’ says she, ‘I speak, and I wished to keep my first word for my preserver.’” *

A woman only could have acted thus, for to her belongs the empire of the heart. But which weighs most in the balance, the intellect or the heart? Which does most for the perfection and the happiness of

* *Histoire Morale des Femmes.*

Genius and Charity.

Ineradicable Differences.

humanity? One can not love without thinking, but one can think without loving. What are all the systems of philosophy, all the social and political utopias, all the creations of the mind—works which are often evanescent, sublime to-day, and sterile or ridiculous, perhaps, to-morrow? What are all these in comparison with that immutable and adorable quality which has neither beginning nor end, and which, alone, really brings us nearer to God—charity? Genius may disappear from the face of the world, but if tenderness, if charity were abolished, the earth would be hell itself. St. Theresa expressed this when she exclaimed: “How I pity the demons; they do not love!”

In this brief analysis we have endeavored to prove that the essential psychological differences in the sexes exactly correspond with anatomical and physiological facts, and are, consequently, innate and ineradicable. If the result is but little palatable to the “strong-minded,” who are seeking to uproot the very foundations of the social order, they must blame, not us, but Nature.* We are in this but the

*An article published some months ago, containing an incidental allusion to man as furnishing the “vivifying principle of existence,” was promptly challenged by a woman of acknowledged taste and culture, who publicly denied that man furnishes any such thing!

Equality of the Sexes.

humble exponent of the established facts of science—facts which enter into the immutable laws of God. But we entertain no apprehension that the really feminine women of our country will see in our effort the least disparagement of their sex, either in fact or intention. The inference to be drawn from the foregoing study is precisely the same as that resulting from our historical examination, namely, that the sexes are *equal*—equal, but different. The qualities of the one are necessary to supplement, nay, to complete, those of the other. Which of these dissimilar beings has the advantage? Neither, and for the simple reason that the advantages are equally balanced. In whatever light we regard them, we find the law of compensation. The Creator has divided his gifts between the sexes with infinite wisdom, for He has decreed that they shall be “two in one,” and that the perfection of either shall be obtained only by their fusion. The gifts which are in relation with material domination have been accorded to man; those which relate to the domination of love have been accorded to woman, because she is the intelligent companion of an intelligent being. Each admires and seeks that in which he is deficient, and which is necessary to perfection. Neither has a

The Intellect and the Heart.

purely isolated and individual existence; force must unite itself with weakness, weakness must lean upon force. The intellect and the heart have the largest share in the normal union of the sexes.

The Woman inspires and preserves the Man.

IX.

WHAT CAN WOMAN DO IN THE WORLD.

AFTER what has been said in the foregoing chapter, it seems altogether natural that woman has her part in the moral and intellectual growth of man, and that, unseen by the world, she directs and inspires the operations of his genius. This part is constantly being enacted in every-day life around us. If, through the trials and temptations of public life, a statesman now and then remains pure and faithful to the mighty trusts reposed in him, the chances are more than even that the *wife* has sustained him in his hour of doubt—has saved him from the substitution of his personal interests for those of the nation. Calm and dispassionate judge, she has uttered the cry of alarm at the first sign of danger, and no sophistry can deceive her, for she *feels* rather than reasons. He may adduce thousands of arguments, may even prove to her the justice of his determination. She is adamant! Her heart tells

Woman's Position in the Early Christian Ages.

her he is wrong, and she saves him from ruin by her "obstinacy" and her—love. The eloquent words of the orator, the grand acts of the public man, often—very often—are the inspirations of some quiet little lady who doubles her husband's power, and thus demonstrates that a man is only completed by and with a woman. To live for another, to speak through another, to be lost in the glory of which she is the moving spring, to display the benefits and hide the benefactor, to learn that another may know, to think that another may speak, to search light that another may shine—such is the history of many, many wives.

In the early Christian ages women were linguists, theologians, commentators, interpreters. The Gospels assign to them most prominent places in the work of regeneration. They participated in the sacred life of our Lord, took part in His actions, accompanied Him in His journeyings, and followed Him, literally, to the death. In the lives and acts of the Apostles women are discovered praying, baptizing, prophesying, and spreading the Gospel. The history of the first four centuries of the church shows woman loving, consoling, and counseling, while man writes, and preaches, and

Learned Women in the Fourth, Fifth and Sixth Centuries.

proves the dogmas of faith which the grand councils establish. She spoke in the discourses of man, to use the charming comparison of Plutarch, "like the flute, which sounds only by the mouth of another." Certain of the early fathers recognize in women the most powerful allies and co-workers in the cause of Christianity. St. Jerome addressed to women one-half of his theological letters, and three-fourths of his treatises relate to female education. After such proofs of courage, devotion, and intelligence, who shall dare to charge them with incapacity? It is not Christianity which disparages the intellect of woman! Its records teem with her marvelous successes in literature, art, and science.

In the fourth century Paula, Marcella, Melania, and Eustochium surpassed all other Roman ladies in riches, birth, and the endowments of mind. In the fifth century Elpis, wife of Boetius, a woman of great learning, wit, and beauty, composed hymns adopted in the Roman Liturgy. In the sixth century Radegundes, Queen of France, who voluntarily relinquished the court for the cloister, was herself a scholar, and read both the Latin and Greek. She intrusted to Fortunatus, one of the last of the Roman poets, the literary education of her nuns,

Learned Women in the Seventh and Eight Centuries.

who soon excelled their master as writers, some of them approaching very nearly to *genius*. In the seventh century Gertrude, in Dagobert's reign, knew all the Scriptures by heart, and translated them into Greek, and the learned Hilda, a North-umberland abbess, and by birth a princess, was so highly esteemed in the Anglo-Saxon church that she was called, on more than one occasion, to assist at the councils of the bishops, who esteemed her especially enlightened by the Holy Ghost. In the eighth century the beautiful Lioba was declared by Boniface, Bishop of Mentz, to possess solid learning—*eruditionis sapientia*—and it is said that bishops often sought her counsel.

“It is certain,” says the Count de Montalembert, “from numerous and trustworthy testimonies, that literary studies were cultivated in the seventh and eighth centuries, in the women's monasteries in England, with no less care and perseverance than in those of men, and perhaps with still greater enthusiasm. The Anglo-Saxon nuns did not neglect the occupations peculiar to their sex, but manual work was far from satisfying them. They voluntarily left the needle and the distaff, not only to transcribe manuscripts and to illuminate them

Examples from the Ninth and Tenth Centuries.

to suit the taste of the age, but, above all, to read and study holy books, the fathers of the church, and even classical works. All, or almost all, knew Latin. Convent corresponded with convent in that language. Some were enthusiastic for poetry and grammar, *and all that was then adorned with the name of science.* Others devoted themselves more readily to the study of the Pentateuch, the Prophets, and the New Testament, taking for guides the commentaries of the ancient doctors, and seeking out historical, allegorical, or mystic interpretations for the most obscure texts."

In the ninth century Ebba governed, with great wisdom and learning, the monastery of Coldingham, in Ireland, comprising two immense and separate establishments of monks and nuns. This wonderful woman, on the approach of the Danish conquerors, fearing, not for her life, but for her chastity, assembled her nuns, and in their presence cut off her nose and upper lip with a razor. In this example she was immediately followed by the others. The Danish pirates were so enraged by the hideous spectacle thus presented that they set fire to the building, in which perished the entire community. In the tenth century Adelaide, Empress of Ger-

Eleventh, Twelfth and Thirteenth Centuries.

many, displayed great learning in the education of her son, Otho II, after whose death she governed the empire with rare ability and discretion.

In the eleventh century Margaret, Queen of Scotland, was distinguished for her prudence and care in all things, her application to public and private affairs, her watchfulness in providing for the good of her subjects, and the *wonderful ease and wisdom* with which she discharged every duty of the regal authority, showing her most extensive genius, to the astonishment of foreign nations. She chose for her eight children the ablest preceptors and governors. The zealous mother watched over the masters, investigated the progress of her children, and often examined them herself. This century produced also Rodhia of Cordova, a Moorish-Spaniard, freedwoman of King Abdelrahman. She was the author of several volumes on rhetoric. Also Sophia of Hispali, celebrated for her poetry and oratory. She had a sister Maria, also a poet and a very learned lady. In the twelfth century Hildegardis of Germany was the author of several books of scientific prophecy, of numerous letters to sovereigns and pontiffs, of a poem on medicine, and a book of Latin poems. In the thirteenth century Isabella

Fourteenth and Fifteenth Centuries.

of France, daughter of Louis VIII, was early celebrated for her beauty, learning, and piety. She was specially distinguished for her proficiency in Latin.

In the fourteenth century Catherine of Sienna wrote several books, consisting of letters, poems, and devotional pieces. A pestilence laying waste the country in 1374, "Catherine devoted herself to serve the infected." She was commissioned by the civil authorities of Florence to act as their mediatrix in the affair with Pope Gregory XI, and was received by the Pope and cardinals with "great marks of distinction." So great was her influence that she induced the Pope to re-establish the pontifical seat at Rome, removing it from Avignon, where it had been held for three-fourths of a century. She administered to Pope Urban VI a round scolding, urging him to "abate somewhat of a temper that had made him so many enemies, and to mollify that rigidity of disposition which had driven the world from him, and still kept a very considerable part of Christendom from acknowledging him;" and, what is better still, "the Pope listened to her and followed her directions!"

In the fifteenth century Catherine of Bologna was

The Sixteenth Century.

a celebrated miniature painter, and "wrote learned treatises." She is also said to have brought musical instruments to perfection, and the invention of the violin has been attributed to her.

The sixteenth century was prolific of learned women. Mary I, Queen of England, was a wonderfully learned woman, proficient in Latin, and, withal, a strong advocate of "woman's rights," which she carried to practical application by making Lady Berkley a justice of the peace in Gloucestershire, and Lady Rous a judge for Suffolk, "who did usually sit on the bench at assizes and sessions among the other judges, *cincta gladio*, girt with the sword." Her sister, the great Queen Elizabeth, at seventeen "was perfect in the Latin, Greek, and French, and not unacquainted with other European languages," and "studied philosophy, rhetoric, history, divinity, poetry, music, and every thing that could improve or adorn the mind." Mary of Hungary, was "fond of study, particularly of the Latin authors." Her fondness for field sports procured her the name of Diana, and her military prowess gained for her the title "Mother of the Camp." Elizabeth Legge commanded the Latin, French, Spanish, and Irish tongues, and was, withal, a poet, whose fondness

 The Seventeenth Century,

for study and midnight reading cost her her eye-sight. Nor must we omit Theresa of Spain, a pious and learned virgin, foundress of "Barefooted Carmelites," and Mary, Queen of Scots, the most remarkable and most beautiful woman of her century. She wrote and spoke Latin with fluency and elegance, and few were found to equal her in French, Spanish, and Italian.*

In the seventeenth century Helena Lucretia Cornaro, doctor in theology at Padua, was also admitted to the university at Rome.† Juliana Morella publicly maintained theses in philosophy, and was "profoundly skilled in philosophy, divinity, music, jurisprudence, and philology." Lucrezia Marinelli was learned in church history, understood and practiced the art of sculpture, was skilled in music, and, besides, left many literary productions. Mademoi-

* We can not resist transcribing here her sweetly beautiful Latin hymn, composed the day before her execution. How familiar she must have been with that language in which the last and highest aspiration of her soul could find expression!

"O Domine Deus! speravi in te
O care mi Jesu! nunc libera me,
In dura catena, in misera pœna, desidero te;
Languendo, gemendo, et genu-flectendo
Adoro, imploro, ut liberes me!"

† Mrs. Hale is mistaken in supposing her "perhaps the first lady who was made a doctor." The same prodigy (if it be a prodigy!) had been witnessed in the thirteenth, fourteenth, fifteenth and sixteenth centuries. See *Essai sur le caractere, les mœurs, et l'esprit des Femmes*, by Thomas.

The Eighteenth Century.

selle de Gournay, friend and companion of Montaigne, was an authoress of great distinction, as was Margaret, Queen of Navarre, first wife of Henry IV, of France, of whom Brantome says: "If ever there was a born beauty it was the Queen of Navarre, who eclipsed the women who were thought charming in her absence." She understood Latin so well as to discourse publicly in that language. "She spoke and wrote," says Mezeray, "better than any woman of her time." *

In the last century Laura Bassi wrote and spoke Latin with the "utmost fluency." "Her scientific studies, and even discoveries, left the faculty of Bologna far behind her in the career of knowledge." She also won the doctor's cap in the university of Bologna, the president of which, "in investing her with the gown, which was the ensign of her degree, addressed her with a Latin oration, to which she made a most elegant extemporaneous reply in the same language." Married, subsequently, it is said "she shone as a wife and mother with admirable domestic qualities, equaling her scholastic ones." She was elected by the Senate, professor

* She wrote a book in the form of Epistles, the design of which was to prove that "woman is greatly superior to man."

History proves Woman's Intellectuality.

in the university. Elizabeth Carter, of whom Dr. Johnson said, when speaking of an eminent scholar, that "he understood Greek better than any one he had ever known except Elizabeth Carter." Hannah More, whose writings alone earned for her upward of \$150,000, and Madame de Stael, millionaire, politician, conversationalist, but, above all, authoress, were produced by the last century, though they figured also in the present. Mademoiselle Lezardiere wrote a work considered by M. Guizot "the most instructive that is extant on ancient Roman law."

Thus we see that, for a period of more than six centuries, women celebrated no less for their learning and piety than for their charms of person and manners, attended the universities and wrested honors from the stubborn competition of men, maintained theses in public, filled chairs of philosophy and law, harangued before kings and pontiffs, wrote in Latin and Greek, understood Hebrew, mastered all modern languages, and even received degrees in theology. We have named only a few prominent examples—we might swell the list to volumes!

Of our own times the history is patent to all. The number of women who have achieved and now enjoy

Why not Enfranchisement and Eligibility?

distinction as writers, linguists, poets, physicians, scientists, and artists has never been equaled in the same period of time, yet it seems to us that, in solid varied, and extensive learning, the past has still the advantage.*

We have elsewhere shown (Chapter VII) that the ante-Christian records prove women to have been susceptible of the highest intellectual culture. Away, then with the argument of incapacity, and inquire why they should not be eligible as ministers, judges, lawyers, politicians, and voters—as competitors for all occupations heretofore considered virile? We answer: Not, surely, because they are not equal to men, but because they are different from men. This, we think, has been sufficiently demonstrated (see Chapter VIII). What *role*, then, shall be opened to women, which shall afford employment and scope to those peculiar qualities which she possesses, and which shall emancipate her from the false position of inferiority to which the injustice of man still, to a considerable extent, condemns her?

*Mrs. Sarah J. Hale gives the names of more than one hundred and twenty-five living women of distinction, exclusive of missionaries. The number is probably now more than trebled. From the work of Mrs. Hale, itself a monument of wonderful research, learning, and perseverance, we have been able to derive great assistance in this brief record of the past. See *Woman's Record*; or, *Sketches of all Distinguished Women, from the Creation to A. D. 1854*. By Sarah Josepha Hale. Harper & Brothers.

Ample Education demanded.

Certain domestic offices, and the greater portion of public offices, require masculine qualities. To confide these to women would be to degrade them and consign them to a forced inferiority. But there are many employments which call for feminine qualities, and which the public good demands shall be assigned to women. Women are wanted for functions, no less than functions for women. The element that they represent, not being represented, is void. We have sufficiently defined this element; let us proceed to its application in the three great spheres of existence—the family, professional and political life.

To discharge her duties perfectly, the mother should have received an education fully equal to her capacity. As this is unlimited in the acquisition of things already known, and as teaching has for its object the imparting of such knowledge, no restrictions should be laid upon woman in the matter of literary education. No distinctions of sex should enter here, but the opportunities and advantages should be equal. This is simply justice to one whom we can say: "Rear your sons and your daughters." All the considerations which attach to her in the capacity of wife, mother, and housekeeper exact so much, at least. Then, if the father of the family

The Guardianship of Orphans.

dies, the State will be no longer able to create an unnatural and strange protectorate over the widow and children, for it can no longer say to her: "You are incompetent, *by reason of your education*, to govern your own affairs." Certainly, a woman should be the chief administratrix of her husband's estate (*her estate!*) and the guardian of his children (*her children!*) assisted only by such masculine aid as the circumstances of the case may demand. Her's should be the leading or chief position in these matters.*

We would demand, also, that women should be selected for the guardianship of orphans deprived by death or other misfortune of both parents. Men often act very strangely in these matters. Exigencies of business, and too often mere caprice, take them from the post of duty, and the courts are frequently compelled to appoint strangers or persons not interested to the sacred trust. But, when present, what do men amount to in these offices? They listen coldly to what is told them, and sign papers when requested, placing trust, after all, in some woman who assures them "it is

*While the present laws continue in force men should provide for this in their wills. No prudent man of property should sleep until he has rendered this justice to his companion.

