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Sexology

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# Current Indorsements

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*Hon. Hartford P. Brown, of the Pennsylvania Legislature, and originator of the School House Flag Bill, says :*

Doctor Walling's "Sexology" is a volume of rare value, and should be in the possession of home-builders everywhere.

Its disclosures and teachings, if widely disseminated, would make immeasurably for the uplift and the happiness of the human race.

*Rev. J. Thompson Baker, B.L., Ph.M., President of Frank Hughes College, Clifton, Tenn., says :*

I carefully read "Sexology," and with all my heart I say GOD BLESS THE AUTHOR, AND MAY HIS BOOK FALL INTO MANY HANDS WHERE IT MAY SAVE AS WELL AS PURIFY LIFE.

I have several works of this kind, but this is the best and most straightforward of any I have seen. I shall be indeed thankful to place it into the hands of many of the young people under my charge and recommend it to others.

*M. J. F. Albrecht, President of Concordia College, Milwaukee, Wis., says :*

I have read "Sexology" with great interest. It is truly an excellent volume and deserves to be read by every man and woman. May the book find a wide circulation.

*Wm. Taylor Stott, D.D., LL.D., President of Franklin College, Franklin, Ind., says :*

I am pleased with the work "Sexology." It is a serious and successful discussion of what our people—old and young—ought to know.

*Harry Means Crooks, President of Albany College, Albany, Ore., says :*

I am familiar with "Sexology," and consider it a work that shall be of great benefit to people of the age to read.

*J. A. Leavitt, President of Ewing College, Ewing, Ill., says :*

"Sexology" is chaste in thought and diction, most important in matter and always timely. I predict it will live long and do much good.

*Rev. Samuel H. Lee, A.M., President of American International College, Springfield, Mass., says :*

"Sexology" is certainly an important contribution—clean and healthful—to a discussion of importance, which should lead to a greatly needed social reform.

*George Sutherland, President of Grand Island College, Grand Island, Neb., says :*

"Sexology" recently received and read with interest. Such books should be in every home, should be read by every boy and girl, and by every man and woman.

*Rev. Peter Augustus Mattson, Ph.D., President of Gustavus Adolphus College, St. Peter, Minn., says :*

I have read "Sexology" and find it very good and wish to give it a cordial recommendation. It is an eye opener and ought to be spread among those who have to deal with the rising generation as teachers, parents and guardians. Let the good work go on! Let us save the rising generation from the deluge of sin and immorality which sweeps over our beloved country.



**Rev. Joseph Addison Thompson, D.D., President of Tarkio College, Tarkio, Mo., says:**

I think the book "Sexology" a valuable one in the family. The time has come when every intelligent man or woman wishes to be informed on the vital questions which are involved in sex. "Sexology" answers these questions in a sane and sensible way.

**C. H. Levermore, B.A., Ph.D., President of Adelphi College, Brooklyn, N. Y., says:**

I thank you for the opportunity to examine Dr. Walling's "Sexology." It seems to me that the study of the book is likely to do good and not harm.

**William Henry Harrison, President of Bethel College, Russellville, Ky., says:**

I think that the book "Sexology" is full of good discussions of most important matters. For use as a text-book by parents when instructing their children it would be invaluable, for I think that many parents are themselves ignorant of many of the matters so well presented in this volume.

**Rev. L. H. Schuh, A.M., Ph.D., President of Capital University, Columbus, Ohio, says:**

"Sexology" is timely, pointed, pure and deserving of a wide circulation. It will add immensely to our domestic and national happiness if read and obeyed.

**Geo. A. Harter, M.A., Ph.D., President of Delaware College, Newark, Del., says:**

I read "Sexology" with much interest. There is need of just such literature conservatively expressed to be put into the hands of our college students.

*Rev. Charles Adolphus Mock, President of Dallas College, Dallas, Ore., says:*

I read "Sexology" with deep interest, and am pleased to say that I thoroughly endorse the matter it contains, and hope that the book may have a wide circulation. The subjects treated in the book are necessarily delicate to handle, but I was especially impressed with the refinement with which the author has succeeded in expressing his thoughts. I hope that the book may have a vital influence in educating the young on this all-important subject.

*Frederick Jonté Stanley, D.D., of the Presbyterian Board of Education, says:*

Your book "Sexology" I read with intense interest. It is a marvelous compendium of facts, evincing wide and deep research. It is also a revelation of existing evils, unknown to the public at large.

The whole subject is of vital relation to the family, the Church and the State.

Were all parents intelligent and judicious they would instruct their children in these all-important matters of life, physical and moral. This book is calculated to make them intelligent and judicious in the highest degree.

Every parent should read, digest and use with discrimination the information therein, as they rear a family according to the Divine laws.

Every young man and woman contemplating marriage, would find this volume of inestimable value.

I wish you all success in this effort to instruct, uplift and create homes as God would have them.



**Rev. Frederick W. Hamilton, D.D., President of Tufts College, Tufts College, Mass., says :**

It seems to me that it would be wise if a publication like "Sexology" could be in the hands of all parents.

**Prof. M. Luecke, President of Concordia College, Fort Wayne, Ind., says :**

The Puritan Publishing Company has rendered in its publication "Sexology," by Walling, a commendable service to young and old. The scriptural foundation of the volume extols it high above all similar publications that flood the book market. May this valuable book enter many homes and schools and do its mission work where it is most necessary in our times.

**Oscar B. Fallis, Ph.D., President of Stanford College, Stanford, Ky., says :**

For some weeks we have been in possession of your excellent book "Sexology." We, with many others into whose hands we have put the book, think that it fills a vacancy in our young people's literature, that has been needing such text by a master hand for ages. The book has been well advertised in our school and community and we believe that it has sown many good seed.

**James Gray McAllister, President of Hampden Sidney College, Hampden-Sidney, Va., says :**

I have a copy of "Sexology" and I write to express my high value and appreciation of the work you are doing for the youth of our land.

**P. G. Knowlton, Dean of Fargo College, Fargo, N. D., says:**

I have carefully examined "Sexology." At first I thought it too horrible to be true, and too plain spoken for the sight of young people. But further reflection leads me to believe that some such teaching is necessary. And I endorse its teaching as containing the things that young people are bound to know in some way or another, and should be taught properly.

**Cora J. Knight, of University of California, says:**

The author (of "Sexology") is sincere and greatly in earnest. He speaks frankly and squarely indeed, some warnings which need to be spoken squarely. We must honor him for his desire to enlighten and warn the race.

Every woman should desire her husband to read "Sexology," and if he is convinced of the truths therein stated, his wife may be assured of her married happiness.

**Walter D. Agnew, President of Missouri Wesleyan College, Cameron, Mo., says:**

I have received a copy of "Sexology" and I have looked it over carefully. I believe it contains sound philosophy.

**Dr. John Edgar Fretz, of Lafayette College, and Surgeon to the Y. M. C. A., says:**

Dr. William H. Walling has written a pure and true book on a very important subject, treating this very difficult subject squarely and understandingly. Without being



scientifically too obscure, he has made the salient lessons impressive and so that "he who runs may read." I have for some time looked for such a work that could be placed in the hands of younger persons from whom true knowledge of such subjects is usually kept, but who afterwards learn all in its worst aspect. Such a work is Dr. Walling's as ought to be read by all persons, whatsoever their state. I am glad I possess the book and shall take pleasure in recommending it.

*The Hon. John M. Mickey, Governor of Nebraska, says:*

I have read your book "Sexology" with much interest. In my judgment it is a very practical work and, placed in the hands of the proper parties, will accomplish much good.

*Rev. Samuel Plautz, Ph.D., D.D., President of Lawrence University, Appleton, Wis., says:*

I have examined the book entitled "Sexology" and it seems to be written in a manner which ought to make its circulation helpful to young people.

*Rev. J. S. Flipper, D.D., LL.D., President of Morris Brown College, Atlanta, Ga., says:*

I have given the work on "Sexology" a careful study and consideration and I am convinced that as a text-book it is an ideal one on the subject.

Fear of knowing too much as to sexual association has wrought havoc with the youth of both sexes, and the time is ripe for a better knowledge of sexual wrongs in order to preserve manhood and womanhood and save the youth from self-destruction.

***W. R. McChesney, on behalf of the Faculty of Cedarville College, Cedarville, Ohio, says :***

The book "Sexology" is neat in its make-up. It is clear, faithful, pure and should be read by all who would lead a clean, virtuous life. Read in time it would prove a saviour of thousands from folly and vice and consequent misery.

***DeWitt Clinton Huntington, D.D., LL.D., President of Nebraska Wesleyan University, University Place, Neb., says :***

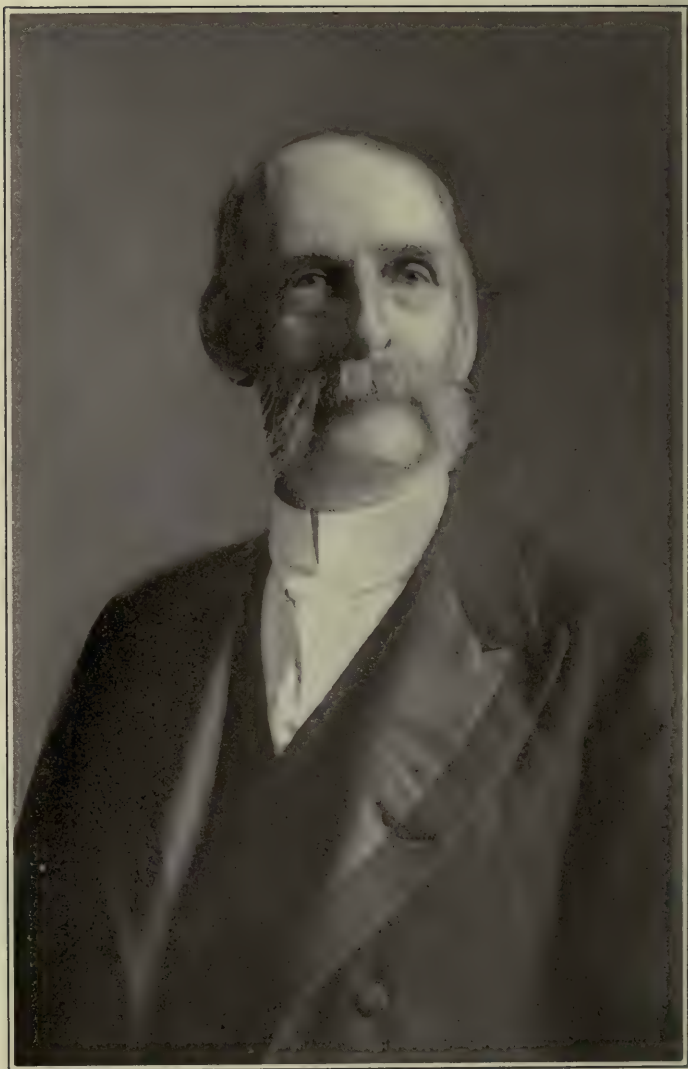
I have read with considerable care the volume "Sexology." The importance of the subject and the very judicious way in which it is handled, strongly impressed upon me the fact that its wide circulation would be a public benefit. The author is in a position to know whereof he speaks, and he is practical and direct. I wish the book a very wide circulation.

***E. W. VanAken, A.M., B.D., President of Parker College, Winnebago, Minn., says :***

I fully believe your book "Sexology" ought to accomplish a great deal of good. Its subject matter seems to be well arranged, well-expressed and to the point in all its phrases.







Wm. T. Halling



FAMILY MEDICAL EDITION

# Sexology

EDITED BY

Prof. Wm. H. Walling, A.M., M.D.

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# SEXOLOGY

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## PART I.

### INTRODUCTION.

We present this work with pardonable pride, believing it will be the means of saving many lives and a vast amount of suffering and needless unhappiness.

The importance and demand for a work of this character cannot be doubted. Its need has been announced upon the floor of the Senate Chamber; in resolutions adopted by Church Assemblies; in the Pulpit; in our Religious and Medical Journals; and the need of the knowledge it contains is evidenced by the newspapers, in their daily records of disagreements, separations, desertions, seductions, adultery, insanity, suicide, murder and death, the cause of which in almost every case is admitted by all authorities and shown by the Records of our Courts to be ignorance of the Laws of Nature, of self and of sex.

It is to the unfortunate victims of these dreadful conditions that this book directly appeals. It is written to enlighten and benefit those who have recklessly plunged into marriage, who have assumed that relationship at once so holy and so intricate, where knowledge is essential, yet substituted by ignorance; marriage, whose only incentive is to get "a home" or secure a "partner." It is this "home" and this "partner" that we desire to reach, as well as to enlighten those who mentally and physically are capable of

the functions of wedlock, but who for lack of knowledge suffer in silence.

In attempting to map out the rights and wrongs of the relations that exist between human beings, and which govern their life, health, intellect, love, power, happiness, usefulness and honor, we cannot avoid a feeling of responsibility, a desire and absolute determination to record nothing without careful investigation and due consideration—and yet an equal desire to hold back nothing that can give them a proper understanding of themselves.

It is far from our object to profane with open publicity the secrecy of Holy Matrimony; yet within this Holy Matrimonial state there exists a deplorable condition of sexual incompatibility, a frightful undercurrent of unhappiness; a feeling of wrong and outrage, which although in many cases not admitted—even to one's self—yet smoulders on until it bursts forth into the flame of some one of the crimes referred to.

We cannot say that this imperfect state of affairs is with the minority—nay! it exists, to a greater or less degree, with the vast majority!

A true and happy marriage, wherein we see the husband's and the wife's love for each other increase from day to day, where they grow to even strongly resemble one another—where the offspring is blessed by a healthy body and mind; where true and congenial wedlock exists; where sorrow and poverty only more strongly rivet the ties that bind them—this—this state of married happiness, which should and could be enjoyed by nearly all, is unfortunately the exception and not the rule.

It is not to those, who have either by study or natural perfection and wisdom, entrenched themselves within those all-powerful walls of true love and happiness that



this book is written; except to furnish them with such knowledge as will enable them to instruct in a proper manner, and at a proper time their children, who otherwise would not, though the picture and example is constantly before them, know how and why such happiness is obtained and preserved.

It is for the rank and file of our fellow human beings that this book is mainly written. Its message is to those who have little or no conception of the duty due and owing between husband and wife. To those who are the victims of misadvised friends; the victims of the glaring advertisements of Quacks, that fill our daily papers, even polluting our religious journals, preying upon the minds and souls of our young men and women, with their endless list of symptoms, until the average youth and maiden are well nigh hypochondriacs, believing as they do (though they know not why) that they are the victims of some disease (though they know not what) which makes them unfit for marriage.

To them we give the gems of knowledge gleaned from the entire field of standard literature and from the documentary evidence of eminent European and American men and women Physicians, Professors, Lawyers, Preachers and other brilliant minds, whose far sight led them to the investigation of a subject which means the life and honor of our Nation—the health and happiness of our people.

Remember, then, that this work is not based upon medical evidence alone, nor is it in any sense a "Medical Treatise," as experience has shown that knowledge, not medicine, is needed. Therefore, in addition to the combined contributions of our Physicians, it embodies the concentrated wisdom and experience of every age and country,

and does not rely upon the mere unsupported opinion of any one man, however great his genius.