Men and Women contrasted as Guardians.

all right." Preoccupied and absorbed by outside matters, men have neither the leisure nor the inclination to embrace these adoptive paternities with anything like enthusiasm and real devotion. The best of them—those who bring conscience into the affair—confine themselves mainly to the mere business details. They take excellent care of the property of the minor, defend his interests, perhaps superintend his education in a general way, but they know little of the interior qualities of their ward. His soul, his moral being, is to them a sealed book. They have neither the requisite charity nor tenderness. They protect without loving. Appoint women to these offices, and they will act very differently. The office of guardian, filled by a sister or other near relation—even by a female friend—will become a *maternity*. When instructed in the management of private business, their cordial vigilance, their spirit of detail, their knowledge of children, their appreciation of moral and religious requirements, their tenderness and devotion, will establish between women and their wards a veritable family circle.

Much fine writing has been expended upon the question: What can woman do for her support and that of those dependent on her in the great bread-

Necessity of Work for All.

and-butter struggle of life? And still the problem remains—*vexata questio*—still the injustice and the tyranny of man oppress and hamper her, still she struggles and starves! The poetical idea of woman is pretty enough—"maiden," "angel," "young and beautiful," "charming creature," etc. The idea of wife figures her as a being cherished by the warmth of the domestic hearth, guarded from the hazards of external life; a creature worshiped, protected, and screened from the rude gaze of the multitude. The idea of maiden figures her as a creature who scarcely touches the earth with the tips of her wings. She "toils not, neither does she spin." This is a homage paid to the delicacy of her nature, and the frailty of her body, but it is all overturned by the simple fact: "*Woman lives in the world.*" Wealth may sometimes permit her to maintain this poetic idleness, youth and beauty may secure her this homage for a season, but wealth belongs only to the chosen few, youth and beauty are but fleeting possessions. Three-quarters of the life of woman claims as a benefit, or exacts as a necessity, obedience to the sovereign law of WORK. Work re-animates the sinking heart, purifies and fills the void of existence. God, in creating work, has compensated humanity for the rough trials to

Develop the Natural Aptitudes.

which it is subjected. Work assuages the deepest sorrows, dries the most bitter tears. It always promises less than it gives. Not only a pleasure in itself, it seasons and enlivens all other pleasures. Friends, gayeties, love even may forsake us, but work is ever present, and the enjoyments it affords are the combination of all pleasures. God has made it, like the sun, for the whole world, but the stupid selfishness of society has rendered it almost a degradation for woman! We accuse her imagination, yet deliver her a prey to its reveries. We are shocked at her impressionability, yet multiply and exalt its sources of development. Rich and poor, high and low, for all, work is life and salvation. The age of the passions and pleasures having vanished, what remains to most of our women save to struggle against wrinkles? Aliment must be supplied to the soul, or it will assuredly feed upon itself. Instruction avails little without an object—it is to give thirst and refuse drink. We do not “live to learn, but learn to live.” Knowledge should have an application, or, at least, be ready for practical use.*

Every young girl should have opportunities afforded her for developing whatever may seem to

*See *Histoire Morale des Femmes*, by Ernest Legouve.

Professions should be Studied by Opulent Women.

be within her peculiar and individual tastes and aptitudes, whether in art, literature, or science. This once ascertained, she should be encouraged to pursue it with an object—that is, as a *profession*, a vocation, as though her own support and that of others dependent on her were to be derived from it. In our country, where fortune is so capricious, and where all things are new and unstable, the proverbial wings of riches are ever active. Scarcely any one is so secure in the possession of wealth that he may not regard want as a possibility. The “ups and downs of life” are daily exemplified, especially in our Western cities. No young lady, however luxuriously surrounded, can afford to neglect the acquirement of a profession, else, when thrown upon her own resources, *as the chances are that she will be*, her former prosperity will but add to the evils of her situation. We know a woman who, while on her wedding tour, twenty years ago, was seized with an irresistible feeling of curiosity to know the process by which a certain glove-cleaner, somewhere in the Isle of Wight, achieved his marvelous success. The thought came to her: “What if I were to find myself penniless and forsaken? What could I do in the wide world?” She thought but little of the

The Wife should keep pace with the Husband.

five sovereigns which the man demanded as the price of his secret, and readily gave the required pledge not to become his competitor. This woman now earns a respectable support in the "glove-cleaning business!" Not having, like men, a direct and immediate use for their attainments, women are too apt to neglect the advantages afforded them. Hence the superficial character of the education of most young ladies. Afford them the requisite opportunities, and impress them with an *object*, and they will be sure to find their proper places in literature and art, often even in science, places which men can not occupy so well.

While the principal duties of a married woman are the care of her husband, her children, her servants, and her house, she should not neglect those studies and accomplishments which, if her education has been conducted on the principles we have advocated, will have become for her a necessity. She will thus not only develop her mind to that treasure-house of instruction for her children so essential to her high domestic vocation, but she will keep pace with the intellectual growth of her husband, whom she will constantly surprise with fresh and varied virtues. How often does it not happen

Rights of Women to Fair Competition.

that a man rises, by his talents and his application, far beyond the sphere in which he started, but whose wife, fitting companion for his days of drudgery and humble surroundings, remains chained to the condition of former years—a willing slave in the background, or a vulgar object of ridicule in the drawing-room! We knew a blacksmith who rose to prominence and fame in the nation's history, whose wife was *still a blacksmith*. We know a physician whose skill and merit have enabled him to surround his home with the comforts and adornments of wealth and luxury, but whose wife is the "skeleton in the closet." She is simply a vulgar old termagant, chosen from the rough circle in which the doctor mingled when a "wild student of medicine." We know a minister, born to manual labor, but self-taught and risen to eminence now, whose wife is as great an incongruity in the household as can be imagined. We know many "ladies" whose wardrobes are small fortunes, who drive in superb equipages, and whose vulgarity is beyond description.*

The obvious rights of women in relation to business and professional life are:

* We were informed by one of these that she and her newly married daughter occupied "contagious apartments" at a famous watering-place

 Occupations peculiarly adapted to Women.

 Women as Physicians.

1. Access to all occupations and professions in the measure of their capacity.

2. Compensation in proportion to their work, without distinction of sex.

These requirements are those of simple justice and common sense. How far they are complied with in the actual state of things we do not need to discuss—the subject is too painfully familiar. There are, however, certain occupations which Nature, no less than custom and law, forever interdicts to women. Why should not custom and law, equally with Nature, establish similar interdictions against men? That men should usurp the places of women in purely feminine occupations is against Nature, justice, and humanity. But, independently of these employments, there are certain vocations which are peculiarly within the physical and mental qualifications of women, and which they are, consequently, better adapted to discharge than men. These are:

1. Departments of mercantile business.
2. Certain branches of the medical profession.
3. The profession of letters.
4. The profession of teaching.

1. Mercantile pursuits. No one can justly deny the physical and mental capacity of women to con-

Why Women are naturally adapted to Medical Practice.

duct certain departments of mercantile life, either as principals or *employes*. If any doubts yet remain, they are rapidly vanishing under the developments of the hour. The question is being extensively tested, and success is already demonstrated. The absolute superiority of woman in certain branches of trade only waits upon proper education.

2. The medical profession. We doubt whether the nature of woman qualifies her to achieve brilliant success in the department of surgery. A positive and material science, it exacts a boldness of execution, a steadiness of hand, and a degree of insensibility which she does not naturally possess. But medicine, a conjectural and variable science, seems especially within her vocation. As a theoretical science, it rests upon observation; as a practical science, it rests upon the knowledge of individuals. Who can surpass a woman in these powers? The most illustrious physicians have asserted that diseases are so modified by individual peculiarities that each case constitutes a separate and independent study. One has even said: "There are no diseases; there are only patients." Some have even denied the usefulness of pathological science in view of the individual, and therefore novel character of each

Women as Physicians continued.

case of disease. The remedies which will relieve one may injure another. Woman, with her marvelous knowledge of the individual, is peculiarly fitted to cope with this mysterious enemy. Part of the science of the physician is the knowledge of the temperament, age, and character of his patient. Woman can bring to this examination natural gifts which man does not possess and can never acquire. Nervous maladies especially—those inappreciable evils which civilization daily multiplies—will find in the female physician the only adversary who can seize and conquer them. She will cure them because she knows them. Too often, alas! the power of the physician is limited to consolation and necessary deception. Ask man to compete with woman in these requirements!

We can not admit the validity of the common arguments against woman doctors. Their intelligence surpasses that of man in observation, and the study of medicine is made up of this quality. Anatomical studies certainly demand less sacrifice of health and strength than most female employments. Their delicacy can survive the continual association with physical infirmities, since none have more of this virtue than those who have devoted their entire life-

Success of Women in Literature.

time to nursing the sick.* But the most shallow and contemptible objection is on the score of modesty. Suppose there were any thing in this (which we utterly deny,) whether it were better that an occasional woman should have her modesty blunted by attending a few scores of men than that millions of women should have their modesty shocked by masculine inquisition into the most secret sufferings of their sex! This is the fact, however. It is a perpetual outrage upon purity.

3. The profession of letters. The successes of women in this sphere have been abundantly realized. The way is open; they have but to enter and assume the monopoly of certain departments of literature in which men can not successfully compete with them. And, for material success, our country abounds in examples of women who have attained handsome incomes—of several who have even amassed wealth—in the career of letters. Of this class there is a far greater proportion of women than of men, relatively to the whole number engaged. All that women can ask in this regard has been fully and conclusively demonstrated. They have only to “go in training,” and to circumscribe their efforts within

*Who would dare to charge Florence Nightingale with want of *delicacy*?

Origin of Female Teachers.

the limits of their peculiar talents, and so escape the ridicule which still attaches to the "blue-stocking."

4. The profession of teaching. This occupation *belongs* to woman, by right of vocation and of conquest. We mean the exclusive right of teaching children, and at least equal rights in teaching adolescents. Whole volumes could be filled with the successes of women in this vocation, to which they are called by temperament and natural gifts. If we draw our illustrations chiefly from religious establishments, it is because the history of woman's conquest of the right we claim for her leads us thither. It was, indeed, under the inspiration of Christian ideas that female education was revived. Three centuries ago women were almost universally uneducated. Ignorance was a matter of fashion for rich women, and of forced necessity for poor women. A young girl in Italy and a young widow in France almost simultaneously conceived the idea of educating young girls and teachers of young girls. It was nothing less than a revolution. They comprehended this fact, for they said: "The regeneration of this corrupt world must be accomplished by children. Children will reform the families; families will reform the provinces; provinces will reform the

The Establishment of "Ursulines."

world." New in its objects, this institution was new also in its rules. There was no rigorous discipline, no entire days consecrated to prayers and idle ecstasies.

Mademoiselle de Sainte-Beuve, foundress of the "Ursulines," of France, purchased a house in the *Faubourg St. Jacques*, where she installed her "sisters" with two hundred day scholars. She hired apartments contiguous to her darling establishment, having a door which communicated with it, a drawing-room opening upon its garden, and a window whence she could gaze upon all this young assemblage, which sprung, as she charmingly expressed it, "not from her loins, but from her heart." When visited by the nobility—she had shone at court in her younger days—her joy was to conduct them to the window and show them her dear "daughters" at work. The selection of mistresses was regulated neither by birth nor position. Other things being equal, she selected as teachers those of the humblest origin. Her character corresponded with her conduct. Cheerful and gay, she was fond of life, and acknowledged it. "It is only the miserable and despondent," said she, "who hold in horror that which is a gift from God." When she died, her "sisters," by a touching custom,

Foundation of "Ursulines" at Clermont and Dijon.

continued for a whole year to set her usual place at table, and to serve her accustomed portion, which was then given to the poor. Her portrait, at the request of her "children," represented her before her window, her eyes fixed upon a garden filled with bee-hives, with the legend: "Mother of Bees."

At Clermont three poor servant girls were seized with the desire of teaching young girls. There was a slight obstacle to their ambition—they could neither read nor write! They overcame this obstacle. They learned the rudiments from two little boys of twelve years, and eighteen months afterward their combined savings defrayed the cost of establishing the first house of Ursulines at Clermont.

At Dijon the foundress was Françoise de Saintonge, daughter of a lawyer. The narrative of her trials and sufferings would fill a volume. Her father would only consent to her wishes after being assured by a consultation of four doctors that "to teach women is not the work of the devil." He shortly withdrew his permission, on seeing the entire city rise against his daughter, children pursuing her in the streets with shouts and stones. But Françoise, with fifty francs, which constituted her entire fund, hired a house, and, with five young girls who had

Anecdote of Françoise de Saintonge.

joined her, repaired thither on Christmas at midnight. She said to them: "It is here that we shall find the first house of Ursulines at Dijon. Only, as I have expended all our funds in paying the rent for one year, we must pass this night in prayer, for we have no bed." In fact, there was neither bed, nor fire, nor food in this dwelling, and they remained till the following night, "fasting and shivering, but—*foundresses*." Monsieur de Saintonge, struck with compassion, sent them the remnants from his table. So their first meal was a repast of beggars.

Twelve years later the city of Dijon resounded with shouts of joy and the ringing of bells. The streets were strewn with flowers. From a house of wretched appearance defiled a procession of one hundred young girls, clad in white, with candles in their hands. Preceding them was a girl of their own age, magnificently attired, and bearing upon her shoulders a mantle sewn with pearls and diamonds. At the head of this *cortege* marched all the magistrates of the city, clothed in their official robes, and preceded by bailiffs, to divide the crowds of people. That humble dwelling was the first asylum of Françoise de Saintonge, those hundred young girls were her pupils, that procession was on its way to a

Women as Professors.

magnificent establishment—*purchased by the Ursulines of Dijon*—and that young virgin, so splendidly arrayed, flashing with precious stones, represented these words of Holy Writ: “Those who teach shall shine as the stars.”

This is what women have done for woman! Thus was female education inaugurated in France. An education of catechisms and litanies, it is true, but the seed was planted, the principle was created, and the world beheld two novel spectacles—female teachers and female pupils.

What, then, shall poor girls do? They can *teach*—not as subordinates merely, but as principals, as *professors*. Already, in our public schools, the majority of the teachers are women. Only, by the ineffable meanness of the male boards, they are illy requited, and excluded from the highest positions. Competition has doubtless something to do with the low salaries, but reform will come only with “mixed” boards of education.

Paris alone contained, in 1856, more than three thousand female professors of music, and perhaps as many professors of languages. We know many instances in our own country of invalid parents and younger brothers and sisters maintained in comfort by the

Reach the Intellect through the Heart.

exertions of a daughter gifted with musical talents, and educated to the capacity of teaching. We know a gentleman, himself a college professor, whose comfortable home has been purchased, in great part, by the successes of two noble daughters as teachers of music. We know a lady, still young, beautiful, and admired, who has amassed a competence in this profession, and, what is most rare for a woman, can "command her own price."

The qualities of "heart" possessed by woman, above all, her sentiment of maternity, peculiarly adapt her to the vocation of teaching. She possesses not only the faculty of inspiring affection in her pupils, but that of interesting them in their tasks to an extent of which man is absolutely incapable. The true method of teaching is but half understood. Intelligence of children, like that of women, is readily reached through their hearts. Whatever interests and amuses them is eagerly acquired—without labor, almost without fatigue. So they must be inspired with the taste for knowledge. The means of doing this are certainly not those which transform study into an ungracious task and a pretext for punishment. Trust an enlightened woman to find the way to the brains of children through their hearts!

Effects of Premature Learning.

In the education of women the dead languages have been pretty generally ignored, and for the reason—a stupid calumny!—that their intellects are inadequate to the severe mental labor involved in classical studies; yet, by a most singular inconsistency, boys of twelve or thirteen are presumed to comprehend the poems of Virgil and Homer! Alas! that which they comprehend only too well is the obscenity and beastly immorality, while they can not comprehend the poetic genius by which alone these indecencies are rendered endurable. And so with classic history. Before being fairly instructed in modern history—especially of their own country—and the principles which Christianity has impressed upon human governments, the merest children are familiarized with the faith of Plutarch and the laws of Lycurgus—monuments of immorality and degradation—of which they retain chiefly the false ideas of politics, philosophy, but, above all, of morality. They can not discriminate the chaff from the wheat. Prematurely introduced to the sublime conceptions of English poets, they acquire a veritable loathing for that which later they would comprehend and seize with avidity. Who can not recall his disgust for poetry when forced to *parse* in the pages of

Accordance of Tasks and Tastes.

Milton or Pope—a disgust which time alone can change to love? We believe that woman is destined to revolutionize the whole system of popular instruction by adapting the knowledge taught to the age and tastes of the pupil. Let us explain our idea. Until the average age of fourteen—in other words, the beginning of puberty—the taste for literature, properly speaking, does not exist. Therefore rudiments should be taught, but neither verse nor poetic prose should be introduced. The classics should be ignored. But, when puberty comes to enlarge the intelligence and awaken in the soul the love of the beautiful, it is time to begin literary studies, and to cultivate music and drawing.* With puberty the love of harmony and beauty develop as veritable instincts, which, once awakened, literary studies supply a want—they minister to a passion which they occupy to the exclusion of morbid longings. Under its influence six months of application accomplish more than as many years of previous constraint and punishment. This probably explains the

*We have recommended, in Chapter II, that music should be commenced early, and made a task rather than a pleasure. This, however, was by way of compromise with fashion, which demands a fearful knowledge of music on the part of young girls. The better course is that here advocated—to postpone the study until after puberty is established. Its influence in forcing development will be thus avoided, and the interest of the pupil secured by the accordance of new tastes and desires.

Ambition of Fathers and Intuition of Mothers.

circumstance, so often observed, that a boy of fifteen may enter a school where all are beyond him in attainments, and is promoted from class to class until he carries the highest honors. "Grace Greenwood" hit the mark exactly in reply to a question concerning the age of her child: "Nine years old, madam, and thank God he don't know his letters."

We have always observed that the mother, much more readily than the father, comprehends and follows our professional advice concerning a child whose intellectual labors must be moderated or abandoned. The latter does not so willingly surrender his project of beholding his son a literary prodigy. He is by nature less apt to put faith in the opinion of the family physician, especially if his own intentions and aims are thereby invaded. Say to a woman: "Your child is suffering from over-mental taxation; take him from school for a while." She accedes at once, and *feels* the wisdom of the counselor, but nine times out of ten she will say to you: "You must talk with his father;" and here you have a far different task before you, and the chances are even that you waste your breath. We knew a very eminent physician who goaded his son to exertions beyond his years at school, and beyond

Let Women be Eligible as Members of "School Boards."

his strength in college. He laid his hard-earned prizes at his father's feet, but a violent inflammation of the brain left him little better than an imbecile. All this time the dear, good, sensible *mother* was interceding and imploring rest for her boy, but, alas, in vain! Let woman be liberally represented in our "Boards of Education," and we shall have an educational system perfected and purged of its present evils. Her maternal instincts, enlightened by the liberal education we have claimed for her, will guide her with unerring precision to the proper adaptation of time and quality of intellectual pabulum. Of this we are certain: we shall have better manners and better morals than we now have or seem likely to obtain under our present system.

A woman has already given us a few golden words upon this subject—sufficient to afford us a foretaste of what her sex is ready to do for our educational system if we will try the experiment. She is entitled to a hearing, having, as she says, "had five thousand girls under my charge, and spent thirty years of my life devoted to their service."* In an "Address to the Columbian Association" she says:

*Mrs. Emma Willard, distinguished as a successful teacher, author, and lecturer. The celebrated ocean hymn, "Rocked in the Cradle of the Deep," was composed by her. She is also the author of an ingenious "Treatise on the Motive Powers which produce the Circulation of the Blood."

Philosophy of Teaching already hinted by a Woman.

“In searching for the fundamental principles of the science of teaching I find a few axioms as indisputable as the first principles of mathematics. One of these is this: He is the best teacher who makes the best use of his own time and that of his pupils, for *time* is all that is given by God in which to do the work of improvement. What is the first rule to guide us in making the best use of time? *It is to seek first and most to improve in the best things.* He is not necessarily the best teacher who performs the most labor, makes his pupils work the hardest and bustle the most. A hundred cents of copper, though they make more clatter and fill more space, have only a tenth of the value of one eagle of gold.

“What is the best of all possible things to be taught? *Moral goodness.* That respects God and man—God first, and man second. To infuse into the mind of a child, therefore, love and fear toward God, the perfect in wisdom, goodness, justice, and power, the Creator, Benefactor, and Savior, the Secret Witness and the Judge—this is of all teaching the *very best.**

You are God's ministers to enforce His laws, and must do your duty. Be thus mindful in all sincerity,

*Where are the bigoted School Boards?

Sound Advice from a Woman.

judge correctly, adopt no subterfuge—pretend not to think the child is better than he is, but deal plainly and truly, though lovingly, with him; then his moral appreciation will go with you, though it should be against himself, and even if circumstances require you to punish him. The voice of conscience residing in his heart is as the voice of God, and if you invariably interpret that voice with correctness and truth the child will submit, and obey you naturally and affectionately.

“Next to moral goodness is *health and strength*—soundness of body and of mind. This, like the former, is not what can be taught at set times and in set phrases, but it must never be lost sight of. It must regulate the measure and the kind of exercise required of the child, both bodily and mental, as well as his diet, air, and accommodations. The regular routine of school duties consists in teaching acts for the practice of future life, or sciences in which the useful and ornamental arts find their first principles, and great skill is required of the teacher in *assigning to each pupil an order of studies suitable to his age*, and then selecting such books and modes of teaching as shall make a little time go far.”

The whole philosophy of teaching is inclosed in

Another Extract from the same Source.

these few sentences *from the pen of a woman!* In her "Treatise on the Circulation of the Blood" this noble woman digresses to address young ladies in the following strain:

"Would you, my dear young ladies, do the will of God on earth by being useful to your fellow-beings? Take care of health. Would you enjoy life? Take care of health, for without it existence is, for every purpose of enjoyment, worse than a blank. No matter how much wealth or how many luxuries you can command, there is no enjoyment without health. To an aching head, what is a downy pillow with silken curtains floating above? What is the cushioned landau and the gardened landscape to her whose disordered lungs can no longer receive the inspirations of an ordinary atmosphere? And what are books, music, and paintings to her whose nervous sufferings give disease to her senses and agony to her frame? Would you smooth for your tender parents the pillow of declining life? Take care of health. And does the 'prophetic pencil' sometimes trace the form of one whose name perhaps is now unknown, who shall hereafter devote to you a manly and generous heart, and marriage sanction the bond? Would you be a blessing to such a one? Then now

Drawing and Painting taught by Women.

take care of your health. Or, if you hesitate, let imagination go still further. Fancy yourself feeble as with untimely age, clad in vestments of sorrow, and leaving a childless home to walk forth with him to the church-yard, there to weep over your buried offspring. Study, then, to know your frame, that you may, before it is too late, pursue such a course as will secure to you a sound and vigorous constitution."

In the arts of drawing and painting it is almost a sheer waste of time and money to place pupils under the tuition of men, however great their pretensions. Only a woman can inspire the ordinary pupil—he who possesses neither genius nor natural aptness—with either a love of the beautiful or an appreciation of his own possibilities. Yet every child should be taught drawing, at least, and every child capable of seeing the difference between a straight line and a curve is susceptible of receiving a knowledge of the rudiments—probably of tolerable proficiency in the essentials of execution. There is scarcely any knowledge taught in the schools more sure to find scope for its practical application in after-life than this. Every one who has not received more or less instruction in drawing can appreciate most feelingly the force of our remark.

A Woman pleads for her Art.

The author has often had occasion to bitterly lament this deficiency in his early education, when he has stood before his medical classes, blackboard and chalk at hand, and utterly powerless to illustrate an idea which words were inadequate to impart!* We know a lovely Christian woman, herself a thorough *artiste*, who has again and again demonstrated, through successive generations of classes, not only that the most stupid and indifferent can be brought to a comprehension and love for the principles of drawing, but that at least one woman has the tact, perseverance, and patience to succeed where men would necessarily fail. We extract the following from one of her own published articles:

“There was a ring; presently, at the door of my studio, appeared one of those ‘lady-like’ persons to whom one is involuntarily attached at first sight. A little girl accompanied her, so like her that I was sure I knew exactly how the mother looked when at the same age. The usual salutatory compliments were exchanged, and it appeared that the little girl had been brought to me to ascertain if she had any ‘talent for drawing;’ if she had, or could even be

*What were the lectures of the eminent Agassiz without this accomplishment!

A Woman's Plea continued.

supposed to have, the mother wished her to commence her lessons immediately. 'I have always enjoyed pictures so much, and have always wished that I could draw, but I suppose I have no talent; I never drew a straight line,' was the sentence which communicated to me the life-long desire of this sweet, lady-like, and really cultivated woman—that instinctive wish to express herself in beautiful forms; or at least to reproduce some of those atmospheric effects or those marvels of color and of grace which surround one in nature. The *life-long desire*, I have said, for there was such a sadness in her fine eyes, such a tender regret in her voice, that I knew she hoped to obtain a mother's reparation—namely, giving to her child what had been wanting to her own happiness.* Therefore, when she had fully confessed her inability 'to draw even a straight line,' yet held the little girl before me with a certain look which appealed to my heart as well as to my artistic conscience, I replied: 'Your little girl has two very intelligent eyes, and even if she had but one it would make no difference; behind those eyes reside, apparently, such perceptive faculties as will enable her to see the dif-

*This idea is sublime—i.e., womanly!

A Woman's Plea for her Art continued.

ference between round and square figures, blunt and sharp angles, and even those intricate forms by which animals, plants, and the most delicate objects in nature are distinguished from one another. I presume also that your little daughter is quick to imitate any style of dress among her schoolmates, and even expert in making her doll's dresses, aprons and hats exactly after the prevailing fashions. She has two good eyes, ready perceptive faculties, and skill in imitation, and, if all rules are not at fault, your child must have more or less 'talent for drawing.' A light seemed to break over the mind of my guest, and certainly a very brilliant light broke through those eyes as she listened to me. 'But then,' she said at last, 'but then one must have a special gift.' 'As much special gift,' was my answer, 'as one must have to learn to talk. One must have a tongue, and a mind to supply ideas for the tongue to express, but this is hardly to possess a *special gift*. To become an orator, an eloquent speaker whose destiny it is to control the minds and hearts of thousands of fellow-creatures, does require a special gift, but simply to learn to talk, and by speech to express one's ideas, requires no special gift. Again, to write one must have eyes, and a

A Woman's Plea for her Art continued.

hand, and also ideas to express through this written language, but this is not to need a special gift. This last is requisite when one is to touch the hearts, minds, and consciences of thousands of people beyond one's personal circle. Yet you never think of questioning your child's ability to speak and write, and not only to speak and write the thoughts of others, but her *own* thoughts, impressions, and experiences. Why, then, should you hesitate to believe that your child can learn to express herself by means of forms and colors, or to reproduce what she sees around her in nature or society? 'But I never could draw a straight line.' 'And what necessity, pray, is there that you should ever draw a perfectly straight line, which can be drawn as well with the aid of a draftsman's rule? If you were an architect you might rule all your straight lines, or if you were representing rows of buildings in perspective you could do the same; and these are almost the only instances in which you would be required to draw a perfectly straight line. Indeed, in nature you never see an absolutely straight line; the human figure displays neither flat surfaces nor straight lines; so, my dear madam, why

A Woman's Plea for her Art continued.

should your little girl be expected to draw them?' I well understood the gleam of happy surprise and the sigh of regret which were her only responses to this plain statement of simple facts: the first was on the side of a pleasant discovery, and this in favor of a darling child; the second was for herself and her needless deprivation. 'Then you really believe that every one can learn to draw?' 'Every one who has, not two eyes, but one sound eye, and such perceptive and imitative faculties as fall to the share of intelligent people; and, not only this, I also believe that children should learn to draw as universally as they learn to write. Few, comparatively, can aspire to writing for the literary enjoyment of widely differing classes of society, but every child should know how to express himself intelligently upon paper, and every child should be able to convey to others the impressions he receives from the objects in daily use, the peculiarities of city and country life, or those forms, animate and inanimate, which mark the differences of climates, countries, and elements. Your child may never be an artist, but she will, no doubt, learn to represent on paper the trees which surround your dwelling, as well as the dwelling itself, the outlines of the hills and mountains

A Woman's Plea for her Art continued.

which charm her young imagination, or those flowers and shells which rouse her enthusiastic delight. She may even catch the beauties of the landscape through which she travels, the faces and figures of her companions, or of those who unconsciously enliven the pleasant views she is transmitting to her sketch-book. This, in itself, would be no mean ambition, and would give untold pleasure to her friends. Her sketches may stand instead of long pages of description in the letters she may yet send you from a foreign land, like those which are seen in Mendelssohn's charming volume of letters to his parents on his trip through Switzerland and Italy, or those which adorn the pages of Queen Victoria's "Visit to the Highlands." It seems Her Majesty is skilled in the use of her pencil as well as her pen, and yet, Queen Victoria never made any pretensions to artistic fame. She has simply done what English gentlewomen are expected to do—learned to draw as she has learned to write. A pleasing anecdote occurs to my mind, as told to me by Miss Sarah Clarke, of Boston. In her book of European sketches is one of two English girls who are evidently absorbed in transferring to their books the beautiful scene before them. Some weeks after this sketch was made Miss Clarke

A Woman's Plea for her Art continued.

and the two girls met and were mutually entertained by looking over each other's sketches, when they found, to their surprise, and certainly great glee, that they had been as busy that morning in securing a picture of Miss Clarke as she had been in obtaining theirs for an artistic souvenir. To say that such results can be expected from the exploded system of learning to draw by copying pictures of squares, parallelograms, circles, and semi-circles, ruined houses, mills, bridges, blasted stumps, or foliage impervious to wind, bird, or insect, would, of course, be simply ridiculous. One might as well say that the child will learn to write letters by copying the epistles of his teachers. In truth, the knowledge of sketching, which I have endeavored to show is attainable by every intelligent child, bears the same relation to art as letter-writing does to literature. When a child not only learns to form the letters of the writing alphabet, but to combine these letters in such a manner as to give a sentence or a page of good English, he has gone through as many preparatory steps requiring a *special gift* as the child who sketches out, with a free hand and ready wit, the pretty cottage, with its drooping elm or graceful woodbine overrunning a rustic porch, where

A Woman's Plea continued.

he has spent a summer by the sea-shore; the waving crest of a pine, the ragged outline of yonder crag, or that grand mountain peak behind which he has seen the sun set for successive weeks. The first child is not yet a poet—perhaps will never set two lines rhyming—and the second is not an artist, but each has learned how to express himself intelligibly in the language of signs or of forms, and one is no more of a language than the other, if language can be defined as the medium by which thoughts, ideas, or the knowledge of exterior objects can be communicated by one intelligent being to another.’”

No school of design, no academy of instruction in art, not even a “Conservatory of Music,” should be patronized *unless it has at least one woman high on the list of teachers*. We have received many letters of encouragement during the progress of this work, from one of which we extract the following, written by one saddened with many afflictions, but whose heart still glows warmly for her sex, and whose pen is ever active in strong and passionate appeals in behalf of all who suffer:

“Permit me to call your attention to the large field open to women in the various departments of artistic *design*, especially in connection with manufactures.

Letter to the Author from a Woman.

From my own knowledge and experience I can speak on this subject. When my husband was principal of a large school of design for ladies in —, I had full opportunity for watching the wonderful progress of the pupils. His method of teaching was based on geometric science, commencing with the simple element of the straight line, first drawn in its various positions, then in combinations of two, three, and four, these exercises succeeded by simple combinations of angles, first limited, then unlimited in number, till the most beautiful and varied combinations were made from these straight lines, before any curves were admitted; then a course of curves, and so on to a more elaborate course and higher lessons. Not a *copy* was ever allowed till the pupils had gone through a course of perspective, and could *really draw*. Every design, even the most simple, was original, the product of the pupil's *own mind*. I never saw so much success, so much *enthusiasm*, as among those young ladies. There was one instance of a young lady whose parents had been unfortunate. The old home farm had fallen into other hands, and it was her ambition to buy it back from the then owners. She had *never touched a pencil* for the purpose of drawing, but had heard my hus-

Letter continued.

band lecture, and was interested. She had no wonderful talent, but wonderful and unceasing perseverance, and in less than a year she took a situation as *designer* in the calico print mills at Lowell, Massachusetts. This is *one* instance, yet I will just mention one more. A young lady who lived in B., and who had given up many pleasant studies that she might devote herself to the care of an uncle's house and the charge of his motherless daughters, at last found herself at leisure to pursue her own interests a little, and entered my husband's school. Of her beautiful character, her true friendship, her entire devotion to all that was good and elevating there is not time to speak, but in about *nine months* she became Mr. ——'s assistant in the school, and its after success owed much to her ability and faithfulness. She, too, was not *particularly* gifted above many others, but she never failed in *any thing good*. I can show a very beautiful design she made for a communion service, the idea taken from a little art story of mine that was published about that time. . . . Sometimes when looking at the past from the present, the rush of emotions is almost more than I can endure. These memories recall such contrasts. Our home was so beau-

Teachers of Oratory and Elocution.