Those who would accuse us of exaggeration will accuse us of extreme moderation if they will but consult the recognized authorities, from the first fathers of medicine to the most eminent scientists of our present time, and which, for the benefit of Physicians and those who desire further research, we give herewith in addition to those given throughout the book, sufficient references to standard works as will open up to them a field of study unlimited and without bounds:

Hippocrates (De Morbis, lib. ii, c. 49); Areteus (De Sign's et caus. dius. morb. lib. ii, c. 5); Lomnius (Comment de Sanit, tuend, p. m., 37); Boerhaave (Instit., p. 776); Hoffman (Consult); Ludwig (Instit. physiol.); Kloeke of (De Morb. anim. ab. infir. med. cereb.); Levis (A Practical Essay upon Tabes Dorsalis); M. Legoure (Histoire Morale des Femmes); Harbinger (On Health); Ellis (Psychology of Sex, ii); C. K. Mills (American Text Book, Diseases of Children); Garrigues (American Text Book); Palmer (American Text Book of Obs., '95); Lusk (Management of Preg'y.); Hirst (American Sys. Obs., '89); Galabin (Manual M'dw'f'y., '86); Gardin (Cyclopedia Obs. and Gym., '89); Sexual Hygiene (Clinic Pub. Co.); Brown on Divorce, Manual of Legal Medicine (Herold).

Above all, let it be remembered that we have not written to please. Had such been the ambition, the Author would 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. 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?

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 science, there is nothing more inevitable than the dangers we have described.

If you will, suppose that by some chance, a school-girl 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 book in their way; and a young girl who can bring herself to read it, after discovering the subjects upon which it treats, *needs* to read it, and her parents may wink at her “indiscretion.”

We believe our work will prove to be a service to all, both young and old, married or single, 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 in 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 one girl from moral and physical ruin, it will not have been written in vain.

That it may do this for many thousands is the sincere hope and prayer of

THE AUTHOR.



## PART II.

### BOYS AND YOUNG MEN, THEIR EDUCATION AND TRAINING.

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 instruction, and the consequent wretched training at home and on the play-ground. The entire absence of all religious instruction from the school-room, which has resulted from the utter impossibility of harmonizing the multiform creeds, and the growing fallacy of "refraining from prejudicing the minds of our children in favor of 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.

The boy of the present generation has more practical knowledge of sexual 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 and fanned by more intimate 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 roués 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 of expulsion, he fears there would be but a slender attendance in any school thus *viséd*. Onanism, though called the solitary vice, is essentially gregarious in its

origin. 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 *protégés*. 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.

We 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 has been measurably effected in isolation of the sexes; by the latter, it may be, 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 of those of twelve and eighteen.

At the age of six, states a physician in describing his own case, he was allowed to attend an evening party with his sister, many years his senior, for the purpose of taking part in some tableaux. A violent storm compelled several to pass the night with our entertainers and he occupied the same bed with a young gentleman of seventeen. On that occasion a lesson of vice was imparted, whose import was then unknown, but whose impression was indelible.

Another case, of a writer who states: At the age of eight he was lodged, at a watering place, in the same room with three girls, respectively ten, twelve, and fourteen years of age. The elder of these little misses succeeded effectually, during the few weeks' association, in inducting her companions into the science of reproduction, while the male member of the quartet was aptly used in illustration of the subject. The matronly dignity with which this lady now chaperones her young daughters in the most fashionable circles of one of our most fashionable cities, does not, he says, in the least diminish the feelings of hostility with which he, as one of her pupils regards her, and which the

publication of this anecdote is the first opportunity afforded him to gratify. His secrecy during his involuntary pupilage, was not the result of an innate sense of wrong or shame, but was induced solely by the subtle representations of his seductress.

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 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, extravagance, dishonesty, and faithlessness 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 of a case of 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. 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 parental



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 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."

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.

### PART III.

#### GIRLS AND YOUNG WOMEN, THEIR EDUCATION AND TRAINING.

Education, considered in its largest sense, has the mission of rendering the youth of both sexes beautiful, healthful, 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 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 has altogether failed in that noble duty 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 indolence, 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. Little thought or attention is paid except for those who are actually and palpably ill; and advice is unsought, and even despised, for those who are apparently well. When people learn to avail themselves of the means of preven-



tion, then they 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 changes of air, and water, and places, which our wonderful system of railroads puts at our disposal; the varied and skillful systems of exercise, the use of 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 very few generations, these taints may be eradicated, and the race vastly improved.

With few exceptions, we are not born with the diseases 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 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 the clothing of the 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 many private and public schools 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.

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 calculated 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, we 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 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 were 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 extravagances and dissipations 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 *liaisons*. We know of many 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."

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 companions, 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 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. This, remember well, O parents! is the concentrated wisdom of the 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 whatever on this topic. The remedy is less obvious. He would be rash indeed, who would enter a crusade against the dominion of 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 scrupu-

lously 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, cannot 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 theatres, the luxurious indolence of the drawing-room, the perusal of newspapers, they should be forbidden fruit to every young person. 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 yet who 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 trousers, manifests no intermediate stage of existence between childhood and adult age. If she do not marry from the school-room, 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 *liaisons* 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

the purpose of securing the necessary supplies than 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.

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 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 freely lavished on another. We know of young ladies, very pretty and attractive girls, who shine as belles in 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 out-



posts of your purity. The world is full of maxims which demonstrate the truth of this. "If a woman hesitates, she is lost;" "*C'est le premier pas qui coûte*;" 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 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 principiis* (resist all beginnings).

Even while writing this chapter we learn the particulars of a most sad, yet too common occurrence, so common, in fact, that we are tempted to narrate it as typical, especially as the heroine is from one of our leading and most fashionable families. Mr. Cræsus, a gentleman of high notions and exclusive tastes, has a family of lovely and beautiful daughters, who receive their gentlemen friends *à la mode*. One is an exquisitely moulded being, whose highly-wrought and sensuous nature imparts a charm to her manners which has rendered her an object of great attention, and early brought around her hosts of fashionable striplings, indeed all whose social rank could procure them an entrance to the spacious drawing-rooms of old Cræsus. One suitor after another was accepted by the daughter, and as promptly rejected by the father. No measures were adopted to prevent the opportunities for forming these attachments, but when formed they were rigorously, almost ferociously opposed. To be kept a prisoner in her chamber until the required pledge of renunciation had been obtained, was a thing of frequent occurrence for the poor susceptible being, who could not learn the lesson that she might hold her fingers in the flame, but must not burn them. It was to break up one of these affairs of the heart, more serious than the rest, that a European tour was resolved upon, and for some months the family have been abroad. A European "count" found no trouble in bestowing his fondest attentions, but every obstacle to his honorable proposals; and how surprising it must have been to the gentleman to be received as an acknowledged and favored suitor, yet denied the rights which, by the usage of his country, he might justly claim. The result was altogether natural; an elopement, detectives, thirty-six hours' concealment, discovery, and a meeting of the re-

spective papas to arrange for the wedding ceremony. Dissatisfied with the terms proposed (probably of the marriage portion, for these European gentlemen are great fellows for such details, especially when they condescend to marry untitled American girls), the father continued his travels, taking along his daughter, *what was left of her*, perhaps with the hope of disposing of her to better advantage, and so all Europe is scandalized, less at the very natural maneuver of M. Le Comte, than at the inconceivable stupidity of Croesus, *père*.

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 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.

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, having amused itself with the labor and the Colonial questions, it has seized upon the 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 operation. 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 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 virtues 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 cannot imagine how men can be reformed by investing woman with the ballot, but we can readily 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 cannot 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 those 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. Everyone 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 has already broken down her morality by employing the usual political intrigue? 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 mould 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.

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."

## PART IV.

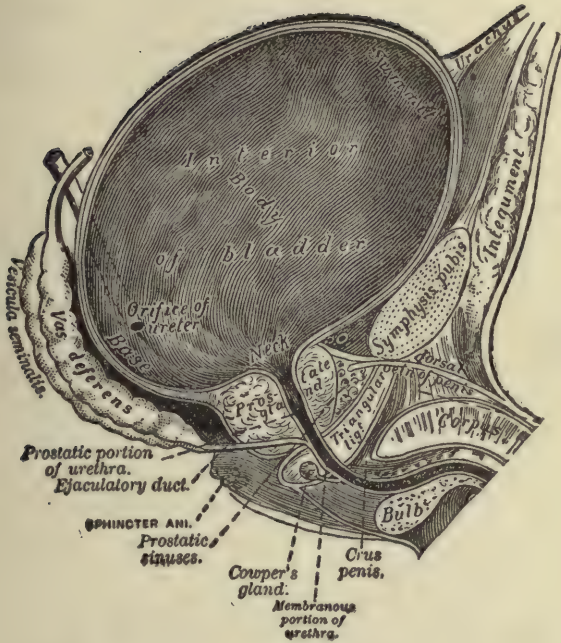
### MASTURBATION, MALE.

Viewing the world over, this shameful and criminal act is the most frequent, as well as the most fatal, of all vices. In our country, 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 notice, and these usually are hopeless and incurable. 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.





SECTION OF MALE PELVIS AND ORGANS.

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 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 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 atten-

tion on this subject of infantile masturbation, though there are probably few physicians of experience in this country who cannot 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!

Another case was that 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. The attending physician reports that he 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; but a well-nigh fatal lesson had been imparted through the insane attempts at relief.

"A young man from Montpelier" (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 to receive him. A child of this city, six or seven years of age, instructed 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 in parties of twelve or fifteen to indulge 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 have died in the most frightful torments."

Perhaps the most constant and invariable, as well as earliest signs of the masturbator are the downcast, averted glance, and the disposition to solitude.

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 succumbs 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 to be 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 only a charge upon society, but are even dangerous," and this celebrated physician exhorts 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. Unfor-

fortunate! 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 bestiæ*. 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 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 most 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.

Let those who read these pages reflect upon the numberless instances, which must have come within the observa-

tion 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.

## PART V.

### MASTURBATION, FEMALE.

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.

Beyond all dispute the crime exists. 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 *liaisons* 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 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 them, 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 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." All physicians admit that it is very difficult—almost impossible, in fact—to ascertain the origin of many of the diseases of unmarried women which they are called upon to treat, and, if the cause be perpetually in operation, they will prescribe with fruitless results. The broken health, the prostration, the great debility, the remarkable derangements of the gastric and uterine functions, 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 can only cause one 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 skillful 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, 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 you 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 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 consump-

tion. The menstrual periods often exist, at least, in the commencement, and so the alteration in health cannot be attributed to their derangement or suppression. It is not uncommon to see the shape impaired.

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 leucorrhœal 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 the 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 in common—and great care, watchfulness, and supervision should be, and to a certain extent are exercised, in order that this horrible evil may not entirely depopulate these establishments.

There is among children a sort of instinct, which leads them to hide and to dissimulate their maneuvers 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 cannot 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 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 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 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 innocent 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.

## PART VI.

### THE 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.

The Roman women did not scruple to disembarrass 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.

The following letter was received by a certain physician, 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 his reply are given verbatim, the omissions being only such as are necessary to avoid the possibility of exposure:

“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,

—————.”

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



“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, cannot 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 an 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 our relative positions I cannot 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 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 jeopard a second; in

the other, you destroy but one life, and hazard nothing beyond it—that is, *in this world*. Come, Reverend sir, I will as soon help you do the one as the other—suppose we try it? 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 your ‘little 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,’ provided the chances of detection were equal. By the Almighty God who rules in the Heaven, I conjure you do not 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 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 happen 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 unfrequently takes on disease, and in place of a prattling baby, you may be saddled for the remainder of your life with a mad woman.

"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 weaknesses.' The long train of sad and tedious phenomena indicated by this popular term, is absolutely multifarious—congestions, 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 arguments set forth in the 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. A few must suffice:

The same physician submits the following: A lady who, in a former pregnancy, had suffered so intensely from a serious complication of diseases that her life was long despaired of by several distinguished physicians, they declared she could never hope to survive another pregnancy, nevertheless again she 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 from an inconvenient pregnancy, and succeeded in "having it done for her" by an infernal rascal, lay helpless and suffering through the weary months of 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 disembarrass 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 only son, killed, in the midst of exuberant health, but 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 our knowledge and we 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 any man of learning—he will verify our words.

It is not a pleasant thought that the very audience before whom a preacher fulminates against the "great crime of the twentieth 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.<sup>1</sup>

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

A very able physician in writing on this subject says: "What physician cannot 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 '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 countrywomen, 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! 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<sup>3</sup> 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 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 circum-



stances, 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!

## PART VII.

### THE PHYSIOLOGY OF WEDLOCK.

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, we think 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 we venture 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 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. The man may be by nature kind, considerate, and loving, but the whole tenor of his thoughts and 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 ungoverned 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 key-note 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 escapes 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 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.

Now if all this were remediless, 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.

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, 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 curb-



ing the former and of developing the latter. Undoubtedly the "instincts of nature" would make the marriage consummation a very awkward proceeding, 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.

We cannot 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 *râpe* 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 allowances 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*.

You should remember that a woman has her capacity for sexual enjoyment, and that most, if not all, wives have a tender spot for a child and a strong (yet perfectly natural) desire to become a mother, which increases as she develops into full womanhood; that undue haste, lack of sympathy and ignorance on the part of the husband is in most every case the cause of the ungratified and disappointed condition of the wife.

M. Balzac, whose satirical *Méditations* embrace a deal of sound philosophy, says of the young wife (and which expresses our opinion of the average case) :

“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 you will but remember, that the fond caresses which, before marriage, won her love and affection, will arouse a world of love and passion after marriage, if you will but try it, you will be rewarded and gratified by a response of love and affection, such as only can come from a happy wife and loving mother who has realized in marriage that happiness, that right which is by nature due her.

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 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 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 them 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."



There is but one legitimate method of avoiding increase of family, and this should be adopted only for legitimate reasons, such as *bona fide* considerations of health or clearly established peculiarities of constitution. No sordid calculations of economy should have a feather's weight in its adoption. 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. This most judicious method of avoiding offspring is entire continence during the time it is desirable or necessary to remain exempt. 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-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."

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 élite 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. We know 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.

A physician states that he was consulted by a gentleman of the highest respectability, who complained that his wife had not only never borne him children, but was so con-

stituted 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 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 spinal marrow, functional disorders, organic diseases of the heart, lungs, and kidneys, wasting 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 re-

sults. 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, 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 cannot term it pleasure—is, with the majority of men, the leading idea connected with the marriage bed.

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 woman 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.

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 an 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. We give 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. A physician was called to attend the lady some months after her marriage, and a more pitiable spectacle, he says, has seldom come within my professional observation. I 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 I was subpoenaed as medical witness in her suit for "divorce and alimony." I gave my 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 fiendish 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 reserved 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 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.

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. With these discussions, however, we have nothing to do in this connection. We 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. 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.

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. By far the most common origin of such evils is the fault in question.

It is a fact long admitted in science that excessive coition during pregnancy exerts a profound influence upon the child, occasionally 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 this above all other causes!

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 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 downhill 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 existence, and thus far their maintenance. 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." The caution is the concentration of wisdom, and we commend it to 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 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 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 rem-

nant 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 *Maréchal d' Estrées* 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 *Maréchal 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?

"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!"<sup>5</sup>

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. 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 worshiper. 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 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.<sup>6</sup> 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 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 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 and abolished. Everything 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 indul-

gences 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 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 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, 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 cannot 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 sombre picture of those sacrilegious unions which set at defiance the most respectable instincts, the most noble thoughts, and the most 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 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. Independently of the proverbial cruelty of step-mothers, there are often property considerations of great importance. 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.<sup>7</sup>

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 the 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,<sup>8</sup> cannot long postpone the evil 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 seek to 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 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 of a necessity.<sup>9</sup> 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.

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 the health both of parents and children, than late ones. Especially is this true of the relative dangers of childbirth.<sup>10</sup>

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 three or six 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 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 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 demonstrated in a remarkable work by De Chateauneuf, 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, 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.)
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 their 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 10 per cent of the deaf-mutes, 5 per cent of the blind, and about 15 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 incessant winking, and their eyes are of a deep pink, nearly red. These children, the eldest of whom was 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 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. 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 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 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, Bordeu, Buchan, Pujol, Baumès, 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."<sup>11</sup>

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,<sup>12</sup> "inheritance shows itself 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 fibre, 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 supernumerary fingers and toes, from father to son, for generations.<sup>13</sup> Burdach tells of a father and son who had 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.

The predisposition to diseases is a sad and last 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 life-time 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 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 counsel 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.

A question often asked, is there 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, the conclusions are as follows:

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 to 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 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.<sup>14</sup> 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 gratifications 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 pleasures of love. Astonishing proofs are extant of the intimate physiological relation between everything 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 many times.

We cite the following case from a reliable source: 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 physician 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 days, after which the breasts became swollen, and furnished an abundant secretion of milk. Another case is that of 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 dis-

solite lives, in which continence is certainly not an element. The following table from M. Casper<sup>16</sup> 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 "

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 and 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 had hidden its perils

under the most alluring attractions. His mind, his heart, and his senses provide him with the most powerful excitants to the generative act, but that he may be at the same time capable of accomplishing it and of 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 forces thus attained. Severe mental labors, the pursuits 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 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 the female organism, because it is scarcely admitted as a question. Too many instances are within 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 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.

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 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 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 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 cannot 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 pro-

verb 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 its infinite delicacy, has not wished to reveal the secret of the nuptial couch; it has left to the wisdom 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 shall 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 powerfully beneficent influence upon the individual, and consequently upon private manners. Unlike the bachelor, whose leading characteristics are selfishness, narrowness of views, ec-



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

## PART VIII.

### HAPPINESS IN MARRIAGE.

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 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, the 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 indi-

vidual 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 *rôle*. So, as we have elsewhere asserted, she manifests the *mother* almost in her infancy. Her instincts unceasingly attract her in this direction. 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 elements of married felicity. We should scarcely be believed were we to state how infrequent in the very happiest unions, are the repetitions of the gene-

rative 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, I ascended the boulevards of Paris, from the peaceful spheres of the *Marais*, to the elegant regions of the *Chaussée 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 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 waved 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 geometer. "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.

“‘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 articles. 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 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 *paté 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.'

"'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?'"

"'Méchant!' 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 installed in a 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 costs 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."

"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 reverence 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, *à la Jeanette*, 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 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, 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 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.<sup>16</sup> 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 it is expected of medicine what only a thorough, radical, physical and mental revolution can achieve. So the winding-up process 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 cannot 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 cannot 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 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 good-



ness 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—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 as set forth by a physician and author of high standing: "Many years ago we were called to an old lady whom we found dying from "respectable poverty." Mal-nutrition, 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 anything of him **save** that he was a stranger in the great city, where success

in his little mercantile 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 *entrée* 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 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 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 con some soothing word to speak to that truly disconsolate mourner—why the usual crape had been omitted.<sup>17</sup> 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 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 maintenance and education of his wife's younger sister, and follows the perjured creature even into the purlieus 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. We cannot 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."<sup>18</sup>

What passes in the heart of a young girl who loves? She is entirely absorbed in her passion. Everything 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. 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, 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 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 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. Con-

sent 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 everyone else, will soon end by becoming so to herself.<sup>19</sup> 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 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 woman, 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, 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 "professing" Christianity will smile at our assertion, that *special supernatural gifts* are absolutely required for the attainment of true domestic happiness. Such special gifts can only be obtained by a 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* 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 Michel 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?"

## PART IX.

### 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 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 wind-pipe. 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.

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 minute 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

\*Save in the cases of certain birds and insects.

tissue which fills out the skin, effaces the osseous projections, and affords those soft 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, and 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.”

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 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 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 disembarass 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. Everything 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? 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 off-spring 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 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. Everything 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 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 blanchéd 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 in good, she is also extreme in evil. She is inconstant and changeable; she "will" and she "won't." 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 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. Artemisia 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 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

\*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 indigneris, concubinae vel scorti.*



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 influence, 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, 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 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 cannot 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 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 nor 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 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 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 everything 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 patent has ever been issued to a woman. These facts are marvelous; they must result from

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



natural causes, and are, therefore, susceptible of explanation. Let us examine these causes. The insufficiency of female education, though counting for something, cannot 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 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 last two, 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, and 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 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 everything which can enlarge the sphere of his intelligence; woman, everything 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*.

\*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.

Man discusses Him, tries to explain Him, imagines Him, alas! sometimes creates Him; woman *loves* Him.

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.”

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 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? 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, to 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 stranger, formed by another, and seeking under your roof only the pleasure 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 peculiar to the lips of mothers—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 everything in our power for the old gentleman." But, as the weeks lengthened into 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, and 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 fulfill 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, 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, when discovered, vainly imploring 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 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 Shakespeare 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 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.\* 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.

"A poor working girl was taken to a hospital on account

\*"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.*

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 humanity? One cannot 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 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 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.

## PART X.

### STERILITY.

The barrenness, or sterility, of married couples is one of the most prolific sources of domestic unhappiness. "Children are a heritage from the Lord; blessed is the man that hath his quiver full of them." This is the testimony of Holy Writ; and even from the ancient days when these words were written, through all the life of the world, in palace or in hovel, the truth of it stands unimpeached. It becomes, then, of importance to look into the causes of sterility; for knowledge of them frequently assists in their removal.

Sterility is the inability of an individual to supply his or her share of the procreating element; but the word is generally applied to females who cannot conceive, whatever the cause may be.

Sterility among men, of normal conformation, is very rare, and can be caused only by an unnatural condition of the vital principle of the fecundating fluid. Constitutional diseases may so affect the generative organs in man as to render him sterile. And, although he may not be aware of his deficiency in reproductive power (for the cause may be remote, and not within the scope of his knowledge) still the fluid emanating from him may not contain the germ of fecundation; or, if it does, it may be in so unhealthy a state as to be inefficient in its operation. This condition may be brought on by syphilis, venereal excess, advanced age, or chronic maladies.

Among young married people, a very common cause of



sterility is an excessive sexual indulgence. In such cases, a temporary separation is advisable. We know of many instances where this measure has been rewarded by successful consequences. A few sea-baths on the part of the husband during the separation, will be greatly conducive to the regaining of his manly vigor.

There is a time, also, when woman is said to be naturally sterile; and that is, after the ovum has escaped the womb, which generally happens about the twelfth day after menstruation. From this time to two or three days before the menses are due again, many physiologists maintain that woman is absolutely sterile.

Besides the above-mentioned period, it may also be stated that, as a rule, women do not generally conceive while nursing their infants.

Beyond these normal periods of temporary barrenness, however, sterility is quite frequent among women; and the causes are often obscure. The organic causes are: a closure of the uterine neck; imperfections in the conformation of the Fallopian tubes or ovaries; and strictures of the vagina itself. Physiologists have advanced other theories, such as the absence of voluptuous sensation at the approach of the conjugal relation, contrast of temperaments, etc.

This latter, which is called "the theory of frigidity," is untenable, from the fact that many women who have never experienced the slightest voluptuous sensation have conceived and given birth to a numerous family; that women have conceived when commerce was forced on them under the most repugnant circumstances, or even under the most complete lethargy.

The contrast of temperament—although very rarely—has sometimes been proven a true cause of sterility, by the fact that a man and a woman who never have had children

while they cohabited together, each had children when separated, and married to another person.

Well-confirmed causes of sterility in woman are, also, prolapsus of the womb; obliquities that throw the mouth of the womb against the bladder or the rectum; ulcerations and inflammations of the neck of the womb; acrid purulent leucorrhœa; and tumors. These latter causes can be removed by proper treatment, for which only a physician of high respectability and professional eminence should be employed.

It may be remarked, generally, that women who have not borne children for many years need not despair, because there are many cases of wives who have conceived even after twenty years of perfect sterility.

Rest, and change of climate, are often productive of happy results, when there seems to be no apparent reason for sterility.

Dr. Duncan states, that the age when a woman is given in marriage affects the probability of offspring, as, indeed, we have seen in our glance at the statistics of procreation. Very early and late marriages show a great proportion of sterility.

If people would not transgress natural laws, they would have less occasion of blaming Providence for their own neglect.

## PART XI.

### THE WOMB, AND ITS APPENDAGES.

These organs, being the all-important agents in receiving, fructifying, nourishing, quickening, ripening, and bringing forth to life and growth the seed of humanity, demand our special attention. We will give a description sufficiently detailed for the purposes of this book. The womb is a pear-shaped sac, situated in the cavity of the pelvis, between the urinary bladder and the rectum, or terminal portion of the large intestine. It is retained in its position by ligaments. Its upper end is directed forwards; its lower or open end, backwards, to about six inches from the entrance of the vagina.

The womb measures about three inches in length, two in breadth at its upper part, and an inch in thickness; and it weighs from an ounce to an ounce and a half.

The *fundus* is the upper extremity of the organ, enclosing the main cavity.

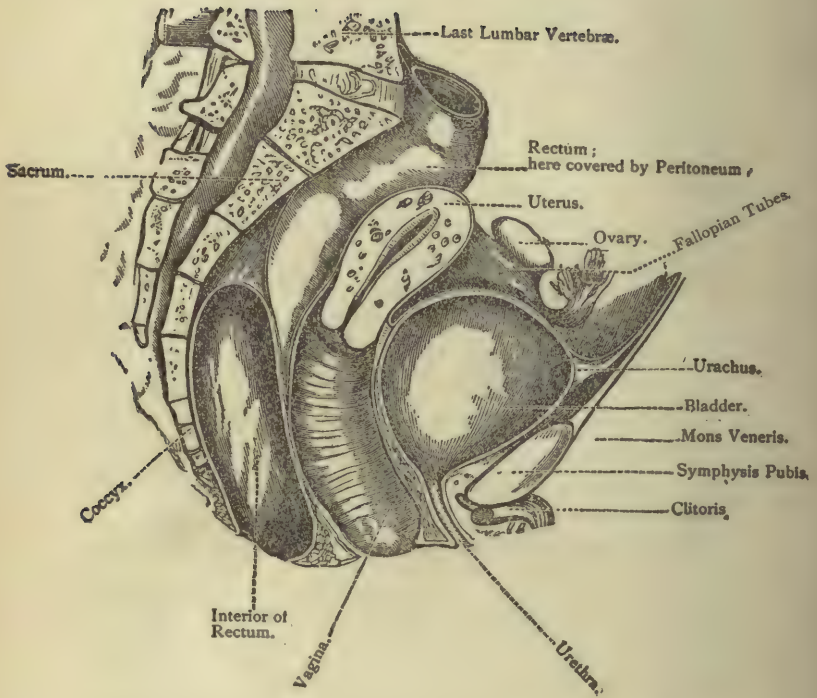
The *body* gradually narrows downward from the fundus to the neck.

The *neck*, or *cervix*, is the lower (rounded and constricted) portion of the womb; around its circumference is attached the upper end of the vagina.

At the lower or vaginal extremity of the womb is the *mouth*, called *os uteri* and *os tincoe*, which is bounded by two lips.

The *cavity of the womb*, when unoccupied by the growing child, is small in comparison with the organ.

Essentially, the womb is a thick, powerful, and elastic



SECTION OF FEMALE PELVIS AND ORGANS.



muscle, which can expand itself until it is thin as a sheet of paper. During *pregnancy*, it increases in size and weight. It dilates so as to be capable of retaining within its cavity a child weighing twelve pounds or more, the after-birth (weighing three or four pounds), and a pint or more of water. Often it contains twins, and two after-births.

Its power of contractility is so great, that, during the process of labor, it can expel all of its contents, and reduce itself to a size very little beyond its size before pregnancy, unaided by drugs, or by the accessory efforts of the mother.

On either side of the womb is a narrow, tubular passage, one end of which enters the womb, and the other, ending in fimbriated or fringed branches, is connected with one of the ovaries. These are called the *Fallopian tubes*, each being four inches in length: their office is to convey the ova from the ovaries to the cavity of the uterus.

The *ovaries* are elongated, oval-shaped bodies, situated one on each side of the womb. They are about an inch and a half in length, three-quarters of an inch in thickness, and weigh from an eighth to a quarter of an ounce. They contain the so-called Graafian vesicles, each of which vesicles holds an *ovum*, an egg. Each ovary contains from fifteen to thirty of these vesicles, which vary in size from a pin's head to a pea.

The ovum, or egg, is a small spherical body, situated near the centre of the immature vesicles, approaching, however, a point on the periphery as the vesicles mature. The ova measures from 1-240 to 1-120 of an inch in diameter.

It is necessary, in order that our future remarks may be clearly understood, to give also a brief definition of the various terms for displacements of the womb.

In *Anteversion* (literally, a turning or falling forward), the fundus is found pressing against the bladder, and the mouth against the rectum.

In *Retroversion* (a falling backward), the fundus of the womb presses against the rectum, its mouth against the bladder.

In *Prolapsus*, the womb sinks downward, and is found often far down in the vagina.

In *Anteflexion*, the womb is bent upon itself, and falls forward against the bladder.

In *Retroflexion*, it is bent upon itself, and falls backward against the rectum.

*Inversion*, which is very rare, is the falling-in of the fundus within the cavity.

#### OVULATION, MENSTRUATION, CONCEPTION.

We now enter upon the exploration of a field which we would gladly avoid, did we not feel it to be our duty to acquaint every woman, for her own welfare, with the process of those functions upon which are based the creation and procreation of mankind, as well as of the whole animal kingdom. It is the ignorance of these things, and the false modesty connected with them, that lead to so many fatal errors, to so many blighted hopes.

The Ovaries perform the highest functions in the process of procreation; indeed, we may say that procreation depends entirely upon the presence of the ovaries, and their functional integrity. These organs originate and develop the ova, or eggs, one of which, as with fowls and birds, is always a necessity to the commencement of a new being. During childhood, the ovaries remain inactive, and are affected by no periodical season.

*Puberty*, or the era of fertility, commences, in woman, with a series of physiological processes in the ovaries, which prepare the female for the fulfillment of the law of procreation.