Dentists.

tiful and happy, and about once a month we had receptions at our house for my husband's pupils—between eighty and a hundred—with their friends, a talk of art, literature, and much else that was interesting to all. My own time was given to make home happy for *all*, or in my leisure to write a little." . . .

No less an authority than the *Edinburgh Review* positively recommends women as teachers of oratory, and even asserts their superiority in this capacity. We have seen them successful as teachers of elocution, for which, indeed, their natural qualities of voice should peculiarly recommend them.

It is not our purpose to specify in detail the numerous avocations in which woman can excel. To do so were simply to enumerate nearly every sort of employment in which patience and skill are wont to triumph over mere physical force. It is said that some of the best dentists in Europe are women, and we confess we can discover no reason why they should not be at least equally successful with men in this art, while we can imagine them superior in some natural qualifications. We should hear less of the brutality of dentists, the sympathetic nature of women being considered. The best dentists now seek the co-opera-

Lecturers, Editors, Librarians, Sculptors.

tion of competent physicians and surgeons whenever operations demanding the use of chloroform or involving extraordinary judgment are required, while the use of ingenious mechanical appliances obviates the necessity of so much physical strength as was formerly held to be necessary. Even in extracting teeth it is asserted that tact rather than force is required.

As public lecturers women have been everywhere successful. At first the novelty, and afterward real interest, have generally always secured them good audiences. It is now a recognized fact that the lyceum or association makes a great blunder which fails to secure one or more of the popular women lecturers for its course. As editors and librarians women have clearly established their claims to equality, if not to absolute superiority. As sculptors there are already several who have achieved both fame and fortune.*

*Edmonia Lewis, a colored sculptress not yet twenty-five years old, whose studio at Rome is sought by the cultivated and wealthy, and whose works command almost fabulous prices, furnishes a remarkable instance of perseverance, not only against disadvantages of sex, but the still greater obstacles of race and color. Her father, a negro, and her mother, an Indian, both dying early, she was "raised" among the Chippewa Indians, but through the generosity of her brother, was enabled to obtain a few years at school. Thence she made her way to Boston, where she landed penniless and friendless. Wandering abstractedly through School street, she gazed in wonder and admiration upon the statue of Franklin, and, to use her own words, "was seized with the desire of making something like that man standing there." She asked a kindly looking lady "what

Actresses.

Ministers.

As actresses women have been pre-eminently successful. All that we have shown in Chapter VIII concerning their natural aptitude for the theatrical profession has been abundantly sustained by the facts. Against every obstacle that social proscription could contrive, many, very many, have forced their way to recognition even in the most exclusive circles of this country and of Europe.

As ministers (*clergymen?*) women have proved themselves at least equal to the average preacher, and if qualifications as writers and orators are all that are requisite to constitute good ministers (and with many these are the sole requirements, piety being understood), then have women an equal chance for distinction. If, as one of them recently assured us, they "feel the call," we do not see why they should not be allowed to answer—provided they can find societies willing to employ them. We

it was made of," and, being informed, sought the studio of Mr. Brackett, from whom she obtained some clay, some modeling tools, and "a baby's foot." In about three weeks she returned with a tolerable reproduction of the foot, which the artist commended, and lent her "a woman's hand." Meanwhile she had made for herself a set of implements the exact counterpart of those she had borrowed, and, being equally successful in modeling the hand, she received from the artist a letter to a lady who gave her eight dollars. With this modest capital she established a studio, on the door of which a simple tin sign announced: "Edmonia Lewis, Artist." From that time forward her career has been one uninterrupted triumph. Her latest work, "Hagar," is valued at six thousand dollars, and has earned a handsome revenue by its exhibition.

Public Officers.

candidly admit, however, that in our estimation the sacerdotal office is essentially virile.

Under what may be termed public offices there is a long series which women are naturally better qualified to discharge than men—functions which men do not perform at all, or which they perform but poorly. Many of these offices already exist, but still others should be created for the purpose of rendering available those peculiar qualities which would render women invaluable in State affairs. Whatever may be thought of convents, it is true, as M. Legouve asserts, that there alone have women hitherto been able to demonstrate their true value, for there alone have they been free to act independently of masculine interference and repression. “A woman, in the cloister, lives and acts. As superior or chief of an order she *governs*. Estates to administer, souls to direct, laws to establish, journeys to undertake, lawsuits to sustain, every thing, in fact, which constitutes the mechanism of social, if not of political functions, becomes for them a necessity, and from this necessity they have created a long succession of virtues.

This concentration of administrative powers in the hands of women has in no instance proved detri-

Women in Convents.

mental to the prosperity of these institutions. On the contrary, they become rich, powerful, and famous. In the history of the Abbey of Fontevrault we learn that "during six hundred years, and under a succession of thirty-two abbesses, all of their prerogatives were attacked by masculine pride or violence, and all were maintained by the energy of women." They pleaded the cause of their order before civil and ecclesiastical tribunals, and were always victorious. In the history of Port Royal we behold forty-seven nuns thrown into captivity, deprived of communion, and, rather than sign an act against their conscience, contending against a hostile superioress, and even against an archbishop, but always dignified and calm, wresting from the Archbishop of Paris the acknowledgment: "You are as pure as angels and learned as theologians, but proud as Lucifer!" In order to subdue them he appeared before the convent with eighty men armed with muskets. They danced for joy, expecting martyrdom! They were separated, some being imprisoned, and others allowed to remain, but burdened with humiliations. Nothing could break their courage. They pleaded their cause by their writings and their conduct, and, "after eight years of

Public Offices for which Women are better adapted than Men.

contention, during which not a man lent them support, they came off victorious over both the spiritual and temporal powers."

Such proofs of firmness, of administrative ability, of devotion to duty, of aptness for business, of active charity, and of practical good sense demonstrate very forcibly the part that should be assigned to women in the affairs of State. Our prisons are illy inspected, our hospitals poorly governed, our public charities badly dispensed. In the hands of intelligent women these abuses would be speedily reformed. They could not manage worse, and would probably succeed far better, if substituted for men as Indian commissioners and agents, while in the distribution of public lands there would doubtless be far more honesty, and probably greater ability, than are now displayed! In short, we would demand for women eligibility to all public offices which are calculated to call into action their *maternity* instincts, involving a leading voice in all schemes of popular education and reform.

An eloquent letter on this subject was addressed to the Convention, in the second year of the French Republic, by the Marchioness de Fontenay, a young and beautiful woman, who afterward became very

Letter to the French Convention.

famous as Madame Tallien. "Citizen representatives," she wrote, "in a republic all should be republican, and no person endowed with reason may, without disgrace, deprive himself or be deprived of the honorable employment of serving the country. All *men* pay their debt to France. They either defend the natal soil against the foreigner, or watch as assiduous sentinels around the dwellings of the citizens, and mount guard upon our walls to avert the dangers which may menace their brethren. Citizen representatives, women demand an equal charge! They desire to guard the unfortunate—to avert from them want, misery, and the anticipation of death, more frightful than death itself. Every young girl, before taking a husband, should spend several hours of each day, during at least one year, in the bureaus of benevolence, in the asylums of poverty, in order to learn how to change the fleeting and sterile emotions of her natural compassion into an active sentiment, in order to succor the unfortunate under the laws of a system organized by you. Behold their duties and their rights! They are eager to see them converted into laws, and to enter, by your voice, into the service of the institutions of the country. She who addresses this letter to you, citi-

Confer Rights but Impose Duties.

zen representatives, is young, aged but twenty years. She is a mother, but no longer a wife, and her sole ambition is to be called the first to these honorable functions."*

To imbue woman with the love of country, with sublime patriotism, it is necessary to confer upon her opportunities of serving the country—with such opportunities as shall enable her to work to the best advantage by utilizing those natural gifts in which she does not suffer in comparison with man. It is not enough to confer *rights*—it is absolutely necessary to impose *duties*. One loves his country in proportion to his success in serving it. Thus the fires of patriotism burn most brightly in those who have sacrificed most upon her sacred altar, and those men who, during our recent war, bore the brunt of battle and the hardships of the camp, and those women who braved the dangers of the hospital and the perils of exposure,

*The woman who uttered these noble sentiments presented, in her own person, a curious confirmation of all we have alleged against women in political life. Fleeing from France with her husband during the Reign of Terror, M. Fontenay was arrested and thrown into prison. While endeavoring, with all a wife's devotion, to secure his release, she yielded to the criminal passion she had inspired in Tallien, whom she induced to secure her husband's liberation and to favor his escape to Spain. She then deliberately obtained a divorce to enable her to marry Tallien! This drama was subsequently re-enacted, and she married a third husband, the Prince of Chamay, in 1805!

How to make Patriots.

are patriots by the best of titles—they have “served!” Says M. Legouve, who ably advocates the suggestions of Madame Fontenay: “The inauguration of these employments should be accompanied by solemn and touching ceremonies. Grades and recompenses should be established in this army as in the other. Women should take the oath of fidelity, not to the republic and the laws, but to God and the poor, that, after some time spent in this noble work, they may appropriate to themselves that beautiful word which signifies at the same time a duty and a reward, that they, as well as the soldier, may say: ‘I have served.’”

In political life we have already given, as we think, sufficiently cogent arguments, based on consideration of nature and the lessons of history, why women should be shielded from competition with men. It seems to us that the best argument for woman’s rights we have ever encountered is embodied in the following, delivered by the Marquis de Condorcet, before the French Assembly, in 1789: “In the name of what principle, in the name of what right, are women deprived of political functions in a republican state? I can not discover! The words ‘national representation’ signify representation of

Argument of Condorcet.

the nation. Are not women a part of the nation? The object of this assembly is to constitute and maintain the rights of the French people. Are not women a part of the French people? The right of electing and of being elected is, in the case of men, founded solely upon their title of intelligent and free creatures. Are not women intelligent and free creatures? The sole limits imposed upon this right are condemnation to corporal or ignominious punishment and minority. Are all women under criminal conviction, and do we not read in our laws this declaration: 'Every person of either sex who has attained the age of twenty-one years is major?' Do you allege the corporal weakness of women? Then it should be necessary to bring the representatives before a medical jury, and reject all those who have the gout every winter. Is their want of education, their lack of political genius, an objection? It seems to me that there are many representatives who do without either. The more we interrogate good sense and republican principles, the less can we find a serious reason for depriving women of participation in political affairs. The capital objection itself, which is found in every mouth—the argument based on the declaration that

Condorcet's Argument continued.

to open the political career to women is to tear them from the family—this argument has only the appearance of solidity. In the first place, it does not apply to the numerous class of women who are not married, or who are so no longer. In the second place, if it were decisive, it would be necessary, for the same reason, to forbid them all manual and commercial employments, which now force them in thousands from family duties, while political offices would not occupy a hundred in all France. Finally, a celebrated woman settles the question by a sublime utterance: ‘Woman has the right to ascend the tribune, since she has the right to ascend the scaffold!’”

These arguments, we repeat, seem to us the most cogent that can be adduced in support of the political enfranchisement and eligibility of women. All that is said by the modern agitators is but a rehash of these sentiments. We readily concede their great force when urged in the name of abstract right and under a republican form of government. To deny to women all intervention in public affairs is evidently to violate the very principles of republicanism and of sound policy. All that we have said elsewhere shows that our objection to woman's rights is based neither on physical nor mental disability,

Experience vs. Abstract Right.

nor on any other of the grounds imagined in the above quotation. Even the so-called "capital objection"—that which may be called the family argument—applies with less force to the few successful candidates than to the thousands of disappointed aspirants, and with less force to even these than to the millions of partisans created. (See page 88.) Viewed as an abstract right (if there be such a thing!) and merely on the basis of Condorcet's argument, there can be no question. *Our* capital objection is based on the nature of woman as analyzed in Chapter VIII, and we assert that the facts of history sustain every presumption to which our analysis tends. It thus becomes less a question of abstract right than one of fact and experience. Let us examine the record of history in this connection. First, there is what is called the *sensus communis*, the universal sense. This has been ever opposed to woman's franchise and eligibility. Whatever violates the universal sense is, *ipso facto*, wrong, or at least presumably wrong. It can not be claimed that in this instance the common sentiment of mankind has been entirely influenced by the ante-Christian spirit of masculine oppression, for we find it still operative in those early Christian

Quotation from Montalembert.

ages when the reaction in favor of woman was so great that she wanted nothing which an almost reverential esteem and respect could procure for her. Nor do we anywhere find Christians as a body, nor even woman herself, claiming political "equality" for women. Nevertheless, we know that in certain quarters, and with more or less restrictions, the right to vote and hold office has inured to women.

We quote from the Count de Montalembert: "Who does not recall those Cimbri whom Marius had so much trouble in conquering, and whose women rivaled the men in bravery and heroism? These women, who had followed their husbands to the war, gave to the Romans a lesson in modesty and greatness of soul of which the future tools of the tyrants and the Cæsars were not worthy. They would surrender only on the promise of the Consul that their honor should be protected, and that they should be given as slaves to the vestals, thus putting themselves under the protection of those whom they believed virgins and priestesses. The great beginner of democratic dictatorship refused, upon which they killed themselves and their children, generously preferring death to shame. The Anglo-Saxons came from the same districts, bathed by the

Quotation from Montalembert continued.

waters of the Northern Sea, which had been inhabited by the Cimbri, and showed themselves worthy of descent from them, as much by the irresistible onslaught of their warriors as by the indisputable power of their women. No trace of the old Roman spirit which put a wife *in manu*, in the hand of her husband—that is to say, under his feet—is to be found among them. Woman is a person, and not a thing. She lives, she speaks, she acts for herself, guaranteed against the least outrage by severe penalties, and protected by universal respect. She inherits, she disposes of her possessions, she fights, she governs, like the most proud and powerful of men.”*

And again from the same authority: “Thence, too, arose the great position held by the queens in all the States of the Anglo-Saxon Confederation. Possessing a court, legal jurisdiction, and territorial revenue on her own account, surrounded with the same homage sometimes invested with the same rights and author-

* In this respect there was no difference between the victors and the vanquished. Woman had always occupied an important place among the Britons, and often reigned and fought at their head. Witness Boadicea, immortalized by Tacitus. *Free women, married and possessing five acres of land, voted in the public assemblies of the clans or tribes of Britain.—Ancient Laws of Cambria.*

Quotation concluded.

ity as the sovereign, his wife took her place by his side in the political and religious assemblies, and her signature appeared in facts of foundation, in the decrees of the councils, and in the charters, sometimes followed by those of the king's sisters, or other princesses of the royal house. Sometimes these royal ladies, associated as they were among the Teutons (of whom Tacitus speaks) in all their husbands' cares, labors, and dangers, gave all their efforts, like Ermenilda of Marcia, to the conversion of a still heathen kingdom; sometimes, like Sexburga in Wessex, they exercised the regency with full royal authority and almost manly vigor.* There is no instance of a woman reigning alone by hereditary right or by election. But the mysterious act which ended the days of Osthryda, Queen of the Marcians, reminds us that we are in the country where Mary Stuart, the first who ever lost a crowned head on a scaffold, was to prove that women were there destined to all the greatness and all the calamities of supreme power."

We need not rehearse the history of the numerous empresses, queens, and regents, from Semiramis, who gained her crown by an artifice and crime

*Sexburga was made Queen-regent by her husband, King of Wessex, Kinewalk, at his death in A. D. 673.

Examples of Female Rulers.

essentially feminine,* or (if her existence as a historical personage be denied) from Athaliah, who, B. C. 884, "arose and slew all the seed-royal of the house of Judah" in order to ascend the throne, to Maria Christina, Queen-Dowager and Ex-Regent of Spain. There have been great, and noble, and good women among them, but, with scarcely an exception, they have displayed, at some period of their career, more or less of those peculiarly feminine faults which place them at a disadvantage in the comparison. They have been condemned to a *forced inferiority* in striving to be *men*. Even the reigning sovereign of England proves no exception to the rule, for she has allowed the uncontrollable emotions of a private though noble grief to so overshadow her efficiency that "abdication" and a "regency" have been already pretty loudly hinted.

For the record of history in relation to women in political life we need go no further than the French Revolution, where women invaded the political domain in crowds, and for three years fully tested

*It is said that, having induced her husband to surrender the crown to her for five days, she used her absolute authority to procure his assassination, and thus secure her permanent possession of the throne! If, as some historians contend, Semiramis is a fabulous character, this proves at least that the nature of woman was shrewdly understood by the writers of antiquity, and the example is equally good for our purpose.