The time when the ovaries come to a life of activity, differs in girls, according to climates, and personal constitutions and habits. Thus it is that warm climates, residence in cities, and the habits of reading romance or conversing on amorous subjects, together with a robust constitution, contribute to an early development of puberty; while a climate of low temperature, residence in the country where girls are more innocent, or constitutions of a feeble or of a lymphatic nature, allow this process to appear later.

It is equally true that those who so early usher in the period of ovarian evolutions and menstrual functions are more liable to disorders of menstruation, and to an early cessation of those functions, than those who, through living in purer atmospheres, morally or physically, attain a considerable development of the body and mental faculties before they enter into this second sphere of vital exuberance.

Collectively, girls arrive at puberty from the tenth to the eighteenth year of their life; but this period begins, in the great majority, from the twelfth to the fifteenth year.

At puberty, the ovaries awaken from a dormant state into a life of activity and production. The ovaries contain a conglomeration of vesicles, called *Graafian*, from their discoverer. Each of these vesicles contains the germ of an egg embedded in a fluid within the wall of the vesicle. For analogy, imagine the yelk of an egg surrounded by its albumen (the white), with this difference only, that the yelk of the Graafian vesicle is so small as to be imperceptible to the naked eye. Each one of these Graafian vesicles

successively grows, at its proper time, to maturity, and is then no larger than a small-sized pea. The apparent anomaly in the size of the human egg, as compared to the egg of a bird or fowl, is accounted for by the fact that the egg of the fowl must contain within itself the nourishment of the chick until this is ready to break down its prison, and carry off some of its wall on its back; while the human being develops itself into a being within the womb, and derives nourishment from the body of the mother.

Every four weeks, one of these eggs is matured (sometimes, though rarely, two or three), and by a process hereafter described finds its way into the womb.

Every four weeks, with few exceptions, a determination of blood to the ovaries, womb, and all the generative organs, takes place. This orgasm, or congestive state, is communicated to the Graafian vesicle, which swells into maturity bursts, and gives freedom to the egg. This process is called *ovulation*, or *generation of eggs*.

The Fallopian tubes, of which we have spoken as appendages to the womb, by a reflex or sympathetic action seize this egg, and convey it within their fold, on one or the other side. There it remains for some days. Physiologists disagree as to the length of time that the tube retains the egg; some stating it at two, some five, some even eight and ten days: some also say that it does not retain the egg at all, but conveys it directly into the womb, where it remains for a certain time, and, if not fecundated (or made fruitful), is passed out.

The temporary sojourn of the egg within the Fallopian tubes or within the womb has its important significance. It is alleged that it remains there to become fecundated by the *male principle*. If not fecundated within a certain time, say ten or twelve days, it passes off; and, *from the*



*time of its exit until the succession of another ovulation, the woman is considered not liable to conception.*

It is to be regretted, that, at the present state of physiological knowledge, the precise duration of the egg's sojourn cannot be ascertained. From two to fifteen days are the limits after which a woman is supposed not to be liable to conception; but even this rule has often been intruded upon, which renders the theory rather unreliable.

The fertilization of the egg often takes place two or three days before the expected menstrual flow, which is then interfered with and even suppressed by the very fact that conception has occurred. This proves that the process of ovulation may happen two or three days before the return of the menses, and that therefore the woman is liable to conception at that time. The process of ovulation and the exudation of the menses need not occur simultaneously.

During ovulation, we have already stated, there is a determination of blood to the ovaries, uterus, &c. This excess of blood seems necessary for the maturation of the egg, and to its final escape from the Graafian vesicle and the ovary. When this process is completed, the uterus, and other parts oppressed by this excess of blood, are relieved by an exudation of the superfluous matter from the womb: this it is which is called *menstruation*, or *monthly flow*. Should the ovum, however, become fecundated before menstruation takes place, that excess of blood would be needed for the formation of those membranes which are to envelop the fructified egg as it descends into the womb; and, consequently menstruation would not take place, or, if it did, it would be but scanty. *Menstruation*, therefore, is totally dependent upon *ovulation*, and affected by *fecundation*. To prove this further, cases are

given of women, who, although they had menstruated with perfect regularity, ceased menstruating from the moment that the ovaries had been extirpated by certain surgical operations made necessary by disease. A corroboration of this statement is also the fact that females do not menstruate before ovulation begins, which time is denominated the period of puberty; and cease to menstruate when ovulation ceases, which period is called the *change of life*.

The *change of life* occurs generally between the ages of forty and fifty. This change, or termination of ovulation and of the capability of bearing children, is affected by the time when ovulation first commenced, by climate, and by the habits and constitution of the subject. Thus, the woman in whom ovulation had commenced at the age of ten would cease menstruating five years before the one in whom it commenced at fifteen. And women who are of prudent and healthy habits, of sound and robust constitution, may retain the power of ovulation longer than others, as is recorded of women who bore children at the advanced age of fifty-five and sixty.

In women whose ovaries have been extirpated, the most singular phenomena have been noticed to take place; they menstruate no longer, their breasts dwindle away, their delicate mould and features are lost, and a more sinewy and coarse expression of form and face appear; the soft, melodious voice of woman changes into a strong, harsh, masculine tone.

Menstruation, although a consequence of ovulation, is not necessary to conception; for it is known that women have borne children who never menstruated.

PREPARATIONS OF THE WOMB FOR THE RECEPTION OF THE  
NEW BEING.

The *vital principle of the male* having found access to the egg, through the tubes of the uterus, the egg has received its *fecundating element*, and is now to remain in that wonderful chamber, to grow, and develop into a human being. Were the womb neutral in this process, the egg would fall out of it from its specific gravity; but the womb is not a neutral organ, and has a great part to play for the reception and maintenance of its guest.

While the egg progresses in its journey through the Fallopian tube towards the womb, that organ forms in its interior a membrane, which lines its wall, and closes the opening of its mouth: when the egg enters, it pushes this membrane before it, embedding itself within.

When the egg has not been fecundated, the womb spends no waste effort; the membrane is not developed to any extent: in fact, it remains so incomplete and delicate, that it passes off with the egg, unnoticed by the subject.

But when it has been fertilized, the womb assists in the completion of that membrane which is to retain the child within its fold, increases in size, and prepares itself to supply all the elements necessary to the growth and maintenance of the foetus.

The monthly production of an ovum is a part of the proper action of the female system. Why she should be subject to this once a month, while the lion and the elephant are subject to it but once in three years, can only be answered by such questions as, Why do some roses bloom every month, and others only every six months, or once a year?

## PART XII.

### PREGNANCY. ITS SYMPTOMS.

*Suppression of the Menses.* The suppression of the menses is not a certain sign of pregnancy, although it is one of its most important concomitant symptoms. Exposure to cold or wet, a shock to the nervous system from fright or other causes, uterine congestion or structural disease of the womb,—any of these may cause suppression. There are instances in the history of pregnancy when women menstruated regularly through the whole period of utero-gestation (pregnancy); and it often occurs that women menstruate for the first two or three months. Baudelocque and Dewees mention cases when women menstruated only during pregnancy.

*Enlargement and Shape of the Abdomen.* The enlargement and shape of the abdomen is not always a sure indication of pregnancy, and certainly not during the first three months. At the end of the third month, however, some physicians believe that they can detect a flatness in the lower part of the abdomen, which is produced, partly by the intestines being pushed upwards and sideways, and partly by gaseous accumulations. The French have so much confidence in this change, that they have adopted the adage, *En ventre plat, enfant il y a*. During the first month, the process of gestation causes more blood to flow to the uterine region; and the womb, in adapting itself to the new condition, causes a sympathetic irritation of the alimentary canal, which induces formation of gases that render the abdomen more tense and full: but this soon disappears, leaving the abdomen more natural, apparently



destroying often the sanguine hopes of the would-be mother.

*Gases* are often a concomitant symptom of pregnancy. In some cases, they are so troublesome as to suddenly collect in the abdomen; and cause such distention as to throw the patient into spasms.

After the third month, the abdomen acquires a very perceptible prominence, which gradually increases and rises, until it fills up the whole abdominal region.

The increase and modification of the abdomen is not in itself a sure sign of pregnancy; for some women, after marrying, become very fat; others are so constructed as to show very little increase; while others show it very soon and plainly. Women having a large frame and large pelvis would show very little abdominal prominence; but little women with small pelvises, or women having the lower part of the spine much curved forward, would show a great deal. This is to be borne in mind in judging of the advancement of pregnancy when there are no data to go by.

Although a gradual increase of the abdomen is a strong indication of pregnancy, there are often diseases that simulate it. Dropsy may be present; tumors may be growing in the abdomen. These exceptional cases do not often interfere, however, with the diagnosis.

*Additional Signs.* A woman oftentimes cannot tell whether she is pregnant or not until the fourth or fifth month; when *quickening* occurs, and there is no more room for doubt. There are, however, rational or sympathetic symptoms accompanying the suppression of the menses, strongly indicating that pregnancy exists. A month or two after conception, the *mammæ* (or breasts) enlarge, and often become the seat of slight pains and pricking sensations; the nipples also enlarge, become tumid and darker;

the areola, or ring around the nipples, spreads in circumference, and assumes a darker color, in brunettes becoming almost black. The little follicles, or pimples, also become more prominent and darker, and the veins more blue. These symptoms and changes, however, often occur from sympathy with a diseased womb. And some women state that they experience them before and during every menstruation.

The *presence of milk* in the mammæ is an additional sign, although old women and young girls have been found with milk in their breasts.

*Morning sickness*—nausea or actual vomiting on rising from bed—is another rational sign. The term is misapplied, however; for the sickness may come on after every meal, or at any time during the day or night. Many are fortunate enough to escape this distressing symptom entirely; others are subject to it during the first two or three months and the last; others are afflicted by it through the whole period, becoming thus much exhausted, and their life, in some instances, put in jeopardy. This symptom is so common, that it is sufficient, in some women, to pronounce pregnancy at its appearance. It generally lasts from six weeks to three months, when the patient experiences a great relief until the eighth month; then it often re-appears.

It is advanced, also, and it has been pretty thoroughly tested by *accoucheurs*, that a certain change in the urine of a pregnant woman takes place, which may add to the circumstantial evidences of pregnancy; and that is, the presence of a mucilaginous principle called *Kyestein*. This may be detected in the following manner: take half a pint of the urine of a woman supposed to be pregnant, passed early in the morning, before breakfast; put it in a glass

cylinder or a tumbler; cover it with paper, and let it rest in a safe place. After two days, a dense pellicle of fat-like matter will be found on its surface, which will increase for two or three days longer, and then evolve a powerful odor of putrefying cheese.

For the sake of brevity, I will give here the recapitulation of the rational signs of pregnancy.

*First and Second Months.*

Suppression of the menses (numerous exceptions).

Nausea, vomiting.

Slight flatness of the lower part of the abdomen.

Depression of the umbilical ring.

Swelling of the breasts, accompanied with sensations of pricking and tenderness.

*Third and Fourth Months.*

Suppression of the menses continued (a few exceptions).

Frequently continuance of the nausea, and sometimes vomiting.

Less depression of the umbilical ring.

Augmented swelling of the breasts, prominence of the nipples, and slight discoloration in the areolæ.

Kyestein in the urine.

*Fifth and Sixth Months.*

Sensation of quickening, motion in the abdomen.

Suppression of the menses continued (some rare exceptions).

Vomiting and nausea disappear (few exceptions).

Considerable development of the whole sub-umbilical region.

A convex, fluctuating, rounded abdominal protuberance, salient particularly in the middle line, and sometimes exhibiting the fetal inequalities.

The umbilical depression is almost completely effaced.

The discoloration in the areolæ is deeper, tubercles elevated.

Kyestein in the urine.

*Seventh and Eighth Months.*

Suppression of the menses continued (exceptions very rare.)

Active movements of the fœtus (child).

Disorders of the stomach (rare).

The abdomen more voluminous.

Sometimes pouting of the umbilicus.

Numerous discolorations on the skin of the abdomen.

Sometimes a varicose and dropsical condition of the vulva and lower extremities.

Extended and deeper discoloration of the areolæ; breasts still larger, and nipples more prominent; sometimes flow of milk.

Kyestein in the urine.

*First Half of the Ninth Month.*

The vomiting frequently re-appears.

The abdominal swelling has increased, rendering the skin very tense.

Difficulty of respiration.

All other symptoms increase in intensity.

Sometimes pain in the back, and other irregular pains.

*Last Half of the Ninth Month.*

The vomiting often ceases.

The abdomen is fallen.

The respiration is easier.

Great difficulty in walking.

Frequent and ineffectual desire to urinate.

Hemorrhoids, augmentation of the varicose and dropsical state.

Pains in the loins.



## QUICKENING.

"Quickening" is the common term by which is generally meant the first cognizance that a mother takes of the child's moving. The period in which it occurs varies; but, in the majority of cases, it dates from the eighteenth week of utero-gestation. The child may be felt earlier or later, stronger or weaker, probably according to its constitutional strength and the room it has to move in. I have seen cases where the mother prognosticated a strong, large child, from her feelings; while, to her great surprise, she gave birth to a small and puny infant. The great movement during pregnancy was due to an immense quantity of water in the sac, in which the child could float and move freely. Whenever the mother cannot give approximate data of conception, she may safely calculate the date of the end by adding four months and a half to date of quickening. These peculiar movements at first often induce sensations of syncope, or fainting, which gradually disappear as the woman becomes accustomed to the cause.

The sensation of quickening does not remove all doubt as to the existence of pregnancy. Some women have not only felt this, but have even thought of having seen the movements of the child through the abdominal walls, and yet were not pregnant. Again: women have been found pregnant when they had not been conscious of any sensation of quickening. The movements of the child may be so slight as to be imperceptible to the mother.

## DURATION OF PREGNANCY.

Two hundred and eighty days is the general average, which may be divided into ten lunar months, or nine calendar months and ten days.

THE PROBABLE TIME OF DELIVERY, OR THE AGE OF THE CHILD  
IN THE WOMB.

This has already been alluded to in discussing the progressive signs. Pregnancy is generally dated from the last appearance of the menses. In this, however, physiologists have differed; probably from the fact that many women have been disappointed by this calculation: and this question cannot be settled as long as it is impossible to exactly tell when conception takes place.

The accepted theory is now, that an ovum descends into the womb immediately before or after every menstruation; that it remains there eight or ten days, exposed to fecundation; that, after this, it loses its vitality, and passes off, after which the female is not liable to conceive until the next operation of the ovaries. This theory has a great deal that is plausible, but has been found untenable in so many instances, that it is not to be relied on. An *accoucheur* of great renown and experience has given a hundred and fifty cases, in each of which he had noted the precise date of the last appearance of the menses. These cases, which will be found below, show the impossibility of making an exact calculation of the time of delivery from that date.

5 women were delivered in from 252 to 259 days. 37th week									
16	"	"	"	"	"	262	"	266	" 38th "
21	"	"	"	"	"	267	"	273	" 39th "
46	"	"	"	"	"	274	"	280	" 40th "
28	"	"	"	"	"	281	"	287	" 41st "
18	"	"	"	"	"	288	"	294	" 42d "
11	"	"	"	"	"	295	"	301	" 43d "
5	"	"	"	"	"	303	"	306	" 44th "

It can be well understood, that if a woman conceives just before her menses are due, and the menses become sup-

pressed in consequence, and nine months are counted from the time of the appearance of the last, the calculation will fall short four weeks; thus giving the false impression that the woman has been pregnant ten months before giving birth to the child.

#### ADVICE TO A WOMAN WITH CHILD.

First of all, be hopeful. There is not one case in a hundred in which life is imperilled; and there is no reason why you should be that one. Take your chances with the ninety-nine. Do not appeal to old women, or listen to their stories. If you have any apprehension, apply to your physician, who will assist you in case of need. Be moderate in everything; shun balls, heated rooms, crowds, and excitement.

Take daily exercise in the open air; do not lace; do not run; do not jump; do not drive unsafe horses; give up dancing and riding; do not plunge into cold water. Many women in your condition will tell you they have done these things, and no harm befell them; still, do none of them. Sponging your body will answer for cleanliness, and a happy heart for the dancing and riding.

If you are weak, do not run for extolled tonics, for beer, or whiskey. Apply to your physician: he will discover the cause, and find the remedy.

Do not take medicines (purgatives, in particular) on your own or your friends' advice: your physician is the only person capable to prescribe for you. I have known an "innocent purgative" to be followed by frightful consequences.

In your diet, use nothing that induces constipation.

Remove from your chest, waist, and abdomen any article of clothing that exerts undue pressure.

Avoid all practices that increase nervous irritability, such as an immoderate use of coffee or tea; also, operations on the teeth.

Do not indulge in inordinate or morbid appetites. A woman in pregnancy may have unusual aversions or longings. It will do no harm to avoid what is repugnant to you; but it may be detrimental to your health to satisfy the longing for slate-pencil, chalk, or other deleterious substances which sometimes women in your condition crave.

But, above all, keep a cheerful mind; do not yield to grief, jealousy, hatred, discontent, or any perversion of disposition. It is true that your very condition makes you more sensitive and irritable; still, knowing this, control your feelings with all your moral strength.

Your husband should be aware, also, that this unusual nervous irritability is a physical consequence of your condition, and would therefore be more indulgent and patient, unless he is a brute.

If you believe that strong impressions upon the mother's mind may communicate themselves to the foetus, producing marks, deformity, etc., how much more you should believe that irritability, anger, repinings, spiritual disorders, may be impressed upon your child's moral and mental nature, rendering it weakly or nervous, passionate or morose, or in some sad way a reproduction of your own evil feelings!

#### FEARS OF DANGER IN BEARING CHILDREN.

These apprehensions, so common in pregnant women, are very seldom well founded. If a woman has no deformity of the spine or pelvis; if the distance from hip to hip indicates no unusual narrowness; if, as she stands, she sees that she is as well formed as the majority of women; and if she knows of no objective reasons herself,—she should



conclude, without any further thought, that she is perfectly able to bear children. A deformity which would disable a woman from bearing children would be of such magnitude as could hardly escape her notice.

#### APPREHENSIONS OF DIFFICULT LABOR.

Experience does not show that a woman's first labor is necessarily a difficult one. It often occurs that her first labor is an easy and short one; while subsequent ones are more protracted and painful. It depends upon the condition of the soft parts of the woman at that period, whether more or less relaxed; and also upon the size of the child, which cannot be prognosticated.

The size of woman is never a hinderance in labor: small women bear large children with comparative ease.

## PART XIII.

### MALADIES

#### DURING PREGNANCY.

The Creator never intended that pregnancy should be a source of disease; but ignorance, false modesty, fashion, previously-acquired diseases of the womb, errors of regimen and diet, a weak constitution, bad training in girlhood, often lay the foundations of serious troubles during pregnancy. At the head of them stand:

#### MENTAL DISORDERS.

Such are, *undefined fear of pending evil; anxiety about the future, and fear of dying*; many forebodings and gloom, even to despair.

These mental disturbances, although they may have no cause, are serious in the extreme. It is important to the mother's well-being, and to a happy termination of her labor, that these mental illusions should be conquered. Serious consequences have been produced by an overwrought imagination. This dark phantom that hangs over the reason of the already burdened patient should be chased away by gentle reasoning and moral suasion.

Mothers, your God is a God of love, and would not threaten with danger her who is the mother of mankind. A special reason exists why the Great Father should extend his protecting hand over a woman who bears a human being in her womb. Fear and despondency is not gratitude or thanksgiving to Him who willed it that to bear a child should be a gift to woman, who can love and protect her offspring with all the strength of her soul. In

choosing Mary as the mother of his only-begotten Son, He did not surround her with impending dangers and with fear of death. Her heart beat with joy that she was to beget a child. Her prayers were thanksgivings for the great privilege. You are, as she was, a creature of your God. Away, then, with your gloomy thoughts! Rejoice that you are one of the elect! In a short time, a human being—flesh of your flesh, a creature of your God—will lie on your lap to ask from your lips the smile of a happy mother.

To you, husbands, I say, Reflect upon the manifold inconveniences and annoyances your wife must labor under while pregnant. The love which you gave her before the altar of God—double it now. Think of the suffering you are spared, which she must undergo to give you the delight of paternity. In doubling your attentions, in anticipating her desires, in calming her fears, in soothing her irritations, you do only your duty, though it should also be your highest pleasure. Do it cheerfully; let your devotion spring from a manly heart,—from the heart of a true husband. What was a molehill to your wife before must be a mountain now. Smooth her rugged path; shade her from the burning flame of mental agitation; encourage her, inspire her with hope; and when the time comes that she lies prostrate, her face beaming with happiness at the sounds of her first-born, thank God that you have been kind to her.

The hygiene in these cases is purely a moral one, and must be conducted by a careful and loving husband and affectionate relatives or friends. When forebodings and gloom pervade the mind of her who is to become a mother, reasoning may be in vain. In this case, her condition should not be totally ignored lest offense be given; but

unknowingly to her, and apparently unaffected by her fears, simple means may be employed to throw her off the gloomy path of her thoughts. The wife's tastes and predilections when in health being known, there are a hundred things that can be done to attract her from her sorrow of self into innocent distractions and pleasures. This must be done without an effort or an apparent purpose, else the object may be defeated by making her aware that care and kindness are induced by solicitude. Bring home a good book, a favorite fruit, or a mutual friend with whom you may enter into an innocent conspiracy for her good. Invite her to take a walk; and then do not rush her through an unfeeling crowd, but walk leisurely in a favorite place; call her attention to objects of interest, and even to trifles, that may have amused her before. Have some congenial friends at home; a game of whist, or any sort of innocent game, and moderate gayety; a little surprise-party of dropping-in friends,—some genial, happy faces. If it be necessary, an innocent plot with your friends may be formed to get her out some evening to a social meeting, a lecture, a concert, a lively, pleasing drama. If the rooms or halls are too hot or crowded, you may show solicitude enough to take her home. Cheerful fireside, unstinted sacrifices, loving sympathy, will rob the mind of many a dark shadow. Change of scene; short, easy journeys to favorite cities or spots, is a source of pleasant and healthy excitement that will invigorate body and mind. Be never weary, and success and happiness will crown your noble efforts.



## PART XIV.

### LABOR.

#### OCCUPATION OF THE MOTHER DURING PREGNANCY.

A woman with child would find it greatly to her advantage, and conducive to her health and happiness, to employ her leisure hours in the preparation of the necessary articles of clothing for herself and her coming baby.

As many seem really ignorant of what is necessary, I name some few of the articles which she will absolutely need. These will naturally suggest others to women accustomed to the convenience of plentiful supplies.

#### *Articles needed by the Mother.*

Six cotton night-dresses.

Six unbleached cotton bandages, one yard and a half long.

Two flannel skirts.

One flannel dressing-gown, to wear on getting up.

Three dozen napkins.

One dozen common face-towels.

One pair bed-room slippers.

Two pairs of open drawers.

One large apron for the physician.

#### *Articles needed by the Child.*

Eight belly-bands of infants' flannel; four of them one-quarter of a yard wide and five-eighths long, and the other four not quite so wide, for earlier use.

Two dozen diapers.

Four flannel barrie-coats with muslin bodies; left open like an apron.

Four all-wool undershirts.

Six muslin night-slips, one yard long.

Two flannel skirts.

Four pairs knit socks.

Two blankets of fine flannel or merino, one yard square, bound with ribbon, for a shawl.

One baby-basket, containing: a box of baby-powder; one powder-puff; one cake of old, white Castile soap; pieces of old handkerchiefs, to be used in dressing the navel; one box of cold-cream; one fine sponge; one paper of large, one of small, safety-pins; one pair of sharp, round-pointed scissors. A complete suit of baby-clothes should be in it at the time needed.

Strange as it may appear, it is often the case, that, while attending a woman in labor, the physician finds no provision of the most necessary articles, creating delay and confusion. Some women are so indolent, that they put off these preparations until the time overtakes them quite unprepared.

Among the lower classes of women in Italy, it is customary to raise a chicken for the mother, and save money for the doctor's fee. A most philosophical plan! Nine months will make a good chicken, that will yield rich broth for a debilitated parturient. The doctor's fee is quite as necessary for him. In this country, a great deal of unnecessary flummery is often gotten up for the child, very often forgetting the chicken, and the physician's need.

#### MONTHLY NURSE.

By this term, is meant a woman experienced in attending confinements, and capable of assuming the care of a baby, and of the parturient, for a month from the commencement of labor.

In some countries, these nurses are educated for the purpose, and are even capable of exercising all the duties belonging to a midwife. In this country it is not so. Women actually prefer a male accoucheur to a female. They feel safer in his hands: they rely not only upon his superior knowledge, but upon his courage. They feel he would not flinch before duty, and would assume the greatest responsibility to save life. It is not generally so with female accoucheurs, allowing very honorable exceptions. I know of many cases where the female accoucheur, getting frightened, deserted her patient at the moment she was most needed; thus sacrificing a life that might otherwise have been saved.

But I am speaking of a monthly nurse. She should be intelligent, and have experience; yet she should not be presumptive, and should never be allowed to exercise duties not within her province, as long as there is a physician attending who is responsible for the case.

The monthly nurse should be a judicious, unobtrusive, well-tempered woman. She should know the care the patient needs; she should administer to her comfort, but not attempt to entertain her with stories or gossips of any kind; she should carry out the wishes of the physician conscientiously, but never remonstrate on her account, with the patient; she should acquaint the physician with every irregularity without exaggeration, and never undertake, under the assumption that it will do no harm, to administer favorite lotions or potions to the patient or to the child.

In the house, she should not be a source of trouble. I have known nurses to demand so much attention from the house-servants as to be unbearable. Some nurses assume rights and authority over the patient and the husband.

Take my advice: such a woman, being a nuisance, should be paid and sent off.

If the parturient is worried by the nurse, she should inform her physician without delay. I have known patients that were so intimidated by the nurse as to be afraid to mention this fact to physician or husband, and would, consequently, go from day to day, sick without an appreciable cause.

In this case, let the husband take the matter in his own hands, and let him protest against such conduct: if this be vain, let him invite the woman out of the sick-room, and deliberately inform her that she must leave the house. Having gone thus far, she should not, under any pretext whatsoever, be allowed to enter that room before leaving; for, with truly revengeful spirit, she may make a scene that will greatly affect the condition of the wife.

It may be thought that I concern myself entirely too much about these nurses. Not so. Any one who has had experience with them will tell you that every young mother or husband needs all these cautions.

Nurses have their favorite doctors; and those are they who employ them the oftenest. When they are engaged where their favorite is not in attendance, they are sometimes given to talking disparagingly of the one who has the case in hand, and praising others: they have even been known to improvise facts and stories that bear against his character, or his skill as a physician. When this is the case, do not hesitate to silence them at once, and then watch them closely; for, to prove themselves right, they are possibly capable of injuring you or your child. If the nurse feeds the child by hand, see that she puts no powder in the milk, although she may tell you it is only a little soda, to prevent flatulence. If you employ a physician,



and she distrusts the treatment, watch her still closer, and resist all her attempts to inveigle you into permitting the use of things contrary to or different from those prescribed by your physician.

In looking up a nurse, and inquiring into her qualifications from those who have had experience of her, it will be found useful to ask the following

*Questions:—*

Is she a graduate? The foregoing facts seldom apply to a trained nurse.

Is she strong and healthy?

Is her breath offensive?

Is she clean about her person?

Does she keep the baby clean, and is she tidy in the nursery?

Is she attentive to the mother?

Is she gentle, kind, anticipating all wants, and supplying them with a willingness?

Is nursing to her only an effort by which she makes a livelihood, or has she a natural adaptability for the calling?

Is she a light or a sound sleeper?

Does she snore?

Has she such a habit of watching, that she can keep awake if necessary.

Can she cook food or dainties for the mother?

Did any accident ever happen through her carelessness?

Is she truthful?

Does she receive many visitors?

Does she interfere with the household servants?

Is she inquisitive or gossipy?

In making these inquiries, see that your informant is reliable; for many people, through mistaken kindness, recommend the most objectionable servants.

When you engage her,—which should be at least two months before the expected time,—stipulate the price, and make every condition clear and unmistakable.

She should be ready to attend two or three weeks before the anticipated event.

#### THE ROOM

Should be a spacious and well-ventilated one. If possible, it should have a southern exposure. Let it be remote from the noise of the street or the house. If there is a bath or dressing room attached to it, so much the better. Keep no soiled clothes in it during sickness. One bed, one washstand, wardrobe, bureau, and two or three chairs, is all the furniture needed; any more would be in the way, unless the room is unusually large.

#### THE BED

Should be a double one, in good order, on castors. The spring mattress is the best: hair and cotton come next. Feather-mattresses are inconvenient, too warm, and should be avoided. The sheets should be of cotton, unless it is in the midst of summer, or in a hot climate. During labor, the patient should lie on the right side of the bed. This position will place the patient on the right side of the physician. Attention to this will prevent a change of side when the physician arrives.

For labor, the bed should be prepared as follows: Fold the lower sheet so that it will not come below the waist of the patient, with the end towards the hips, so that it can be grasped and pulled down after delivery.

Cover the mattress, from the waist down, with an impervious material,—a piece of India-rubber or oil-cloth. Over it place a thick cover—a blanket or sheet folded sev-

eral times—to absorb the discharges. Replace the bed-covers as though the bed had been made up as ordinarily. To the foot-board—against which the feet should be fixed during expulsive pains—attach a long towel, twisted, that the patient may grasp at it during strong bearing-down pains.

#### ACCOMMODATIONS FOR THE PHYSICIAN.

A chair to sit upon, some lard or sweet-oil to lubricate his hands and the soft parts of the mother, several towels, cold and warm water, and soap.

#### ARTICLES NEEDED DURING LABOR.

A cord made of twisted linen thread; a pair of sharp-edged but blunt-ended scissors; a paper of large, sharp-pointed pins; a square yard of soft flannel, or some suitable material, to envelop the child when born; a bandage for the mother; an abundant supply of warm water; some suitable stimulant, brandy, or aromatic spirit of ammonia; one dozen towels and napkins; a fine sponge; a vessel under the bed to receive the after-birth.