Examples of Women as Statesmen and Politicians.

the experiment which it is now sought to repeat. The experience has not proved favorable, even with all possible allowance for national peculiarities. They have exhibited—perhaps in an exaggerated degree—all those inherent causes of failure which we should expect to behold in the event of women seeking to exercise functions which are by nature virile.

As *stateswoman* perhaps the best example is Madame Roland, than whom history presents no more noble character—enthusiastic, ardent, pure, profound, heroic, and devoted. As a wife she was dutiful and cheerful where others would have proved rebellious and irritable; as a friend she realized the highest excellence conceivable; as a mother there is no purer example; as a patriot she was unsurpassed, but, says M. Legouve, “What a statesman! She had political sentiments in place of ideas, and became the death of the party from the moment she became its soul.”

As a politician we select, among many striking examples, that of Marie Olympe de Gouges, who was a most prolific writer upon political and social economy—the authoress of more than twenty volumes. Says Legouve: “She lacked but one thing—prin-

A Political Stump-Orator.

ciples. She called herself national, yet proposed that each party should choose the government it preferred. She called herself republican, yet demanded a costly civil list for the king. She declared Louis XVI a traitor, and one year afterward wrote to the Convention claiming the right of defending him. Always a woman, despite her virile aspirations, she drifted at the mercy of her heart; a victim to console, a misfortune to commiserate, overturned all her plans of political organization."

Rose Lacombe was perhaps the most beautiful, as she was certainly the most eloquent public speaker, of all the women who figured in the Reign of Terror. She founded and became president of the most celebrated of all the numerous female clubs of Paris in 1790—*La Societe des Republicaines Revolutionnaires*. She was the recipient of a civic crown, decreed to her by the city of Marseilles. She was especially eloquent in her public harangues against the nobility. Falling violently in love with a young royalist prisoner, she espoused his cause, "called Robespierre *monsieur*," and wished "nothing more than to overthrow the Commune." She was compelled to hide in order to escape the vengeance of her former friends, and "three months

Female Political Clubs in France.

afterward a member of the Convention observed under the peristyle of a theater an obsequious young shopwoman, graceful, lively, and full of skill in displaying her laces and her needles. It was Rose Lacombe! From this example we may infer our female "stump-orator" of the future.

We quote again from M. Ernest Legouve, than whom woman can find no more strenuous advocate of her just advancement:

"What were they too often (these female political clubs)? An instrument in the hands of every leader, they served men as both weapon and plaything. Under the Reign of Terror, when they wished, at the Commune, to vote some violent measure, such as the erection of a statue of Marat, or the right of domiciliary visits, they caused it to be first proposed by *La Societe Fraternelle*. Was it intended to rule the discussion at the Assembly, to stifle the voice of Vergniaud, they crowded the benches with the *Republicaines Revolutionnaires*. On the days of solemn execution the first places around the scaffold were reserved for the furies of the guillotine, who clung to the timbers of the trestles in order to be nearer to the death-agony, drowning the cries of the victims under their shouts of laughter, mingled with

 Women of the French Revolution.

the noise of their dances. A poet, comparing them to the fountain-statues from the breasts of which flowed water, in the *Place de la Bastille*, wrote these terrible verses:

' De ces effrayantes femelles
 Les intarissables mamelles,
 Comme de publiques gamelles,
 Offrent a boire a tout passant.

Et la liqueur qui toujours coule,
 Et dont l'abominable foule,
 Avec avidite se soule
 Ce n'est pas de l'eau, c'est du sang.'

In exchange for these hideous services the terrorists accorded more than one honorable privilege to the revolutionary women: the right of appearing in public preceded by a banner bearing a device; fraternal honors at the sessions of the Commune, the Jacobins, and the Convention; permission to knit during the sessions. But, when the triumph of the party was secured by the arrest of the Girondins, an energetic re-action broke with contempt these thenceforth useless instruments. Bitter sarcasm succeeded to hypocritical homage.

"The ninth *brumaire*, 1793, Amar, in the name of the Committee of General Safety, ascended the tribune of the Convention and said: 'Shall women exercise political rights and take an active part in the govern-

Experiment of "Woman's Rights" in France.

ment? Shall they deliberate as popular societies? The Committee has decided in the negative. To exercise political rights, to unite in political societies, is to take part in the resolutions of the state, it is to enlighten, to guide. Women are little capable of high conceptions, of serious meditations, and their natural exaltation will always sacrifice the interests of the state to all the disorders that the heat of passions may produce!' The Convention immediately rendered the following decree: 'All clubs and popular societies of women, under whatever designation, are forbidden.' Certainly, they could not have more speedily forgotten their principles and their allies!

"Some days afterward a deputation of the *Republicaines Revolutionnaires* appeared in the Assembly to protest against this decree, but the first word was hardly pronounced when the whole chamber arose with cries, 'The order of the day! the order of the day!' and the petitioners retired precipitately, amid the hoots and jeers of the spectators and representatives.

"Twelve days later they presented themselves at the session of the Commune of Paris, the red bonnet upon their heads, but their presence alone excited such violent murmurs that Chaumette, arising, cried

"Woman's Rights" in France continued.

out: 'I demand honorable mention in the *pro-verbal* of the murmurs which have just arisen. It is a homage to manners! The place where the magistrates of the people deliberate should be interdicted to every one who *outrages nature!*' One of the members having ventured to say that the law allowed the women to remain, 'The law,' replied Chaumette, 'ordains that manners shall be respected, but I behold them despised here. Since when it has been allowed to abjure one's sex? Since when has it been decent to behold women abandoning the pious charge of their households to come upon the public arena, to join the harangues of the tribunes at the bar of the Assembly? Impudent women, who desire to become men, to make motions, and to fight, remember that, if there has been a Joan of Arc, it is because there has been a Charles VII; the destiny of France could repose in the hands of a woman only under a king who had not the head of a man!' At these words the *Republicaines Revolutionnaires*, as feeble and timorous as their accusers were inconsistent, removed their red bonnets and concealed them beneath their garments, like guilty scholars who hope, by force of submission, to disarm the rage of their pedagogue.

"Thus ended, almost without opposition, that

Woman's Incapacity for Statesmanship.

political *role* which had been produced without a single act which was truly grand. Women had, nevertheless, given admirable examples in France during four years, but it was by altogether transient interventions, as at the festival of the federation, or at the taking of the Bastille; it was, above all, by virtue of consoling, of conciliating, as victims, wives, and mothers. Their energetic and admirable *elan* of the fifth and sixth of October—what was it, if not a maternal riot? They marched in order to have bread for their children. ‘No more misery,’ cried they on returning, ‘*nous ramenons le boulanger, la boulangere et le mitron.*’ Aside from these days of sublime enthusiasm, aside from these acts of the heart which are the poetry of politics, but not politics itself, the intervention of women was either fatal, or useless, or ridiculous.”

We have thus demonstrated that the facts of science and the facts of history alike prove woman's incapacity for statesmanship, and that every attempt at her political emancipation can only retard her legitimate development by converting into positive faults those native characteristics which, properly employed, constitute the elements of her greatest strength.

X.

PROSTITUTION.

THERE is but one thing more astonishing than the spectacle of what is called a *woman*, selling her body to all the horrors of lust—it is that of what is called a *man*, becoming the purchaser! The mystery exists, however. It numbers untold thousands of the former, and untold millions of the latter. Its increase is so alarmingly rapid, that the attention of philanthropists and legislators has been forcibly drawn to the subject, and public meetings are being held all over the country and the wildest schemes promulgated, each claiming to be the grand specific for this horrible plague-spot on our body-social. Of all the plans presented, that which seems to meet with the best chances for adoption, and which has actually been carried to practical operation in some cities, is the one which, in our judgment, is most surely calculated to foster and perpetuate the evil. We allude

Only Christian Charity can deal with it.

No Official Recognition.

to the plan of civil license, in which, we believe, St. Louis has taken the initiative for this country. That an old European custom which has long ago demonstrated its entire inadequacy to the end proposed should be revived in this nation of rational progress is, we confess, an enigma. It shows, at least, how wild and ridiculous men become when they attempt to substitute their own feeble intelligence for the revelations of Divine wisdom. Obviously the secret of success resides in whatever method can attack the root of the evil by reforming those now engaged in this revolting traffic, and preventing accessions to their ranks. Only Christian charity can accomplish these objects, for it remembers One who spoke gently to an unfortunate woman of the class and gave her His pardon and consolation; one drop of Whose precious Blood is sufficient to wash and purify the entire universe.

We reserve for a subsequent work our analysis of the history, causes, and remedies of the "social evil," but we desire in this connection to enter our most solemn protest against, and to warn our countrymen of the fatal consequences involved in any official recognition of a crime which precipitates humanity to the utmost limits of degradation.

XL

HAPPINESS IN WEDLOCK.

IT is far from our intention to present an exhaustive treatise upon the subject of this concluding chapter. We sincerely believe that those who have thus far perused our pages have already formed a tolerably clear idea of the relations of the sexes and the principles which comprise the elements of a happy marriage. We have only now to apply the lessons resulting from our previous studies.

In creating the human race God has made them intelligent and free, because he has designed them for immortal existence. He has created them male and female, because they are destined to perpetuate themselves upon the earth by means of generation, and because the complicity of the obligations imposed upon them necessitates participation. To facilitate the fusion of these two hearts, God has ordained that the supreme necessity of thinking

Object of Love.

creatures shall be to love and to be loved, and that they shall be drawn toward each other by common interests and affections. He has endowed them with sufficient differences to prevent their collision upon the narrow line of selfishness and egotism, and with sufficient similitude to unite without conflict, and to travel side by side, as in parallel lines, dividing and sharing the cares, and joys, and sorrows of their heavenward journey. He has given them "Equality in difference." In no respect are these differences more marked than in love. It differs not only in degree, but in kind. Love is the very nature of woman. She may be said to possess it in a general sense, independently of individual application. Scarcely out of the cradle, she responds readily to all caresses and manifestations of affection. The boy, on the contrary, seems endowed with a sort of brutality. His affections and tendencies develop only with his growth and in proportion as the necessities of his life exact them.

All the passions of woman relate in the last analysis to her maternal *role*. So, as we have elsewhere asserted, she manifests the *mother* almost in her infancy. Her instincts unceasingly attract her in this direction.

Domestic Happiness in the Largest Sense.

To fulfill so important a function it was absolutely necessary that she should be provided with instinctive tendencies, and that her will should be dominated by the mysterious power of a heart full of obedience and faith in her mission. Intelligence and reason alone are not sufficient for the development of humanity; the loving element of woman only can impart those treasures of faith, hope, and charity, which are so essential to its nourishment.

It is claimed by theologians that the immortality of the soul is proved by the fact that, of the whole animal creation, man is the only being who does not attain the limits of his aspirations while on earth. It is certain, however, that in nothing is he able to approach so nearly the realization of his fondest hopes as in love. When consecrated by a happy marriage he finds in this heavenly attribute the nearest approach to Paradise—the invisible bond which attaches him most closely to Divinity. We of course refer, in this connection, to that love which comprises domestic happiness in its largest sense. Mere sexual desire—the gratification of his carnal appetites—soon takes its proper rank as one of the least prominent elements of married felicity. We should scarcely be believed were we to state how infrequent

Shall "Courtship" continue in Marriage.

in the very happiest unions, are the repetitions of the generative act. The greatest error one can commit is to suppose that love consists only of those fugitive moments which, according to the magnificent comparison of Bossuet, "resemble in one's life-time nails driven in the wall; they appear numerous to the eye, but when collected together they can be held in the hand." Even in the most intimate relations of marriage, love is expended chiefly in charming conversations, in acts and words which breathe only goodness, grace, and delicacy. Women demand not that the extravagances of early wooing should be continued in the husband, but they will readily exchange all the transports of passion for those caresses of the soul which they prize so dearly, and which cost men nothing save a little attention. The flattering words of the lover are acceptably supplanted by the flattering acts of the husband, and even reproaches can be administered without sacrifice of tenderness, denials without disappointments, decisions without disputes. In short it is as easy to manage as it is difficult to govern them. We translate the following from M. de Balzac, in illustration:

"One fine morning in the month of January, 1822,

Narrative from Balzac.

I ascended the boulevards of Paris, from the peaceful spheres of the *Marais* to the elegant regions of the *Chaussee d'Antin*, remarking for the first time, and not without a philosophic joy, those singular gradations of physiognomy, and those varieties of garb which make each portion of the boulevard, from the *Rue Pas de la Mule* to *La Madeleine*, an individual world, and this whole Parisian girdle one great sampler of manners. Having as yet no idea of the things of life, and little suspecting that I should one day have the hardihood to constitute myself a legislator of marriage, I was going to breakfast with one of my college friends who was, perhaps too early, afflicted with a wife and two children. My former Professor of Mathematics resided within a short distance of my friend's house, and I decided to visit that worthy before delivering my stomach to all the dainties of friendship. I penetrated easily to the interior of a cabinet where everything was covered with dust, attesting the honorable distractions of the *savant*. A surprise awaited me. I beheld a pretty woman seated upon the arm of a large chair as though on horseback. She made me one of those little conventional grimaces reserved by housewives for persons whom they do not know, but she did not

Narrative from Balzac.

so disguise the pouting air which clouded her face on my arrival, but that I could perceive the inopportuneness of my presence. Doubtless busy with an equation, my teacher had not yet raised his head; so I waived my right hand toward the lady, like a fish moving his fin, and withdrew on tiptoe with a mysterious smile which might be interpreted, 'It certainly shall not be I who will hinder you from making him commit an infidelity to Polymnia.' She made one of those gestures of the head of which it is impossible to describe the graceful vivacity.

"'Eh, my good friend, don't go away,' cried the geometrician. 'It is my wife.'

"Then I saluted her more particularly. O! Coulon, where wert thou at that moment to applaud the only one of thy pupils who comprehended thy expression, 'anacreontic,' as applied to a reverence! The effect must have been very penetrating, for Madame de M. blushed and rose to go, returning a slight salute which seemed to say, 'adorable!'

"Her husband detained her, saying, 'Remain, my child. It is one of my pupils.' The young wife advanced her head toward the scholar, like a bird perched upon a branch stretching its neck to receive a grain.

Narrative from Balzac.

“ ‘It is impossible !’ resumed the husband with a sigh, ‘and I am going to prove it by A plus B.’

“ ‘Ah, desist, I pray you,’ she replied, looking toward me. If it had been only algebra my preceptor would have comprehended this glance, but it was Chinese to him, and he continued:

“ ‘See, my child, you shall judge. We have an income of ten thousand francs.’ At these words I retired toward the door, as though seized with curiosity to examine some article. My discretion was recompensed by an eloquent glance. Alas! she little knew the acuteness of my sense of hearing.’

“ ‘The principles of general economy,’ said my master, ‘decree that one shall expend but two-tenths of his income on the rent of his dwelling and the wages of his servants; but our apartments and our retinue cost one hundred louis. I allow you twelve hundred francs for your wardrobe;’ (here he dwelt upon each syllable,) ‘the *cuisine* consumes four thousand francs; our children require at least twenty-five louis; and I take for myself but eight hundred francs. Washing, fuel, and lights cost a thousand francs; so there remain, as you see, only six hundred francs, which are not sufficient for unforeseen expenses. *To purchase the diamond cross, it will be*

Narrative from Balzac.

necessary to take one thousand crowns from our capital, and this way once opened, my little beauty, there will be no reason for not leaving this Paris which you love so dearly; we shall soon be compelled to remove to the country to re-establish our impaired fortune. Children and expenses will increase. Come, be wise!’

“‘It is, indeed, necessary,’ said she. ‘But you will be the only husband in Paris who has not made his wife a New-Year’s present.’ And she slipped away like a school-girl who had received a punishment.

“My preceptor shook his head joyfully. When he saw the door close he rubbed his hands; we chatted about the Spanish war, and I repaired to the *Rue de Provence*, no more dreaming that I had just received the first part of a grand conjugal lesson than I thought of the conquest of Constantinople by General Diebitch. I reached my Amphitryon at the moment when the pair were seated at table, having awaited me for the half-hour decreed by the ecumenical discipline of gastronomy. It was, I believe, in opening a *pate de foie gras* that my pretty hostess said to her husband, with a resolute air: ‘Alexander, if you were very good you would give me that set of diamonds that we saw at Fossin’s.’

Narrative from Balzac.