#### BANDAGE.

Although some physicians split hairs about the bandage, and some assume even that the patient can do better without it, I cannot but recommend the use of it. The bracing-up of the collapsed abdomen gives such a feeling of comfort, that that alone would recommend it, as, in ordinary cases, enabling the mother soon to move about the bed without feeling that she is going to fall to pieces. Besides, I know cases where the abdomen never contracted, from want of this support; and the woman had to bear a pendulous abdomen ever after, to her great discomfort and

annoyance. And I never knew or heard of an instance where the bandage, properly applied, had caused unpleasant or dangerous results. Of course, as in all things in this world, there is a way to do it right, another to do it wrong: even a feather, in the hands of an ignoramus, may prove a fatal weapon. If the bandage be put on snugly, with no undue pressure exerted, so as to obstruct the circulation, none of the far-fetched maladies will result from the application.

A great deal is said about the shape of a bandage. For my part, a towel long enough to go around the body I have always found to answer every purpose; some, however, prefer to have it so shaped as to fit the curves of the body. It should be wide enough, at all events, to cover the whole abdomen.

#### WHEN TO SEND FOR PHYSICIAN AND NURSE.

This requires some judgment; for it is very hard on a physician, fatigued by a severe day's labor, to be suddenly awakened from his sleep, and requested to relinquish his rest and go to a patient, only to find that it is all false alarm. I speak feelingly on this subject. Physicians appreciate the anxieties of a woman, who, being conscious that her term is near completion, feels pains flitting about her abdomen; and they are willing to go to her, were it only to calm her apprehension: still, some consideration is also expected on her part. He, like other mortals, has only one life to live, the preservation of which requires the same rest and the same peace that others enjoy.

On the completion of her eighth month, the woman is liable to be overtaken by pains simulating labor. These pains are probably caused by the womb's attempt to adapt itself to its enlarged condition and position. A few hours



of complete rest will often make these pains disappear without further trouble.

When a woman, however, has reached her full term, she may suddenly awake one night to find herself in labor. Still, let her remember that labor is very rarely an instantaneous process. There are preparing pains, and many are they, before the actual presence of the physician is necessary.

Pains coming at regular intervals, commencing in the back, and running down the loins, causing the womb to *harden under the hand*, and to relax after the pain is gone, should be considered labor-pains. When these pains are accompanied by a *serous bloody discharge*, *there can be no doubt that labor has commenced*.

As long as the pains do not return oftener than every fifteen minutes, the physician need not be summoned, if it is night. The nurse should be sent for, however without delay.

When the intervals are gradually getting shorter, until they are no longer than five minutes apart, the physician should be summoned.

The physician's attendance should also be immediately required after the breaking of the bag of waters. This may happen suddenly, without giving any premonitory symptoms.

When the symptoms of labor occur during the day, the physician should be informed of the fact without delay; for he may find it convenient to call, and ascertain for himself the condition of things. If early in the morning, let him know it before he leaves his office, lest he cannot be found when he is wanted later in the day.

A sudden gush of blood, or a continuous stream of it, should warn the patient, or the attendants, to have the

physician instantly; and, if the regular family attendant is not to be found, the nearest doctor should be brought to the spot.

In case the stream of blood is continuous and alarming, *fill up the vagina with a sponge, and keep the patient quiet on her back until the physician arrives.*

#### LABOR

Is the inevitable and physiological consequence of pregnancy. It is a process of pain and suffering. It is a process that requires all the moral courage and fortitude a woman is capable of.

The woman who bears a child to her husband performs an act which his lifelong love and kindness could not repay. The woman who bears a child to the State gives the legislator to mould the nation, the general to defend her honor, the admiral to span the oceans. The woman who bears a child to her God is an imitator of his creation, and will glory in the light of his love.

Woman is the re-creator and the nurse of mankind. Her sufferings in giving birth to her offspring, her self-abnegation in raising and educating it, command man's respect, his admiration, his love, his gratitude.

Beautiful in love, sympathetic in sorrow, she governs his affections, and assuages his pains.

In the throes of labor, she is heroical. On the life of her infant, she sheds tears of joy. In the tenderness of a newly-made mother, she forgets her pains. Her lips whisper thanks to her God; her eyes look with a triumphant joy upon her husband.

No wonder man loves his mother! If a mother never did anything but give birth to her son, he should love her and be grateful to her forever.

## PRESENTATION.

I will presume that every woman expecting to give birth to a child engages an accoucheur one or two months before the expiration of her term. As the woman in labor is quite incapable of assisting herself, I will treat only of *natural labor*, to give an idea of its physiological process, and the manner in which it should be attended in case the physician is not present. Any abnormal deviation or complication should positively require a well-skilled accoucheur to be in attendance.

When labor has really commenced, the most important point to ascertain is the *presentation*. The term "presentation" refers to the part of the child that presents itself to the mouth of the womb. Physicians divide presentation into classes, and the classes into positions, until they have reached a rather confusing number. For the practical purpose of an unprofessional attendant, *four* only are important,—*head, foot, breech, and hand* presentation; the first three constituting *natural* presentations, from the fact that they do not offer difficulties, and the latter, *preternatural*, because it offers serious difficulties to labor.

The presentation can easily be detected by introducing the index finger into the vagina as far as the womb, when, if the *head* presents itself, a hard, round tumor will be felt within the mouth of the womb. This presentation may be confounded with the *breech*, for that also is round, and almost of the same diameter; but, *in the latter, there is a feeling of elasticity*, given by the fleshy buttock, that cannot be mistaken. Besides, by thrusting the finger a little higher, and feeling carefully around, the protrusions of the vertebræ of the spine, or the division of the limbs and the genital organs, can be discovered.

*Hand* or *foot* presentation is easily detected by the natural shape of those organs.

*Head* or *breech* presentation should give no concern; for the diameter of each is sufficient to expand the womb and the soft parts, so as to render the exit of the other parts of the body comparatively easy.

*Foot* presentation is liable to render labor long and dangerous to the child, inasmuch as the head may be arrested in the pelvis of the mother after the body is extruded, delaying thus the respiration, and causing, probably fatal compression.

*Hand* presentation is *dangerous* in the extreme: *no time should be lost in securing the immediate attendance of a skilful physician*; for it is evident that the child lies cross-ways, in which case it cannot be born without turning.

#### PREMONITORY SIGNS OF LABOR.

During the last fortnight of pregnancy, *the abdominal tumor subsides*, so that pressure is taken off from the lungs, heart, and stomach, and the woman feels more buoyant, freer, and more comfortable. The pressure, however, is brought downwards by the descent of the womb, causing, often, a desire to void urine, and sometimes, even with an inability of doing so.

#### FIRST STAGE OF LABOR.

Labor may be divided into two stages: the first constituting the process of *dilatation of the mouth of the womb*; the second, the process of *expulsion of the child* from the interior of the mother.

During the first stage, the parts become humid: a discharge of watery blood, "*the show*," occurs; intermittent,



regular, and periodical pains come on, each ushered in by shiverings. This stage of preparation occupies five-sixths of the duration of labor. The fibres of the womb contract, and its mouth dilates, at every pain.

During this stage, it is evident that there is nothing to be done but to patiently wait. The mother should make *no expulsive efforts*: on the contrary, she should save her strength for the second stage, when the child escapes from the womb, and is pressing hard against the soft parts.

She may walk the room or sit in a chair alternately: the first will assist in the expansion of the mouth of the womb by the pressure of the weight against it; the second will shorten her confined position in bed, which may become very tiresome if the labor is slow.

The patient should know, that, during this stage, there is no accident to apprehend: her mind should be at ease and hopeful.

During these contracting pains, she may become nauseated, and may even vomit. This condition is considered *favorable*, because it relaxes the system.

She need not have any fear or anxiety if this stage is rather long; for it may depend upon the rigidity of the mouth of the uterus, which will yield in proper time. Anxiety will only tend to diminish the force of her pains, and render labor longer and more tedious. She should dispel every imaginary dread that she will not get through; for nine hundred and ninety pregnant women in a thousand have suffered like herself, and have gone to the end with perfect safety to themselves and their offspring.

She should not resist any inclination to move her bowels, or to pass urine: on the contrary, *she should encourage both*, as the discharges will give her relief, and make the exit of the child easier. It has even been customary to have the

bowels moved by a cathartic, and in case the patient should be in the least constipated, I do not deem it objectionable in the least.

During this stage, if her physician is not present, she should be examined now and then by the nurse, in order to know the progress made in the dilatation of the mouth of the womb. If, after every five or six pains, no progress is detected, there should be no hurry in summoning the physician. When, however, the mouth of the womb is so expanded as to be of the *size of a silver dollar*, the physician should be present.

#### *How to make an Examination.*

Place the patient on her left side with knees drawn up. The nurse lubricates with oil or lard the index finger of her right hand, introduces it into the vagina, running it upwards and backward in the direction of the spine. When she reaches the tumor, let her feel for an opening in the membrane that covers the child. If she is in doubt whether her finger is then in the mouth of the womb, let her keep it within until a pain comes on, and, if the finger is within the womb, she will feel the mouth contract around it like the string of a purse. She can then detect the size of the opening. When the womb is relaxed, she may confound the thin mouth of the womb with folds of the vagina, but not so when it is in a state of contraction. The mouth of the womb is sometimes difficult to find, because it lies backward, and high up. *The examiner should not be satisfied until it has been found and its dimension fairly measured.* Care should be taken, during these examinations, not to press too hard against the tumor, lest the bag of waters should be broken. The waters, enclosed in an elastic bag around the head of the child, assist in

expanding the mouth of the womb. This bag of waters generally breaks spontaneously during a violent pain. When it breaks in the beginning, it constitutes what is called "*dry labor*," which may last longer on account of the absence of the assistance spoken of. It usually breaks in the second stage, although it may do so at any time, particularly if the pains are strong, and the membrane weak.

The mother should be made acquainted with the existence and the necessary bursting of this bag, lest she should be frightened at a sudden and unexpected gush of so much water.

#### *The Arrival of the Physician*

should be announced: his entering the room unannounced may give the patient a shock. Even modesty requires this caution. After he has made his examination, he should be invited to another room. He will accept willingly; for he knows that the patient will thus feel less constrained than she would in his presence.

#### *Conduct of the Attendants.*

Admit no one to the room except the nurse or a female friend requested by herself.

*Under no circumstance, permit idle curiosity to peer into that room.* Keep out officious women whose services are not needed. *Stop every conversation regarding hard labors, or accidents happened to other parturients.* This is imperative. Physicians know, to their regret, how many labors have been kept lingering by the influence of these mischievous conversations on the mind of the patient.

The husband should bear himself manfully; and, in his expressions of love and sympathy, he should not show that

*he is harrowed by a feeling of anxiety* and the fear that the case may not terminate well.

### *Arrangement of Dress.*

Before the commencement of the second stage, the patient's dress should be so adjusted that it need not be soiled. Her dress or gown should be folded up around her waist, and the bandage to be used after delivery pinned around it. This will secure the dress, and, at the same time, leave the bandage ready to be brought down, without moving the patient after delivery. Below this may be put a flannel skirt, or a small sheet folded, which will cover the patient, and protect the clothing above.

This simple precaution will prevent the necessity of changing her linen after delivery; a process which may be dangerous, in proportion to the condition of the patient.

### SECOND STAGE OF LABOR.

*The Birth.* The mouth of the womb having dilated during the first stage, and the child being now bearing down upon the soft parts of the mother, the patient has a strong desire to make expulsive efforts. *This should now be encouraged.* When she feels a pain coming on, she should draw a long inspiration, and then, holding her breath, bear down with all her strength. Restrain her from making exclamations during the pains, and urge her not to relinquish the downward pressure she ought to exert. If she complains of her back, press gently with your hand against it.

During these pains, she may become very much excited, and even talk incoherently. Re-assure her, by telling her that she is now near the end of her troubles. Encourage her to rest between her pains, and maintain her position on her left side.



Place a pillow between her knees, which should be bent, and let her feet press against the foot-board.

Take a napkin, and *press gently between the vagina and the rectum during the pains*; not enough, however, to prevent the descent of the child, but *to prevent a possible rupture of the soft parts*. If her exertions cause her to perspire, dry her face with a handkerchief, or fan her a little; if she is faint, give her volatile-salts or cologne to smell.

Should the pains subside, and become weaker during this stage, give her a cup of hot tea.

This stage, sometimes, is very short. Many instances have occurred in my practice, particularly amongst healthy and strong women, where it consisted of one pain, prolonged until the child was expelled. With some women, it requires several pains, particularly when the parts are rigid. Encourage patience. In cases where the infant's head is very large, or the outlet of the mother rather narrow, the head is to be moulded, as it were, to the proper proportions, and the resistance will cause some delay.

*It is during these pains, that she should pull at a towel fixed to the bed or in the hands of an attendant.*

The patient should not be discouraged if several severe pains, at this stage, do not cause the child to be born. As long as the presentation is right *she need have no fear for the result*, even if no physician be present.

When, at last, the result begins to appear, and the head is expelled, it should be supported in the palm of the right hand, but no traction made. If the pain ceases, and the cord is twined around the child's neck, pull the cord gently until it is loosened; and, if it is sufficiently long, pass it around the child's head until it is disentangled. If the pain delays, and the child's face looks congested and

blue, make gentle frictions on the mother's abdomen; force your index finger under the armpit of the child, and draw gently.

When the child is born, and it breathes, *turn its face from the mother, and from the discharges*, lest, during an inspiration, it draws in some of the fluids. If it cries, so much the better: that will cause a long inspiration, and expand its chest.

Do not be in a hurry now: there is no necessity.

*How and when to cut the Cord.* Having your string and scissors at hand, *as soon as the cord ceases pulsating*, tie a cord about it, *an inch and a half from the navel*; then put another ligature two inches from that, and cut between them. Then take a soft napkin, and wrap it around the child, so that, in its slimy condition, it may not slip from the hands; and place it in a smooth blanket in a *safe place*.

*The After-Birth (Placenta).* With your right hand, take hold of the cord, and put it on the stretch; place your left hand on the abdomen of the patient. If the abdomen is not very much collapsed, and the womb does not feel like a round ball that you can grasp with the hand, *there may be a twin-baby*. But if the abdomen is sunken, and the womb contracted, *wait for a pain*; and, when it comes, pull gently, but steadily, at the cord. It will probably be felt to follow the pull; if not, *do not pull hard*, lest you break it, and have no means to get it out. It may take one or two more pains.

Sometimes the womb, being rid of the greatest part of its contents, remains inactive, and suffers the placenta to remain for a time. In this case, gentle frictions should be made on the abdomen, and the womb gently pressed, so as to excite contractions.

Should you, by accident, separate the cord from the pla-

centa, and, after waiting twenty or thirty minutes, during which several pains may occur, the placenta not being passed out, introduce your hand, formed in conical shape, into the vagina, hook your fingers in the spongy placenta, and gently pull it out.

#### ATTENTION TO THE CHILD.

*Does it breathe?* If the child gives a hearty cry, you may be sure it is all right. If it is evidently breathing at all, as the vast majority of new-born infants are, there is no further serious trouble to be looked for on that score; but if it remains still, and gives no sign of life, it will require immediate attention. Some authors recommend not to cut the cord until respiration is fairly established. But this connection should exist *only as long as the cord is pulsating*: when that ceases, the cord should be cut, lest the placenta act like an instrument of suction, and withdraws blood from the child.

The *unbreathing* condition of the child may be caused by *mucus filling its mouth*: care should be taken, therefore, to clear it as soon as born, by wiping the mouth with a finger wrapped in the corner of a soft handkerchief. Then sprinkle cold water on its face and body: the shock thus given may awaken the dormant vitality. Should this be not sufficient, alternate the sprinkling of cold water with immersion in warm water. This alternate treatment of heat and cold may be repeated several times. Should this not succeed, take a towel wet in cold water, and with a corner of it strike the child vigorously on the chest, back, and head.

*Do not give up in discouragement, even if the child does not breathe for half an hour.* There are instances in which children have been brought to life after an inconceivable

length of time, and after many attempts to make them breathe.

Another means to restore life is the following: Close its nostrils by pinching them together, and then blow into its mouth, so as to force air into its lungs; then press its ribs together, so as to cause the lungs to expel the air: this alternate movement continued may stimulate the lungs into action. During this process, the body of the child should undergo frictions made with warm flannel immersed in alcohol, brandy, whiskey, or any stimulant at hand.

Some authors suggest taking a mouthful of brandy, and then spurting it forcibly against the breast of the child: this repeated has sometimes induced convulsive contractions of the respiratory muscles, and caused the lungs to expand. Also a stream of cold water from a height has proved successful.

These efforts should be continued even after respiration has commenced, if it is very weak.

Should a galvanic battery be at hand, currents of electricity may be made to pass from the nape of the neck to the muscles of the chest.

During these attempts to restore life, the child should lie on a flat surface, *with the head lower than the body*; and, during the manipulations, the head should not be allowed to fall on its chest.

Should the face of the child remain very much congested and blue for several minutes, untie the cord, and let a tablespoonful or two of blood flow.

Sometimes the new-born child's features look shrivelled; it has a blue appearance, and breathes with a spasmodic jerk, and feebly; its cries are very weak, and sound like a weak groan. Under such conditions, it should be stimu-



lated by alternate douches of cold and warm water, by dry heat and frictions. Care should be taken not to fatigue it. It may be bathed with alcohol, and artificial respiration kept up by alternate blowing in the mouth and pressing the ribs together. A little brandy may also be given as follows: Five drops of brandy to a tablespoonful of warm water; *one drop of this solution on the tongue every five or ten minutes*, until the child gives sign of some strength and of established circulation.

#### ATTENTIONS TO THE MOTHER.

Immediately after delivery, the patient, passing from a state of tension to a state of relaxation, is often taken by a nervous chill: so do not expose her surface to the air unnecessarily; and, if the chill comes, cover her up until reaction has set in, and she feels warmer.

*Do not allow her*, under any circumstance, *to help herself*; gently and steadily pull from under her the soiled cloths and garments; then draw down the bandage, and pin it snugly around her; pull down her dress, and cover her warmly.

Apply a soft napkin to the vulva. Should the soft parts be very sore, they may be bathed with tepid water medicated with witch hazel.

If a physician has been in attendance, after his departure leave the patient to repose, *and let no overscrupulously cleanly person interfere. Too much intermeddling is the cause of severe after-pains, or of more or less dangerous flooding.* If the patient be allowed to sit upright, the blood will accumulate again in the uterine veins, distend them, and cause coagulations of blood that will induce violent after-pains; and if the blood does not coagulate, but flows away, it will produce the most violent and dan-

gerous flooding. The patient is thus exposed to the risk of her life at a time when every moment of repose is of the highest value to her.

*Change of Position.* If the patient should flow so much that *flooding* may be apprehended, she should remain quiet in the same position, *until all danger is over*. If the discharges seem no more than should be expected, she may be drawn up upon the bed, or even slidden to the other side, as soon as convenient. Being made comfortable, she should be left quiet, and allowed a little sleep, from which she will awaken very much refreshed. The removal of soiled clothes should be done with care to give her no cold, or expose her to violent motions.

#### DRESSING THE CHILD.

Lubricate the child all over with some unctuous matter, vaseline. In many instances, the application of unctuous matter will be sufficient to detach all the viscid matter adhering to the child; and it may be wiped off by a fine sponge or a soft flannel cloth. This will prevent the chilling of the child by washing. However, washing with fine Castile soap and warm water is not objectionable, and may satisfy the fastidious cleanliness of the mother. This washing process should be as short as possible, and carefully done before the fire, lest the child is chilled.

*The Umbilical Cord.* Take a piece of linen (an old handkerchief is good) about six inches square; cut a hole in the centre of it; smear it all over with vaseline, and through the hole draw the cord; then fold this linen up so as to envelop the cord completely, and lay it upwards on the abdomen; then cover it over with a square piece of absorbent cotton, and apply the belly-band, so as to secure it in its place, and prevent rubbing.

*The Clothing.* In dressing the child, care should be taken that the diaper is not *too thick or coarse*, as it would keep the limbs too widely separated. Otherwise, the child may be dressed as the mother desires, although I would suggest that the dress should be with high neck, and the sleeves down to its wrist; thus maintaining equal circulation throughout the body, and avoiding exposure of its chest and arms when the child is taken up.

#### PRESENTATION OF THE CHILD TO THE MOTHER.

*After the mother has had some rest*, and the child is dressed, it should be presented to the mother.

She will look with pride on her offspring; and the joy caused by the first sight of her babe will act beneficially on her mind and system.

*Allow the mother then to tender the breast to her baby.* The first flow of milk is the first medicine that the child receives. It is a natural laxative, to clear its bowels from the *meconium*, which is a dark mucilaginous matter. The act of nursing stimulates the breasts, and the reflex action stimulates the womb to healthy contraction.

Threatened hemorrhage has been suspended by this act.

If the mother is strong, the baby may be allowed to draw from the nipple for several minutes; *but if the mother be nervous and irritable, and the efforts of nursing cause violent contractions of the womb*, it should be taken from her, and placed in a soft warm bed.

If the child cries, and is restless after this, as if it were hungry, a few drops of sugared water may be given it.

Keep the room darkened, and *do not turn the child's eyes to the light.*

The room should have ventilation by allowing open a door that communicates with another room, *but no draught.*

WHEN COMPANY MAY BE ALLOWED.

The birth of a child is a source of joy and excitement in a household. Every member is impressed with the desire to run and congratulate the mother. *This should be allowed only after the mother has had rest, and gives sure signs that she is in good condition.*

Let no one, in an outburst of joy, jump at her, but let them approach her calmly and happily. A great joy may be changed into a great sorrow by not adhering to these rules.



## PART XV.

### THE NURSING AND REARING OF INFANTS.

#### LACTATION.

When the child is presented to the mother commences that period of nursing, which, with few modifications, is to be continued for many months.

Good habits are as conducive to the welfare of an infant as they are to a grown person. Habits are acquired through a persistent method of application, and, when formed, our system responds to them with regularity: a child may thus become thoroughly regulated by the will of the mother. Regular habits will greatly contribute to the well being of the infant; for its intervals of rest, sleep, or nursing, need never be interfered with, and the equilibrium of the functions of its organs so well maintained, that it could not get sick except through accident.

*Regular habits* is the first lesson in the education of that being which can only grow by the fulfillment of all the laws of Nature. As the child commences with purely an animal life, so feeding is its first act, its first thought, its first desire, in maintaining its existence. Feeding plays the most important part in the sustenance of its animal life. And, as the child cannot for some time bring its animal instincts under the discipline of reason, it follows that the mother must impart to it, through a method consistent with the requirements of nature, those habits which will be conducive to its well being. Only a woman who has brought up children regularly and irregularly can tell the ease and comfort derived from the former, and the diffi-

culties and annoyances derived from the latter. Hence make your rules for nursing, and adhere to them with a pertinacity worthy only of a mother who loves her child.

*Nurse your child at stated hours*, and do not deviate by a minute: soon you will have the happiness to see that your child will awake only at those hours, as regularly as the hand of the dial points to them. The intervals will be periods of refreshing sleep to the child, and of needed rest to the mother.

*During the day*, for the two first months, if your child is vigorous, nurse it every two hours; during the third and fourth months, every three hours; after that, every four hours. Should you do otherwise, and should you nurse the child every time it cries, you will overload its stomach, without giving it a sufficient time to digest the food; an error that will tend to gradually derange the digestive functions, and induce all its fearful consequences of indigestion. Besides, the child will soon begin to know that it can nurse whenever it cries; and then it will cry very often, and give signs that it wants the breast every time. Should its cries sometimes be only the result of nervousness or uneasiness produced by indigestion, your nursing, instead of relieving, will only add fuel to the fire. Slow digestion will cause flatulence, flatulence will cause colic; and when you think that the child cries and desperately throws itself about for food, it is only giving notice that it has cramp-colic in its belly. The fact that nursing often quiets the child is taken as an indication that it needed food. That is a mistake: a little more food may stupefy it, rendering it less conscious of its pains, but this is only temporarily so; in a little while, the child will cry and writhe worse than ever.

Children may cry even without any appreciable reason;

it is a way they have sometimes to entertain themselves; they, too, like to hear their own voice. If that indulgence does them no harm, let them cry: their lungs will receive the benefit of this muscular action.

*The cries of hunger*, which may occur soon after feeding, if the mother's milk is poor in quality, are generally accompanied by throwing the little arms about, turning the head to the breast, and opening the mouth to everything offered.

If the child is weak, and can nurse only a little at a time, it may, of course, be necessary to nurse it oftener; but this should be done only with a perfect understanding of the child's condition.

*At night*, the child should not be nursed as often as during the day. For the three first months, nurse it when you put it to bed, say six or seven o'clock, P. M.; then at eleven or twelve o'clock; then at five or six, A. M. After that period, you may omit the midnight meal, and, if the child wakes, give to it a sip of water. This method will secure many an hour of good sleep to the mother, and give wholesome habits to the child.

A child in good health generally wakes spontaneously when it needs nourishment. Some children, however, are slow in taking the nipple. In that case, wet the nipple with a little of the milk, and titillate the child's mouth with it until it takes hold. When the child does not wake, through constitutional weakness, it should be wakened at stated periods. If it is very weak, it may sleep almost constantly, and the mother may rejoice at the quietude of her infant; but she will soon find that the child is less and less inclined to nurse after each prolonged sleep, that it cries very weakly, and is ready to go to sleep again. Such evidence of weakness is dangerous in the extreme; and the child should

be at once undressed, taken to a warm fire, and rubbed briskly with a flannel moistened with some stimulating substance, as alcohol, whiskey, brandy, or camphorated spirit; and, if the child is still disinclined to nurse, milk should be drawn from the breast, and given with the spoon until there are signs of restoration of strength. It should be wakened every hour or two, and fed as above, until it is able to take the nipple, and nurse itself.

It is difficult to say how long a child should nurse; for what is plenty for one may be too little or too much for another; but, if in good health, the child may be allowed to nurse until it is satisfied, for Nature will relieve it by a good throwing up if it has taken too much. If the act of nursing lulls it to sleep before it has had a fair allowance, wake it up, and it will go on nursing again. As soon as it has had enough, and drops asleep, put it in its cradle: do not retain it one minute longer on your arms, lest it might take cold, or contract such habits of sleeping out of its bed, that will be difficult to conquer when the holding the child becomes a labor, and ceases to be a pleasure.

*While the child is at the breast, notice if it swallows;* for often it plays with the nipple without drawing the milk: the act of deglutition is very apparent by the motion of the throat.

Never neglect to make the child *nurse at both breasts* during the same meal: this will prevent engorgement of one breast while the other is emptied, and will also accustom the child to lie on either side without preference.

In case the breasts become so distended with milk as to be painful to the mother, and make it difficult for the child to hold the nipple deeply embedded in them, the pump should be applied, and some milk drawn before nursing.

Breast-glasses or reservoirs can be worn by the mother.



The air in them being rarified by breathing hot air within them, they will gently draw as they cool, and receive milk that will flow from the over-extended breasts even by the pressure of the dress. These will act twofold: they will relieve the breasts, and save the dress from being constantly wet and soiled.

Nursing women require rest and sleep for the formation of plenty of good milk: consequently they should not keep the baby in bed with them; for it will soon learn its way to the breast, and nurse all night, even unknowingly to the mother. This would be very injurious to the child, besides exposing it to the accident of crushing or suffocation. If the mother has an attendant, let the latter carry the child to her at the stated periods; if not, and the mother is compelled to keep the child in her own room, it is better that she should get up and take her child than run the risk of keeping the child in her own bed. A baby in her bed will sink lower than the pillow, and may eventually be covered over by the bed-clothes, compelling it to breathe the impure air emanated under them, while the purest air is necessary to its existence.

*Do not expose your breast to the cold air;* for, in its sensitive condition, it is liable to take up inflammation, which will end in abscesses or gathered-breasts, commonly called, so terrible to the mother, and dangerous to the child: avoid, therefore, nursing a child while taking a drive in a carriage, unless it is in a warm summer day.

Never nurse a child immediately after a heated walk or a fit of anger: rest, and get cool. After a fit of passion, it would be better to draw out the milk with the pump, and wait for a fresh supply.

## RAISING A CHILD BY HAND.

WHENEVER human milk cannot be procured, or, by reason of its disagreeing with the child, it cannot be used, some proper method of feeding must be adopted for the preservation of its life.

This is a subject of great importance,—one which requires all the attention of the mother and the physician; for statistics show that the mortality of infants is much greater among those who are raised by hand than among those who are raised at the human breast.

In different countries, and even among the mothers of the same country, different means are adopted to feed children artificially. And as each of these methods has its adherents, and each is, by turn, pronounced successful and unsuccessful, it becomes of great moment to investigate the merits and demerits of each before deciding upon one on which your infant is to be raised.

Cow's, goat's, ass's, and ewe's milk are used. "Solidified," "condensed" milk, farinaceous and cracker and prepared foods, and broths, are used.

A young mother, making inquiries among her lady-friends of how her child should be fed, will hear one or the other of these extolled or condemned, until she will be at a loss which to select.

Milk is unquestionably the best food for an infant. When woman's is not to be used, that of animals must be substituted. But, as each varies from the others in its constituents, an analysis has been made of the principal ones, in order to learn the proportions of the constituents as they exist in each, to enable us to supply the deficiencies, or reduce the superabundance. In this way, the milk of animals may be rendered of the same quality as that of the human female.

The following table will serve as a guide: the fractions have been nearly all omitted, as unimportant, and somewhat confusing:—

Milk.	Specific gravity.	1000 parts contain		The solid constituents are composed of			
		Fluid.	Solids.	Sugar.	Butter.	Caseine.	Incombustible salts.
In Woman .....	1032	869	111	43	26	39	1.33
" Cow .....	1033	864	136	38	36	55	6.64
" Ass .....	1034	890	110	50	18	35	5.24
" Goat .....	1033	845	155	36	56	55	6.18
" Ewe .....	1040	832	168	39	54	69	7.16

From the above table, we learn that the solid constituents of *Ass's Milk* are arranged in the same manner as human milk; and it therefore suggests itself as the most appropriate milk for infants' food. The great objection to this milk is the difficulty in obtaining it; for while, in some countries, the ass is found in abundance, in others it is hardly found at all, and, even in those countries where it is found in plenty, its milk is very expensive. Ass's milk being deficient in oily matters, it is suggested that a little cream (about the twentieth part) be added to it. This milk possesses also some laxative properties, which are not always desirable. To counteract such an effect, heat it to a boiling-point, and add about one-fourth of lime-water.