“ ‘They are yours, then,’ pleasantly exclaimed my comrade, drawing from his pocket-book three one thousand franc notes which he flourished in the sparkling eyes of his wife. ‘I can no more resist the pleasure of offering them,’ he added, ‘than you that of accepting them. It is the anniversary of the day when I saw you for the first time; perhaps the diamonds may cause you to remember it?’

“ ‘*Mechant!*’ said she, with a ravishing smile, and drawing from her bosom a bouquet of violets, she cast them with a childish gesture in my friend’s face. Alexander handed her the price of the diamonds, exclaiming: ‘I had seen the flowers!’

“I can never forget the quick movement and the rapacious gayety with which the little woman seized the three bank notes—like a cat placing her sheathed claw upon a mouse. Blushing with pleasure she folded them and put them—where the violets had shed their perfume a moment before. I could not help thinking of my Professor of Mathematics. I saw, at that time, no difference between him and his pupil, save that of economy and extravagance, little suspecting that he who apparently best understood calculation reckoned illest.

“The breakfast terminated very gayly. Soon

Narrative from Balzac.

installed in a little parlor newly decorated, and seated before a cheerful fire, I complimented the loving couple upon the furnishing of their establishment.

“‘It is a pity it all cost so dearly!’ said my friend; ‘but the nest must be worthy of the bird! Why, *diable*, do you compliment me upon things not paid for? You remind me, during my digestion, that I still owe two thousand francs to a Turk of an upholsterer.’

“‘At these words the mistress of the house inventoried with her eyes the pretty *boudoir*, and from brilliant her face became thoughtful. Alexander took me by the hand and drew me into the embrasure of a window.

“‘Do you happen to have a thousand pounds to lend me?’ said he in a low voice; ‘I have only ten or twelve thousand pounds income, and this year—’

“‘Alexander!’ cried the dear creature, interrupting her husband, running to us and holding out the three bank-notes, ‘Alexander, I see my folly!’

“‘Why do you meddle?’ replied he; ‘keep your money.’

“‘But, my love, I ruin you! I ought to have known that you love me too much to permit myself to confide to you all my wishes.’

Narrative from Balzac.

“Keep it, my darling, it is well earned. Bah! I shall get it back at play this winter!”

“‘Play!’ said she, with an expression of terror; ‘Alexander, take back your notes! Come, sir, I wish it.’

“‘No! no!’ replied my friend, pushing away the little white and delicate hand, ‘are you not going on Thursday to the ball of Madame ——?’

“‘I will think over your request,’ said I to my friend, and departed with a salute to his wife, but I saw very well that after the scene just enacted, my anacreontic reverences would not produce much effect. ‘He must be a fool,’ thought I, ‘to talk of a thousand pounds to a law student!’

“Five days later, I found myself at midnight at Madame ——’s ball. In the middle of the most brilliant of the quadrilles I beheld the wives of my friend and the mathematician. Madame Alexander had a ravishing toilette, of which a few flowers and white muslin comprised the entire expense. She wore a little cross, *a la Jeannette*, attached to a black velvet ribbon, which enhanced the whiteness of her perfumed skin, and long pears of filigree gold adorned her ears; upon the neck of Madame de M. scintillated a superb diamond cross. ‘This is

Narrative from Balzac concluded.

droll!' said I to a personage who had as yet neither read in the great book of the world, nor deciphered a single woman's heart. That personage was myself. If I had just then the desire of proposing a dance to these two pretty women, it was only because I perceived a secret of conversation which emboldened my timidity.

"'Well, Madame, you have your cross?' said I to the first.

"'But I *earned* it dearly!' she replied with an indefinable smile.

"'How, no diamonds?' I inquired of my friend's wife.

"'Ah,' said she, 'I enjoyed them during an entire breakfast! But, you observe, I ended by conquering Alexander.'

"'Was he easily seduced?'

"'She answered me with a look of triumph.'

In this little story resides a whole treatise on domestic happiness. It is not that Monsieur de M. was a learned fool, nor that Alexander was a doting hypocrite. It is that woman has a perfect horror of conviction; that she is easily persuaded to give that which no force can extort from her; that she loves to be won—to grant a

favor; that exact reasonings irritate and vex her; that the secret of governing her resides in making use of the weapon she herself possesses and uses so often, her sensibility. It is in his wife, therefore, rather than in himself that the husband will find the elements of his power. Like the diamond she can only be conquered by herself. *To know how to offer diamonds so as to have them returned*, is a talisman which applies to the most minute details of domestic life. The politics of marriage resembles that of nations—a bauble may lead the people where whole armies could never drive them!

The general education of our girls is as pernicious as it could well be made. Reared with the idea that the end and aim of their existence is marriage, they are taught little which is calculated to prepare them for its sacred and solemn duties. Dress is instilled as the sole science worthy of female ambition—the arrangement of that fig-leaf introduced by Mother Eve. They have heard for fifteen years, says Diderot, only this: “My daughter, your fig-leaf fits badly; my daughter, your fig-leaf fits well; my daughter, would not your fig-leaf be more becoming so?” Fed, almost exclusively, upon works of fiction,

Pernicious Education vs. Conjugal Happiness.

their diseased intelligence incessantly creates some imaginary hero with whose impossible attributes they are wont to invest their "intended," and a miserable life-time barely suffices to instruct them that the heroes of romance are as rare as the Apollos of sculpture. Surely it is not surprising if they persist in the fruitless search for their ideal long after the disenchantments of a marriage which renders it thenceforth a crime. Nor if in the relations of practical life they emulate the example of the *spirituelle* princess, who, on being informed of a riot occasioned by the scarcity of bread, exclaimed: "Why don't they eat cake!" Many noble women there are who disengage themselves from these shackles and rise to the true altitude of their station, but it is wonderful to observe how many even of this class allow to be perpetuated in their daughters the same ruinous customs which had well-nigh wrecked themselves. We know hundreds of excellent matrons who are practically conversant with all the details of housekeeping, but whose daughters can neither cook a dinner, nor soar beyond the merest small talk of the drawing-room, nor do any one thing in all this wide world passably well, save to arrange their "fig-leaves" becomingly, and *flirt* with equally

Courting vs. Hygiene.

vapid gallants. We see them return from their "polishing schools"—these *demoiselles*—cursed with a superficial smattering of every thing but what they ought to have learned—physical and moral wrecks whom we are expected to *wind up* in the morning for the husband-hunting excitements of the evening. And these creatures are intended for wives!* In vain do we insist upon occupation, upon the necessity of work—work with a sensible *object*—as the sovereign remedy. Now and again we are allowed the privilege of probing a young lady's "accomplishments" for the purpose of discovering whether by any possible chance some one natural gift may have been allowed its normal development. Alas! if in rare instances we can exclaim *Eureka!* and if, still less frequently, we succeed in inspiring some faint glow of enthusiasm, the devil interposes in the shape of some perfumed coxcomb, who is no more fitted for the character of husband than our subject for that of wife. Our hygienic rules are then laughed to scorn, and we are coolly invited to accomplish by medicine, what only a thorough, radical, physical and mental revolution can achieve. So the winding-up process

*But *wives* only, for it is fast going out of fashion to intend them for *mothers*—an "accident" of the kind being regarded as "foolish!"

The Idea of Ownership in Relation to "Dishonor."

is again resorted to, and the victim is, literally, dressed for the sacrifice. Such marriages must, in the nature of things, prove unfortunate. But apart from these unions it can not be denied that in our age and country the ideal of the Christian marriage is very seldom realized. The vast majority of unions, if not positively unhappy, are at least only negatively fortunate. This can not be otherwise if we reflect upon the nature, origin, and history of matrimony. Unless contracted in solemn view of its Divine end and object, with the sanction of the civil law, and the blessing of God's church, it must depend upon purely natural considerations, and every one of the least experience in human disappointments knows how these must always result. The ante-Christian idea of ownership and mastery has clung with astonishing pertinacity to the marriage relation. To this reason, more than all others, must be attributed the universal want of sympathy accorded to the husband of an unfaithful wife. He is like the jailer whose prisoner's escape provokes only ridicule. It is, perhaps, the only grief at which every one laughs save the sufferer. The crime of the guilty becomes the shame of the innocent, and he is called "dishonored." Blood alone

"Marriages of Inclination."

can wash away the stain; the world absolutely prescribes for him to *kill or be killed*. Everywhere, in proportion, to the weakening of Christian influence is the idea of ownership and mastery regaining the ascendancy. Another powerful cause of conjugal disappointment is the stupid notion that one can love but once. Love is charged with blindness, and not without reason.

"Love looks not with the eyes but with the mind,
And therefore is wing'd Cupid painted blind,"

says the great dissector of the human heart. Hence a "first passion" is often an injudicious one—its object being accredited with all that one wishes or can imagine of goodness and perfection. On one side or on both, "marriages of inclination" are very apt to be carnal. Love perishes in the satisfaction of the senses, and the true character of the parties being unveiled, the disenchantment leads frequently to the most pronounced antipathies. "Love founded upon beauty does not last," says Plutarch. "Carnal marriages begin in joy and end in despair," says St. Gregory. When other considerations than mere physical attributes do not form the basis of union, the slander of a celebrated pagan becomes an aphorism: "There are only two happy days in marriage

Story of a Conjugal Hero.

—the day of the nuptials and the day of the funeral.”

We have said that conjugal tenderness has no heroes. We, of course, referred to the facts of history. Let us record *one* for the honor of our sex: Many years ago we were called to an old lady whom we found dying from “respectable poverty.” Malnutrition, at an age when the system not only tolerates, but demands those little luxuries which in earlier life are superfluous, had but too surely done its work, and our patient succumbed to a gangrene of the extremities which no art could arrest. Among the many friends who thronged the house eager to minister to the needs discovered too late, was a young man of twenty whose assiduous devotion attracted our especial notice. His form was beautifully athletic, and he would have been strikingly handsome, but for the ravages of a small-pox, which had not, however, destroyed the regularity of his features, the beauty of his hazel eye, nor the luxuriance of his dark-brown hair. There was a grace and suppleness in every movement, and a frankness and cordiality of manner which won all hearts. No one seemed to know any thing of him save that he was a stranger in the great city, where success in his little mercan-

Story of a Conjugal Hero.

tile enterprise was enabling him to support a widowed mother and younger brother and sister, whose home was in a distant State. He had obtained the *entree* to the house of sorrow and poverty through his church associations, and not only his substantial aid, but his extremely efficient services as nurse, soothed the last days of the old lady, and relieved her anxiety in behalf of her two little daughters of ten and twelve years—her only remaining charge. The eldest of the two girls was a shy little maiden, whose modesty and refinement bespoke the training she had received from her who now lay stricken with inevitable death. After the last sad rites we knew nothing of the family save the assurance that they were “provided for”—how, and by whom, we scarcely cared to inquire, and the circumstance was displaced from our memory by fresh scenes of trouble and desolation which the kaleidoscope of a doctor’s life brings ever before his eyes.

Ten years afterward we were summoned to visit a young and beautiful woman, whose luxurious surroundings bespoke the bride, even if the exultant mien of the noble form by her bedside had been wanting. They were the shy little girl and the generous youth of the death scene—she grown to a beautiful

Story of a Conjugal Hero.

woman, and he one of the "substantial men" of the city—prominent in business and social circles as the man of open heart and purse. But she lay ill now, and the tenderness of his manner, the delicacy of his attentions, were beyond expression. A pregnancy, of which this illness was the announcement, produced in her system that degree of irritation—happily so seldom witnessed—that one after another of her vital organs became the seat of inflammatory action, which at length involved the kidneys, and there was little hope of her recovery.

We shall never forget how one midnight that we had been summoned, he followed us back to our office to learn the result of a microscopical investigation, which, we had candidly informed him, was to settle the question of life or death for his darling, nor his inexpressible anguish when our worst fears were confirmed. From that moment for three entire months he abandoned business—everything, including sleep and rest, to the care of his sick wife. He never left her side. We never once failed to find him at his post, throughout the most trying and apparently hopeless case we had ever witnessed. At last we all supposed the fatal moment had arrived—a still-born baby waited in its little

Story of a Conjugal Hero.

coffin to be buried with its mother, who lay unconscious, scarcely the faintest respiration indicating that the spirit still lingered. She died, apparently, and we wondered next day, as we drove to the door—trying to coin some soothing word to speak to that truly disconsolate mourner—why the usual crape had been omitted.* We solemnly declare that if the still-born baby had sat erect in its coffin, we could hardly have been more astonished than by the salutation which feebly greeted us, “Good morning Doctor!” from the lips of the woman we had believed, *of course*, to be dead!

Scarcely less marvelous was the recovery which followed. An enormous slough left exposed the tendons, ligaments, vessels, and *bones*, of the entire lower third of the back—while the legs were so “doubled” beneath her that for almost a year she

*For the benefit of our medical readers, we give a brief recital of the pathological features of this truly wonderful case: Coincidentally with the beginning of pregnancy was a pneumonia, attended with complete hepatization of the right lung, followed by acute gastritis, then hepatitis, and finally nephritis, with hematuria, albuminuria, ascites, and all the final phenomena of that desperate condition. The labor, somewhat premature, was ushered in by convulsions, followed by coma, stertorous respiration, etc., which continued forty-eight hours. A tympanites—the most extensive we ever saw—was accompanied by *stercoraceous vomiting* and total suppression of urine. At length the pupil dilated to its utmost capacity, the intervals of respiratory movements gradually lengthened, and that peculiar *metallic* sound accompanied each expiration which marks the moribund state. We beg our professional readers to believe that we never pretended to claim credit for this recovery, so clearly a miracle of Providence!

Story of a Conjugal Hero.

propelled herself about her chamber by resting the palms of her hands upon the floor. With indomitable patience and perseverance the husband addressed himself to the task of removing these last horrors. Under our direction, he "dressed" and finally healed the frightful *hiatus* in the back, and then with gentle force and suave determination he "*worked at those legs*" till in eighteen months he had accomplished what modern surgery had declared impossible. His beautiful wife emerged from her two years' seclusion erect as a statue and more lovely than before. Alas, and alas! that the truth permits us so apt an illustration of our subject; the earliest use she made of her liberty was to *run away* with a worthless fellow whom the devil had endowed for the purpose with a smooth face and a corrupt heart! Nor did the exquisite tenderness of this altogether exceptional man stop here. It provided for the maintainance and education of his wife's younger sister and follows the perjured creature even into the pur-lieus of her now forsaken misery—keeps want from her door, and in an unseen and mysterious way informs itself with scrupulous providence how best to soften and assuage the bitterness of her lot! No more sublime picture has ever been presented to our view.

Story of a Conjugal Hero concluded.

We can not help asking ourself, "Why Providence wrought a special miracle to accumulate so much anguish?" We do not know, unless to show what man *may* do "seven times tried by fire." Why was the foolish wife permitted to violate every principle of justice, honor, gratitude, and morality? We do not know, unless to show that only religion can guarantee the virtue of woman.*

What passes in the heart of a young girl who loves? She is entirely absorbed in her passion. Every thing else vanishes—friends, parents, even God Himself is obliterated. The loved object alone has any attraction for her. She thinks of him all day, and dreams of him all night. She worships and adores, her entire being is fused in her love. She can imagine no other felicity than to be near him, and in his absence she thinks only of his return.

* We can almost hear the vile calumniator of every virtue exclaiming: "What a fool, he hadn't the spirit of a mouse!" Pardon, sir, nothing is wanting in this picture—not even the physical courage of which you make so much. Returning home one day at an unwonted hour, he was "presented" to the coxcomb, who was comfortably seated in the drawing-room. He bowed him civilly out, and then quietly remarking to his wife that he feared the "gentleman was not a proper person to visit her," he made no further allusion to the subject. Returning again "quite unexpectedly," a day or two afterward, he found "my gentleman" in the act of ringing for admission. Not a word was exchanged, but a brief "sparring exhibition" transpired on the sidewalk, out of which emerged one of the contestants with a physiognomy seriously damaged. It is needless to explain that our conjugal hero was not the "injured party." It was probably this incident which precipitated the *escapade*.

"Falling in Love."

In the midst of social gayeties and festivities she only sees him, only hears his voice. At first so timid and fearful in his presence that a look causes her to blush and tremble, a word magnetizes her from head to foot, and she soon feels at ease only by his side. All other companions are displeasing to her. Then, in proportion to the innocence and purity of her nature, she yields herself to the most delightful intimacy—the most absolute confidence. She says whatever she thinks, whatever she feels; or, what she does not dare to say, she *looks*. It is her very innocence which constitutes her danger. And this innocence—even that which falls—is a great and holy thing. It is its profanation only which should be anathematized. The object of all this blind passion may be a graceless puppet, a stupid ignoramus, a worthless scoundrel—or, worse than all, a libertine.

If obstacles are thrown in her way—if she be imprudently crossed in the indulgence of her love, she speedily becomes cunning and provident in the interest of her passion. She finds the most incredible resources in her instincts, in her woman-nature a degree of assurance and skill in evading the penetrating eyes of a mother, or the perspicacity of a father, which are truly astonishing. She finds

 Canning of Young Girls "in love."

methods of giving natural and satisfactory explanations to the most difficult situations. She readily ascertains, and with marvelous art conciliates all those who may be of service to her in the furtherance of her desires. The character of Juliet affords a truthful view of the wonderful rapidity with which the young girl passes from artless timidity to the most cunning duplicity. To her mother entering the chamber whence her lover has that moment escaped, she exclaims:

Who is't that calls? Is it my lady mother?
 Is she not down so late, or up so early?
 What unaccustom'd cause procures her hither?

LADY CAPULET.

Why! how now, Juliet?

JULIET.

Madam, I am not well.

LADY CAPULET.

Evermore weeping for your cousin's death?
 What! wilt thou wash him from his grave with tears?
 And if thou couldst, thou couldst not make him live;
 Therefore, have done: Some grief shows much of love;
 But much of grief shows still some want of wit.

JULIET.

Yet let me weep for such a feeling loss.

LADY CAPULET.

So shall you feel the loss, but not the friend
 Which you weep for.

JULIET.

Feeling so the loss,
 I can not choose but ever weep the friend.

 Scene from *Romeo and Juliet*.

LADY CAPULET.

Well, girl, thou weep'st not so much for his death,
As that the villain lives which slaughtered him.

JULIET.

What villain, madam?

LADY CAPULET.

That same villain, Romeo.

JULIET.

Villain and he are many miles asunder.
God pardon him! I do with all my heart;
And yet, no man, like he, doth grieve my heart.

LADY CAPULET.

That is, because the traitor murderer lives.

JULIET.

Ay, madam, from the reach of these my hands.
'Would none but I might venge my cousin's death!

LADY CAPULET.

We will have vengeance for it, fear thou not:
Then weep no more. I'll send to one in Mantua,—
Where that same banish'd runagate doth live,—
That shall bestow on him so sure a draught,
That he shall soon keep Tybalt company;
And then, I hope, thou wilt be satisfied.

JULIET.

Indeed, I never shall be satisfied
With Romeo, till I behold him—dead—
Is my poor heart so for a kinsman vex'd:
Madam, if you could find out but a man
To bear a poison, I would temper it;
That Romeo should, upon receipt thereof,
Soon sleep in quiet.—O, how my heart abhors
To hear him named,—and can not come to him,—
To wreak the love I bore my cousin Tybalt
Upon his body that hath slaughtered him.

LADY CAPULET.

Find thou the means, and I'll find such a man.
But, now I'll tell thee joyful tidings, girl.

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Time will "cure" the Delusions of Love.

JULIET.

I pray you, tell my lord and father, madam,
 I will not marry yet; and, when I do, I swear,
 It shall be Romeo, whom you know I hate,
 Rather than Paris;—These are news indeed!

To cure these attachments when unfortunate in their object, time alone is necessary—time, which so surely brings its disenchantments after the irrevocable step, is equally potent to prevent ill-assorted unions if only the indispensable *management* be judiciously employed. Consent should not be withheld, the condition of postponement only need be insisted on, a concession readily obtained in most cases. Then situations should be contrived, calculated to bring before the eyes of the deluded girl those qualities in her lover, which odious to every one else, will soon end by becoming so to herself.* It should be remembered that the most ardent love of which a woman is capable is readily abandoned if *of and by herself* she discovers that the soul and the heart are not in relation with the outside which has attracted her, if reason has had time to weigh the real value of the object. She then abandons her lover fully and completely. She may still cherish

*We knew of a certain father who skillfully managed a "cure" by taking the young man into his family and there "exhibiting his paces" with such tact and skill, that the young lady soon presented "the mitten." Not a word was said *against* the young gentleman from first to last.

How a Girl recovers from misplaced Love.

the ideal with which she had invested him, she may even mourn its loss with a grief bordering upon the tragic, but she rarely fails to search for it elsewhere, and her heart is none the worse for the encounter.

It were easy to accumulate evidence of our assertion, that only Christian marriages can be permanently happy. This we think has been already sufficiently shown in these pages from the records of past ages which teem with the proofs. Not only do all pagan authorities and the pages of the Old Testament attest it, but through the centuries of the Christian era, in proportion as man rejects the salutary influence of women, the human race is rude and savage, and in exact relation to the weakening or dilution of the Christian religion, is the reduction of marriage to the mere carnal association where Adonis is invited to the wedding instead of Christ, and Venus instead of His Blessed Mother. Such inevitably bring disappointments, regrets, and loss of love. This is altogether what might be expected from the Divine nature of the contract, as in all his religious relations man is constantly taught both by precept and experience that only the grace of God can keep him true to his obligations and faithful to the end. We trust then that none of our readers

Divine Grace necessary to Happiness.

“professing” Christianity will smile at our assertions, that *special supernatural gifts* are absolutely required for the attainment of true domestic happiness. Such special gifts can only be obtained by compliance with the conditions imposed by Him who ordained “holy wedlock,” and still blesses those whom He “joins together!”

Between those who unite on this holy ground, who contract marriage with Christian judgment and Christian preparation, there can be but little fear of failure in attaining a degree of happiness which shall increase and strengthen with advancing years, which shall far transcend their liveliest anticipations, and which, as no other earthly condition, forestalls the joys of Heaven! In this holy alliance there can be no such word as mastery. Neither is superior, neither inferior. Their qualities mingle by exchange. The wife is strengthened by the husband, who in turn is made better by the wife. Tenderness, tempering passion with sympathy, blends their two hearts in one. Other objects of affection they may have—children, parents, relations, and friends—none can equal, none can compare with each other in their hearts. They have nothing to fear from the lapse of time. Only wrong emotions bring *ugly*

Ideal of the Christian Marriage.

wrinkles. A life of happiness and virtue imparts such ineffable sweetness to the countenance that time seems to give even more than it takes. It is related of Michael Angelo that when some person objected that he had represented the Virgin Mary as beautiful when no longer young, he replied: "Do you not see that the beauty of her soul has preserved that of her countenance?"

CONJUGAL APHORISMS.

I.

A HUSBAND is generally the architect of his own misfortunes.

II.

Love does not stand still. It *moves*—forward or backward.

III.

A husband should never indulge in pleasures which he has not the talent to render reciprocal.

IV.

Conjugal pleasures should never degenerate into habits.

V.

Modesty is a feminine attribute which should be preserved or cultivated, but never destroyed.

VI.

Prodigality of personal charms leads Love to bankruptcy.

VI.

Women like to feel that a man *desires* to grant what he may be *compelled* to refuse.

VIII.

He who can *manage* one woman can *govern* a nation. The converse is not always true.

IX.

Women can "live upon air"—but not without it. Many conjugal apartments are rendered sad by ill-ventilation.

X.

A man may love several at the same time: a woman but "one at a time, and often."

XI.

The man who assumes that a woman can love but once, is an egotist or a fool.

XII.

Women are more faithful and less constant than men.

XIII.

Jealousy in a man is an inconsistent passion; he is loved or he is not loved—in either case jealousy is useless.

XIV.

When a woman takes suddenly to habits of devotion, she is almost always struggling with a new love or forgetting an old one—often both.

XV.

The man who forces idleness upon his wife, exposes her to every temptation that can assail a woman.

XVI.

Naturally speaking, love once lost is never regained.

XVII.

When a woman, hitherto industrious, becomes idle, the chances are thousands to one that she is “falling in love.”

XVIII.

Sudden and unwonted scrupulousness of toilet announces love.

XIX.

All the faculties of a woman are at the service of her love.

XX.

Two mysteries of a woman's heart: 1. She forgets even the favors she has accorded to one whom she has ceased to love. 2. She loves in proportion to the favors she has bestowed.

XXI.

Every husband of genius should be a strenuous advocate of indissolubility—it takes away all hope of “doing better.”

XXII.

A woman deceives to conceal what she feels—a man to pretend what he does not feel.

XXIII.

The idea of ownership and mastery involves despair for the wife and dishonor for the husband.

XXIV.

Illicit love renders a woman indulgent to the faults of others—ceasing to love she becomes more severe.

XXV.

Money forms no element in conjugal happiness; its possession can not purchase, nor its loss forfeit affection.

XXIV.

The only recipe for permanent happiness in wedlock: Christianity.

BIOGRAPHICAL SKETCH OF THE AUTHOR.

THERE is the same pleasure in tracing the characteristics of a friend through an honorable ancestry as in following a noble river to its source among the hills; and noting, also, on our return, the accessions by way of streams from many a stretch of favored country, we come to realize what God has done for us in His gifts to our friend.

Dr. Nicholas Francis Cooke, called by so many "the beloved physician," was born in Providence, Rhode Island, on the 25th of August, 1829, the youngest of nine children born to Joseph S. Cooke and his wife, Mary Welch, who was nearly fifty years old when this child of many graces was born. His great-grandfather, Nicholas Cooke, was also born in Providence, February 3, 1717, and was, in a special sense, "a man of affairs;" in a way, also, to enjoy the confidence of the community. In 1766 he was appointed a trustee of Brown University and continued in office until

his death. Upon the displacement of Governor Joseph Wanton by the vote of the Colonial Assembly, October 31, 1775, Mr. Nicholas Cooke, who had twice held the office of Deputy Governor, was chosen to take the place of the obnoxious Chief Magistrate of Rhode Island. He remained in office until May, 1778, when he declined a re-election. The circumstances attending the election of the first Continental Governor of Rhode Island, are too interesting to be omitted in this sketch of his descendant, who, even if he had not inherited the quality of this ancestor's noble soul, must have been influenced by a recital of his patriotism. There could have been little doubt in 1775 that if the British should be successful, the Chief Magistrate of the State who had been called to take the place of the loyal Governor Wanton would forfeit his life as a punishment for his rashness. In this complication the eyes of the General Assembly were fixed upon Nicholas Cooke as one equal to any demands that could be made upon his uprightness and courage. Stephen Hopkins, then preparing to take his seat in Congress, and Joshua Babcock, the oldest member of the House, were requested to wait upon him, and, if possible, obtain his consent. Both Houses were waiting with solicitude for the return of their messengers, who stated, frankly,

the urgency of the case and its possible contingencies. Mr. Cooke pleaded his already advanced age and the retired habits which he considered unfitted him for meeting the expectations of the Assembly. The only motive for acceptance urged, was the critical state of the country—the only motive which could have moved the mind of Nicholas Cooke. The court fully justified the wisdom of the choice of Governor Cooke, who entered immediately upon the duties of his position as well as upon its honors. When Governor Cooke and his deputy, Governor Bradford, withdrew from their onerous positions in 1778, the General Assembly moved “that as they had entered upon their offices at a time of great public danger, difficulty and distress, and had discharged their duties with patriotic zeal, firmness and intrepidity, the thanks of the Assembly should be given to them in behalf of the State of Rhode Island.” The great-grandson of Governor Nicholas Cooke, who had been given his name, was not one to undervalue the traits of his distinguished ancestor.

The natural vivacity of the little Nicholas Francis did not prevent his application to his studies. For several years he was the private pupil of Rev. D. Thomas Sheppard of Bristol, Rhode Island, and, previous to his entrance into college, was placed under the special tuition of Prof. Henry S. Frieze,

who afterward filled the chair of Latin and literature in the University of Michigan at Ann Arbor, and who is known as the author of a number of classical works. On entering Brown University in 1846, he was immediately distinguished for his brilliant and accurate scholarship in all his classes. In 1849, he started on his foreign travels, which did not end until he had made a tour of the world, returning in 1852. He had at this time decided to follow the profession of medicine, for which we may say he had, from the first, not only a profound respect but absolute veneration. His studies were pursued in the Medical Department of the University of Pennsylvania, and he also attended lectures at the Jefferson Medical College in Philadelphia. Under the influence of both these veteran institutions, he began a serious investigation of homeopathy in order to make a strong crusade against it. The investigation proved, to his mind and to his astonishment, the truth of Hahnemann's system, and, with that candor which was one of his marked characteristics, and with the same elevation of mind which had distinguished his gubernatorial ancestor in the defense of what he believed truth and justice, he entered the list in favor of homeopathy, instead of against it; and this, too, at a time when it seemed to preclude all hope of distinction in his medical career. He

began the practice of medicine soon after his graduation, with Dr. A. H. Okie in Providence; Dr. Okie being the first homeopathic graduate in America. In 1855, Dr. Cooke came to Chicago, where, notwithstanding the most tempting proffers from other cities, he was contented to make his home. From the very first, his skill in the diagnosis of disease brought him a large practice among the most influential families and he soon became famous.

His marriage, October 15, 1856, to Miss Laura Wheaton Abbott of Warren, Rhode Island, was one of singular happiness. Miss Abbott was a daughter of Commodore Joel Abbott, a highly distinguished officer of the old U. S. Navy,* and his wife Laura, daughter of Charles Wheaton, Esq., and Abigail Miller, his wife. Thus Dr. and Mrs. Cooke united in themselves the most distinguished as well as

*The promotion of Midshipman Abbott to a Lieutenantcy under Commodore McDonough, after the victory on Lake Champlain, was earned, not only by his gallant action during the battle, but by the destruction of the enemy's stores in advance. Of the danger attending this service, we may judge by the question put to the Midshipman by the Commodore before committing it to him: "Are you ready to sacrifice your life for your country?" "Certainly, sir," replied Midshipman Abbott, "that is what I came into the service for." In addition to his promotion, he received a vote of thanks from Congress, accompanied with a magnificent sword, and an appointment to the Navy for his brother, as a token of appreciation of his gallantry during the War of 1812. Commodore Abbott died at Hong Kong, in command of the U. S. East India Squadron, December 14, 1855. When told by his physicians that a return home would alone save his life, he replied with all the chivalry of his youth: "I belong to the old school of officers and remain at my post until regularly relieved."

delightful traditions of their native State,* while each left nothing for the other to desire as to personal attractions or congenial dispositions.

When the Hahnemann Medical College of Chicago was organized in 1859, Dr. Cooke was selected for the Professorship of Chemistry, and afterward elected to the Chair of Theory and Practice which he filled with marked ability until he resigned in 1870. It was in the midst of a constantly increasing and highly honorable practice, that he was successful in curing an obstinate case of dyspepsia which had threatened to destroy the career of a great missionary of the Order of the Society of Jesus. From daily visits to his office the reverend father had come to paying only one on a certain day of the week. While almost no conversation outside the professional had passed between them, the keenly observing eyes of the diagnostician had not failed to note the characteristics of his patient, and with the admiration for his splendidly trained intellectual habits, there came a corresponding one for the ascetic virtues which he so unobtrusively but unflinchingly practiced. It was a study he had never before been able to make, and his interest in the silent investigations was con-

*Abigail Miller was the daughter of General Nathan Miller, with whom Count de Rochambeau exchanged dress swords while both were stationed at Newport, Rhode Island, just before the opening of the Cornwallis campaign of the Revolution. General Miller was a member of the First United States Congress.

stantly on the increase. To give zest to these observations, the Jesuit father's weekly visits began to be asked-for visits by other gentlemen patients who occupied the waiting time in conversations with him, which very often became close religious or moral discussions. The quick ears of the Doctor in his consulting room caught all this, and the answers given to his waiting patients by the Jesuit, were answers to many an unspoken question in his own mind. The investigations ended in this case as in that concerning homeopathy, certainly not upon the popular side of the question but one which proved eminently satisfactory to himself, and which as he used to say, sent him leagues and leagues ahead on all vital medical questions, by clearing away the rubbish of self-interest and the irresponsibility of mere speculation. In this most important step, taken in 1866, he was accompanied by his wife, as a consequence of her individual conviction. But, while the domestic sky was as serene as ever, his entrance into the church, Catholic and Roman, involved the separation from his brother Masons, which was an act of severe self-renunciation. So apparent, however, was Dr. Cooke's sincerity in all this that he gained, rather than deteriorated, in their estimation. Not so with the practice of his profession. A sudden panic seized the heads of families,

and he saw group after group turning from one who had brought their children into the world to their perfect contentment and had kept their circles unbroken.* The distress of all this, professionally and financially, was keenly felt; but he never declined from joy of his allegiance to the authority to which he had submitted himself. From this moment, in fact, he declared himself for the first time in his life free—free to investigate truth and to practice its instructions. From this time, too, the veneration which he had felt for his profession from the first increased tenfold, as did also his sense of responsibility. Never had he made such a study of the laws of life and the right to live, and the connection between medical science and social morality; for never had he been so convinced that the medical profession had been appointed by God one of the strongest out-posts and one of the nearest guardians of social order. That so exalted a view of a physician's responsibility should rouse opposition in the professional ranks was perhaps natural; but he found his consolation not only in the fact that his convictions were shared by the best moral sense of the

*We may be allowed to make here a statement too important as well as too honorable to be omitted, which is, that during his whole practice, Dr. Cooke did not lose one mother in child-bed. This was so extraordinary that toward the end of his life he begged ardent prayers for all the mothers under his care—asking, especially, that no vain-glory on his part might be visited upon them.

world, whether Christian, Jew or Gentile, but were enforced by the teachings of that church which he believed to be as infallible in its code of morals as in its dogma. The outcome of all this was "Satan in Society," to which he gave his large experience as a physician, his best thought, his best conscience and, we may add, his best English; for the clothing of his subject in a way to instruct fully, yet to wound no modesty, however shrinking, was a work which required a hand both firm and delicate to a degree seldom found, if he would accomplish his intention. The touch must be that of the skilful surgeon, which lays bare the seat of disease without endangering life. The response which his effort met from great thinkers and great moral legislators was such as to justify the declaration he had made, that it was needed. The book was examined immediately by those in charge of the young and no careful perusal of its pages was ever made without a conviction that a merciful, even if a painful, light had been thrown upon the ways of human infirmity and

"The trace of the ancient wandering."*

*Among the many proofs of the distinguished approbation given to this work, we may mention an incident connected with his visit to Cincinnati to deliver a course of lectures before the Pulte Medical College, during which he called to pay his respects to Archbishop Purcell. When the venerable prelate entered the room, he exclaimed, extending both arms: "Dr. Cooke, the author of 'Satan in Society.' Come to my arms, my son." We need not say that the Doctor was instantly on his knees to obtain the Archbishop's blessing, who embraced and kissed him, saying: "You attempted a difficult work, but it was needed and you have done it well." The interview proved to be a long conversation upon a physician's influence in the interests of good morals.

With a mind so keen in its perceptions, so swift to arrive at conclusions, so indefatigable in the pursuit of truth, there could be no hesitation in following up the scientific discoveries of the day in everything that related to "that science of all sciences," as he used to call it—the preservation of life ; that life which God alone can bestow and which is given, from its first pulsation, to the care of parents, nurse and physician, as a sacred trust.

The delight with which he hailed every discovery, by whoever made, was evidenced in the last years of his life on the visit of Dr. Declat to New York in 1881, bringing with him, by full authority of the French Government, the antiseptic which had been tested for twenty years in the hospitals of France but had not secured a footing in the United States. A late partner in science, Dr. Gaylord D. Beebe, and Dr. Cooke had long watched the efficacy of Phenic acid ; but difficulties as to its use had been insurmountable until Dr. Declat appeared on our shores with the antiseptic perfected in every respect. We must quote Dr. Cooke's own words to give an idea of his enthusiasm: "When in the last of March, after triumphs in the hospitals of Bellevue and St. Francis in New York, Dr. Declat winged his flight across our continent to the Pacific, I was at the eminent physician's feet—

a learner. I immediately put my newly acquired knowledge to such account that I felt authorized to insist—as I did by telegram after telegram—that he should return by way of Chicago and witness the triumphs already achieved by his method. At this juncture Dr. Declat, paying heed at length to my entreaties, diverged from his route at St. Louis and reported to me in Chicago. In connection with a leading old school physician of this city, I arranged for a medical reception to the distinguished *savant*—which was given him at the Grand Pacific Hotel on Friday evening, March 12. The non-sectarian character of this reunion was, as had been intended, a marked feature. The most eminent old school surgeon in the city occupied the chair, while a prominent old school physician, of his own nationality, acted as interpreter for Dr. Declat. But no one could interpret the torrent of eloquent enthusiasm with which the speaker elaborated his theories. The session of the Illinois State Medical Homeopathic Association began on the Tuesday following and voted to me a special order for the consideration of this subject on the following day. The attendance was large and the interest manifested was intense. The daily press reported the proceedings *in extenso*, and the “craze” was fairly inaugurated which has spread over the country like a prairie fire.”

To any one in the least acquainted with Dr. Cooke it is unnecessary to say that his interest in the beneficial results of the "craze" was altogether of a humanitarian sort. He seemed absolutely oblivious to any advantage which might accrue to his own practice. His one desire was to put this remedy into the hands of as many skilled practitioners as possible and to induce as many sufferers as possible to avail themselves of its efficacy. Country physicians, of the old school, wrote to him for "exact information," and never did he plead his practice or his own then failing health as an excuse for any delay in his cordial replies. Many an old-school doctor, riding over the broad prairies to his patients, bore with him a remedy which brought an unheard-of relief to log cabin and lonely farmhouse, while in his heart he blessed the enthusiastic lover of science he had never seen, "homeopathist" though he was.

In fact, the matter of dollars and cents never entered into Dr. Cooke's view of his profession; and this, not because he did not need or did not care for money, but because he loved humanity more. No matter what the cost of implements might be or for what patient desirable—again and again for some sufferer who had never paid him five dollars and never would be allowed to—but the costly appliance was sent for and its triumphant success was as much

a matter of rejoicing as if his patient had been a millionaire. We believe this is true of many a physician in our midst. Their generosity with their healing art will be a crown of glory to them, we trust, in heaven, and certainly not to be taken as a matter of course in our judgment of them upon earth. Nor are we to conclude if they die having small stock in bonds, or banks, or railroads, that they were thriftless or lavish. In the case of our friend, the tides of opulence which set toward him at his birth were soon diverted. His father was a successful importer in New York—a man of the most genial and lovely traits of character; but his death left his youngest son fatherless at the age of fifteen—with a fortune, indeed, but with no one who wished to control him in its use, so long as the use was innocent, or in accordance with his tastes and position. He had never felt the need of money, and only knew in how many ways it could be spent to his intellectual advantage [and refined enjoyment—later in life for those professional interests as we have said, which came uppermost in his mind, believing that He who has promised blessings to those who bestow them freely on others would not permit any one who had a claim upon him to suffer from any act of generosity on his part.

The one who had lived thirty years, literally,

in the light of that countenance and had been willing to follow, in all things, the upward path which he had chosen was not slow to say: "My husband has not left a fortune for his wife and children, but he has left what we hold far dearer—an unspotted name, wide fame and a good hope of a blissful immortality. His generations will call him blessed."

The genial and lovely traits of his father certainly descended in full measure to Dr. Nicholas Francis Cooke. Society was never irksome to him, companions were never wearisome; and no one could have guessed from that happy smile, that play of humor and refined wit, that there was the weight of a responsible profession upon him, or the weight of any care whatsoever; yet, the graceful address which made him welcome to the drawing-room and the festive gathering made his entrance to the chamber of sickness a pleasure to look forward to; while his sympathy, when the great sorrow came, was something to remember as one of the holiest of human consolations.

The love of his classics went with him through life, as did also his delight in French, which he spoke with remarkable elegance as well as fluency. Literature never lost its charm; not even poesy, which is supposed to belong to a youthful

taste. But, neither his classical nor Gaelic tastes ever lessened his love for pure English or its vigorous fibre, while from his tongue and pen it had an incisive accuracy and beauty thoroughly characteristic of his mind and its workings.

But of all his recreations, chess was the most absorbing and increased in interest with every year, we may say every month of his life, and the esteem in which he was held by his chess-playing acquaintances was something more than the out-growth of mere companionship at the chess table. "As President of the Chicago Chess Club, he was the moving spirit of that organization from the time of his connection with it," wrote one of its members. "His pride in its success was so enthusiastic and his resources in chess lore so inexhaustible that we grew to relying upon him to eke out any deficiencies in matter for publication, and however frequent our call, he never once failed to respond. Zealous in any movement to promote its welfare, quick to refute any comments derogatory to its character or membership, he was almost alone in his constant endeavor to improve its standing as a medium for mental enjoyment worthy of a community like that of Chicago, abounding as it does in a widely distributed although ill-assorted chess talent."*

*Dr. Cooke had a special satisfaction in possessing the chess-table made for and used for years by his friend, Prof. George Allen, LL. D., of Phila-

The title of LL. D. was confirmed upon Dr. Cooke by the learned faculty of Saint Ignatius College, Chicago, and had a two-fold value to Dr. Cooke, coming as it did from an order so discriminating in its honors. Shortly before his death he was elected Professor Emeritus of Special Pathology and Diagnosis, to the Hahnemann Medical College and Hospital of Chicago. But still another tribute awaited him; one, too, which touched him very deeply and tenderly. This was an invitation to deliver a lecture on Marriage before the Young Men's Christian Association; the president of this association having enjoyed his medical attentions and personal friendship almost from his birth, first as the physician of his father's family, then of his own. It was more significant to the Doctor of the influence of his teachings through his practice, than any mere public recognition of high medical reputation. The lecture, although in course of preparation, was never delivered. Death—which he had seen walking at his side for so many years, not without awe, and not without a careful measuring of his actions by eternal standards—had now permission to touch the central spring of life. There

delphia. After the death of this ripe Greek scholar, his chess library was purchased by the University of Pennsylvania of which he had been an ornament for fully thirty years, while Dr. Cooke made haste to express his admiration for the author of the "Life of Philador," by becoming the possessor of his beautiful chess-table.

had been all the usual calls upon his skill during the day, and to each patient he had given the same smile of cheer as ever. A patient of many years to whom he had given relief without fail under every attack of a disease never to be absolutely cured, said: "Dr. Cooke, you have never given me the name of your remedy. Sometime I may may need it and cannot get it from you."

"True, true," said the Doctor, as if a certain possibility were realized. Then as she said "Good morning, Doctor," he replied "Good-bye; I always say good-bye, now-a-days;" and she left him. He must have sat down immediately, written the prescription and sent it by mail that afternoon, for when it reached her by the next morning mail, the hand that penned it was lifeless. Evening found him answering a call from a beloved family where there was not one, to the youngest child, that did not hail his coming. Returning home late, there was still time for his usual lively intercourse with those dearest to him. The only expression which he gave to any increasing discomfort was to lay his hand on his heart and say: "How tired!" then with the same sweet smile bade his "Good-night!"

For years he had not gone to his bed without making a preparation for death by deliberate acts. This evening there was a lingering at his devotions.

At 5 o'clock there was a waking, a stepping about the room, the taking of a remedy for a usual distress. Then all was quiet, when a moan, so slight as to be noticed only because unusual, brought watchful ones to his side—to find that all was over! The death stroke had been instantaneous.*

This was on Sunday morning, February 1st, 1885. The funeral was appointed for Friday, February 6th, to give time for his two married sons to come from their homes in the far West. On that day a solemn high mass *in requiem* was celebrated by Very Rev. P. J. Conway, V. G., the deacons of honor being two specially dear friends, Rev. Joseph P. Roles and Rev. T. J. Butler, D. D., while in the sanctuary were representatives from the Jesuit and Benedictine Orders and several of his oldest friends among the secular clergy. The eulogy was pronounced by His Grace, Most Rev. Archbishop Feehan and was a most delicate and just tribute to his virtues and career as a scholar, a physician and a practical Christian. He was buried in Calvary Cemetery, where birds sing among the branches that wave over

*A copy of the Thackeray Calendar hung by the Doctor's bed and he was accustomed to tear off the leaflets day by day. The one which would have appeared had he lived to the evening of February 1st is here given as singularly appropriate to the event:

February 2, Monday, 1885.—“That must be a strange feeling when a day of our life comes and we say: ‘Tomorrow, success or failure won't matter much; and the sun will rise and all the myriads of mankind go to their work or their pleasure as usual, but I shall be out of the turmoil.’—*Vanity Fair*.”

his resting place, but, better still, where devout lips often pause to breathe a *requiescat in pace*.

We close this brief sketch of a career which would give so many chapters of interest to the reader, with a sonnet written, not in the first moments of anguish under such a bereavement, but after years had confirmed our sense of his singular merit and the greatness of our loss:

THE BELOVED PHYSICIAN.

NICHOLAS FRANCIS COOKE, M. D., LL. D.

Physician of the soul, men call the Lord.

Healing the nations, binding up bruised hearts,

Allaying of sin's wounds the dreadful smarts.

Nor this alone; for at His pitying word

The blind eyes see; the tongue, born mute, is heard

Singing glad songs of praise; the numbed limb starts

To fleetness with the joy of mountain harts,

Forgetful of long years of hope deferred.

Physician, friend! how well thy art benign

Beseemed thy gracious nature! Oil and wine

Wert thou to frail humanity, distressed

By grievous ills; and still the thought, divine,

Of Jesus, the One Healer, first and best,

Thy skill and science sanctified and blessed.

ELIZA ALLEN STARR.

Saint Joseph's Cottage, June 19th, 1889.

SATAN-LE DE ME DUIT!

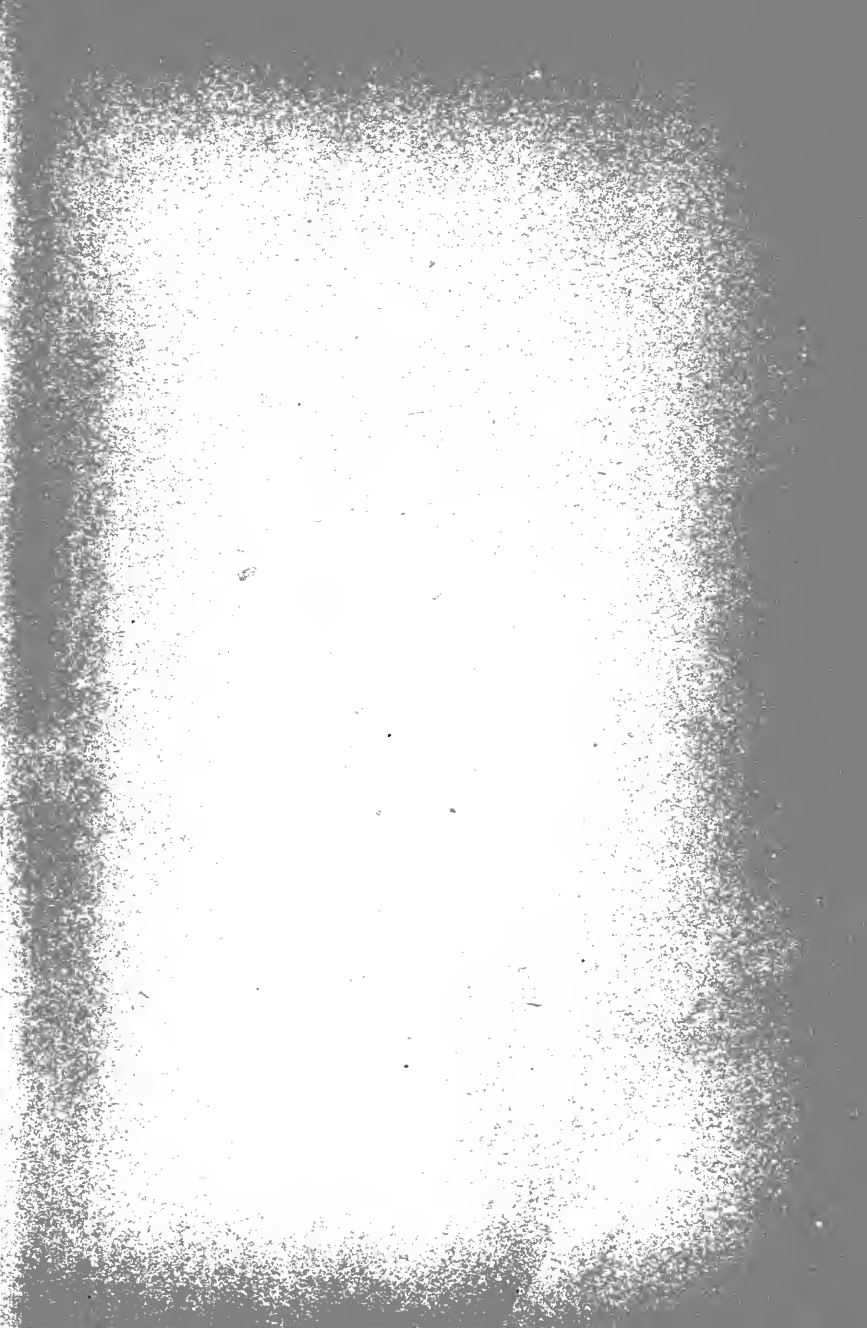












HQ 31 .C77 1890 SMC
Cooke, Francis Nicholas,
Satan in society