*Cow's Milk* is the next substitute, and the most generally adopted. But as this milk contains more caseine, and less sugar, than human milk, it is necessary to dilute it with water, and sweeten it with sugar.

The degree of dilution must vary according to the age of the infant. For the two first months, to the milk should be added an equal quantity of water; from the second to the sixth month, one-third; afterwards, the child may have it pure. All milk should be sterilized before using.

The temperature of the milk should be as near as possible to the temperature of milk just drawn; namely, from 90° to 95° Fahrenheit. To prevent burning in heating it, the bottle containing the milk prepared for use should be put in a pan containing warm water, and there left until it has acquired the proper temperature. To be sure that you get it to the right temperature every time, a thermometer should be used.

The milk that remains in the bottle after feeding should *never be used again*.

The bottle should be kept scrupulously clean, and, once a day, it should be washed with scalding water.

The nipples, as soon as used, should be cleaned, and allowed to remain in water until they are wanted again.

The *quantity* of cow's milk that a child should take each time will depend upon its age and upon its natural requirements; for while one child is easily satisfied, and thrives on two ounces of milk every two hours, another will require more. As a general rule, to an infant of one or two months, two or three ounces are sufficient; from the second to the fourth month, from four to five ounces; afterwards, from six to eight. This seems a very rapid increase of food; but as, in the latter months, the child is not fed so often, the quantity it takes in twenty-four hours is not so great as it may appear at first thought.

The *quality* of the cow's milk is of great importance. The milk of a healthy cow is slightly alkaline; this alkalinity may be changed into an acidity by improper food.



A cow shut up in a stall, and poorly fed, will give a milk greatly deficient in solid constituents, and very liable to become sour.

Cows kept in the city, and fed on carrots, garbage, etc., will give a very inferior milk. It is therefore preferable to obtain milk from a cow that is at pasture, or that you are sure is fed on hay, straw, clover, or such forage as horses feed upon. Whenever it is apprehended that the milk may have an acid re-action, it should be tested with *litmus-paper*, and, if found so, a little lime-water may be added to render it slightly alkaline.

Great caution must be exercised in the selection of a person well known for honesty and integrity to supply the milk; for an ignorant and careless person may think it but a light trick to give you the milk of one cow instead of another: this little trick, however, may cost your child's life.

Engage the milk of *one cow*, which has just calved, and keep taking it from her until you have good reasons for changing. Examine the milk every time you receive it; do not trust ignorant servants or nurses; see to it yourself, and the milkman will conclude that you are in earnest in this matter, and will not attempt deception.

New milk should be brought morning and evening; for it will not keep sweet twenty-four hours without chemical means, which should not be allowed.

Many nurses heat the milk to the boiling-point as soon as they receive it, and keep in a cool place, in an open vessel. This treatment will prevent its turning in a few hours, even in a warm day.

A thunder-storm will turn the milk: this electrical influence gives the milk an acid re-action, and renders it unfit for use.

*"Solidified" and "Condensed" Milk.* Professional itinerants, such as actors, etc., who are unwilling to leave their cares behind, by necessity use such milk, as fresh and good milk could not always be obtained; and it would be dangerous to a child to thus change daily the quality of the milk. But "solidified" and "condensed" milk are not made by the same process. The process now used in "condensing" requires no chemical adjunct; while the "solidified" requires the presence of bicarbonate of soda, and one-fourth of sugar. Hence, for an infant, I would recommend the "condensed" in preference to the "solidified."

#### PREPARED BABY FOODS.

The advance in this science is truly gratifying, and many of the foods now so prominently advertised have great merit. Some are prepared from rich, full cream milk, combined with the valuable nutritive extracts of malted barley and wheat. Such a product, being highly concentrated and partially predigested, supplies the greatest amount of nutrition with the least tax upon the digestive organs. They come in convenient powdered form, and are easily prepared. Such full and perfect directions accompany each package that it is useless to go into details here. We recommend, however, that in all cases, where the mother's or cow's milk does not agree with the baby, to immediately substitute one of the recognized prepared foods, either in combination with milk, or prepared by simply adding water.

## PART XVI.

### ADOLESCENCE.

**PERIOD of growth.** This is called so only relatively; for we know that the child grows from its very birth. After it has attained the twelfth year of age, however, the growth is so rapid, the organs hasten so fast to the completion of their development, that the time from that age to puberty has been styled the "period of growth."

This is the most important and interesting period in the human life; for, after this, the moral habits are formed, and the organs are shaped to a fashion in which they will remain ever after. It is during this period, also, that the mind, heretofore passive and almost totally imitative, springs as from its cell into an existence of self-dependence, self-regulation, and gives evidence of originality of thought and conception. All the senses become more active; and one can notice the human being gradually breaking away from the anchor of parental control, and drifting towards the current of life, where it will ever after steer its own course. It is now that you will see the fruit of your early instruction; it is now that the imperfections will become apparent; it is now that artistic touches will be required, lest the picture is a daub forever.

It is, also, at this period that latent diseases often develop themselves; and the offspring of parents who have died of tuberculous consumption need now the greatest attention, for in this condition of susceptibility the slight-

est indiscretion is often the spark that kindles a fatal fire in the young and tender body.

It has already been stated that this period is marked by very notable changes, and particularly in the organs of generation. This development will infuse a new stimulus into the organism heretofore unknown to the child. It is not agreeable to our self-love to speak of ourselves as animals; but unfortunately our nature has an animal side which even our conceit cannot destroy. The most important of all these functions is, probably,

#### MENSTRUATION.

*Menstruation* is that which characterizes the development of puberty in the woman.

The time of its first appearance varies according to climates, national or individual constitutions, the manner of living, the occupation, the habits, the moral and physical education. It appears sooner in warm than in cold climates. In the neighborhood of the equator, it appears in girls of ten or eleven years, and even sooner; in the north, not before the fourteenth or fifteenth year or even later. Different habits, occupation, and education will cause girls to vary in the coming on of menstruation in the same city or locality. The one who leads a life of excitement, reads romances, and is very imaginative, will menstruate early; the other, retired and modest in her habits, of quiet disposition, kept within the sphere of innocence, will not menstruate till late.

Although the menses appear sometimes without any premonitory symptoms, they are generally heralded by a sense of lassitude, a sensation of weight in the lower part of the abdomen and in the loins, by heat in the parts, and by a



painful swelling of the breasts. Where the nervous system predominates, a general excitement prevails, inducing melancholy, palpitation of the heart, hysteria; also a desire for uncommon things, as slate-pencil, salt, tar, pickles, etc. After a few days of this *malaise*, a discharge of white mucus appears, which may immediately be followed or not by a regular menstruation. It often occurs, that, after one normal menstruation, two or three months elapse before another, until finally they become established with regularity. In some cases, the re-appearance is not accompanied by the unpleasant precursory symptoms experienced the first time; in others, the same pains, sensations of weight, of heat, of general *malaise* recur. Some girls suffer much, and show it in their appearance; their eyes become surrounded by a dark circle, their breath becomes unpleasant, they suffer from oppression of the chest, tenderness of the abdomen, colic; their usual equanimity is lost, and they become irritable, impatient, violent, or sad. These symptoms would indicate an irritation of the uterus amounting almost to inflammation.

The quantity of blood lost each time, and the number of days of sickness, vary, as they depend upon the constitution, climates, habits, and moral affections.

Menstruation ceases at the age of forty to fifty, which cessation is called the "change of life," or the "critical period."

Whenever the irregularity of menstruation produces sympathetic affections that are not consistent with health, a physician should be consulted without delay.

Menstruation plays a most important part in procreation. Although women who never menstruated have given birth to children, and although women have menstruated during pregnancy, still the general law is, that menstruation is

necessary to conception and does not occur in a period of pregnancy. Derangement of menstruation is, therefore, in all cases, of grave importance, as it relates to one of the most important duties of mankind. Deranged menstruation is also a source of manifold maladies, hysteria, dyspepsia, sick-headache, backache, weakness, colics, insanity, convulsions.

Could a mother, then, be indifferent to the establishment of this function in her daughter? Should she not be solicitous that it should continue with regularity and normality? Could pretended modesty excuse her from attending to this function of which her daughter is entirely ignorant? Would her daughter thank her, when, in later days, she finds that her own instructed ignorance has led her into fatal errors?

*As soon as this process commences in the girl, her mother should make her acquainted with its necessities and its dangers.* Let her understand its purpose; how it can be preserved, regulated, and made conducive to health; and how easily deranged, and allowed to bring dangerous maladies upon her,—and she will not be long in comprehending its full meaning and importance. It will not be difficult, then, to induce her to avoid the excesses and the exposures that will imperil her welfare for life.

Menstruation is sometimes tardy in its first appearance. Before interfering, however, it is necessary to observe if the girl is sufficiently developed to menstruate. This change, or puberty, is always accompanied by a development of the organs that are in close sympathy with the womb. The breasts should have become larger, the hips wider, the form fuller, before this function is established: as long as they are undeveloped, it would be useless, and even dangerous, to attempt to establish menstruation by

medical means. If she have reached her sixteenth year, and her form has acquired the shape to indicate that puberty has arrived, she should be subjected to some healthier regimen. She should be taken from school, sent to the country, given exercise in the open air; her diet should be simple, but nutritious; her feet bathed in warm water every night. A journey on the sea, a sojourn on the mountains, has often induced that crisis without any other aid.

When the girl, already developed, suffers periodically from headache, backache, flashes of heat, nose-bleed, palpitation of the heart, nervousness, and pain in her breasts, while the menses do not make their appearance, a skillful physician should be consulted.

The common causes of irregularity in the menses are taking cold, *wet feet*, too much *mental application*, sedentary life, *want of exercise*, abuse of coffee, stimulants, or narcotics, violent exercise, checked perspiration, laziness, *late hours*, *want of attention to the daily evacuations*, *excitement*, anger, passion, grief, worry, *immorality*, disappointments, home-sickness, mental shocks, frights.

Diseases of the womb are insidious in their nature, because uncared for. Should all *irregularities* be attended to *in the beginning*, they would not run into that chronic state in which physicians almost always find them. Thousands of our weak, nervous, helpless women, would revel in the enjoyment of perfect health, in the discharge of their solemn duties as wives and as mothers, if they had given timely attention to little irregularities.

The hygiene of a girl at this critical period should be guarded, both morally and physically. Her mind should be free from cares or sorrows; free from the shackles of society; not laden with engrossing studies; *prevented from reading amorous literature*, or too much of romance and

novels; guarded from all nervous shocks. Her body should be allowed to develop, untrammelled by unsuitable dress, unimpeded by confinement to the house or school. The open air should be her life, healthy exercise her practice, innocent pleasures her resources.



## PART XVII.

### MARRIAGE.

#### HARMONY OF TEMPERAMENT AND EDUCATION.

THE union of two moral and intellectual beings, linked by a pure love, in conjugal relation, is a sublime conception of Christianity and civilization. "Those whom God has joined together, let not man put asunder." Man and woman thus joined become a unit. Their thoughts, their actions, their will, should all tend to cohesion. This cohesion can be maintained only by harmony of temperament and of education. Discordant temperaments and different educations will force a married pair asunder perpetually, and end only in the destruction of the compact made on the very altar of God. The disregard or the want of these elements of cohesive moral force in persons who join in marriage renders their union a mistake, if not a crime. We often see persons, who, although joined with the sincerest intent to fulfill their duty to each other, and with hope of happiness beating high within their bosoms, fall suddenly apart, from incompatibility of temperament or education. This incompatibility will cause attritions and jarrings, which eventually intensify into explosions of bad temper, conducing to separation and crime.

A son, dutiful and amenable in his parents' home, a daughter, a very angel in her father's household, join in wedlock; and the occasion is one of great rejoicing among the parents and friends. Only a few months, and the daughter returns to shed tears on her mother's bosom, whispering sad accusations against her husband. The son returns downcast, with knitted brow, to his parents' home;

and, when forced by a doting mother into a confession of his troubles, he inveighs against his wife. Soothing words and good advice may send them back in better temper, to renew vows of love and promises of better things for the future, but, alas! only a few weeks.—often a few days,—and again each takes the path to the parental home. This time the fault is unpardonable. Affectionate words from a loving and frightened mother, good warnings from a sensible father, fail to soothe. A restlessness takes possession of the young people, which is prognostic of heavier storms. The clouds gather fast. An opportunity, and a blast of passion is in them. All the warnings and loving words are forgotten; hot thoughts are exchanged, an intense look is given to one another, and the discovery is made,—they are strangers. The wife's parents recognize no more the seraph that only chanted notes of innocence within their ears. The husband's parents do not recognize the dutiful, amenable son. Each was good when they were separate: both are bad now that they are united. Is this a difficult problem to solve? No. Had each found a mate homogeneous in temperament and in education (or, in other words, congenial), the union would have been perfect; but this important principle was neglected, the centripetal moral force was wanting, and there they are, asunder: one not comprehending the other; both appearing what they are not,—selfish and ill-intentioned.

#### HASTY MARRIAGES.

Marriage brought about by a love inspired in the ball-room, in the shady paths of summer retreats, where life's duties and personal requirements are not discussed, or allowed to trespass, should be looked upon with distrust. The ardor of youth, selfish in its intent, will not allow the

mind, at such times, to descend for a moment from the lofty pinnacle of love to a prosaic analysis of every-day's affairs, among which they, nevertheless, must spend their life when they are married. They do not think—they cannot think—that marriage is a contract of “give and take;” and that, as in all contracts, there must be honesty and integrity in the fulfillment as well as in the promise. They themselves would laugh at others entering upon engagements so solemn and so binding on simple protestations of friendship and good faith. They would see to it, that, before they make such solemn vows, each possesses the means to discharge his self-imposed duties to the very letter, not only by words, but by such securities as will insure a true fulfillment,—so important to a continuation of harmony in that partnership where individuality is lost, dualism abandoned, and union sought and achieved.

With our knowledge of human affairs, is it safe to allow two inexperienced beings, young in the ways of the world, to enter into a contract unassisted by the warnings and knowledge of the parents?

But how can the parents act without infringing upon the right of selection, which is a natural privilege of their children?

First of all, encourage the associations of your children with such as bear no great contrast in social status or education. Educate your daughter to take a practical view of life, by enjoining industry and self-reliance. Educate her to be a co-laborer with man, recognizing, that, if she become married, in the fulfillment of the contract she must take a share of the toil as well as the enjoyment; that, while he is toiling for the support of the family, she is not to sit with hands on her lap, wasting her mental capacity on the novels of the day, or the small earnings of her hus-

band in everlasting "shopping." What she can save by her industry and discretion will be equal to the income he brings home. This will secure his respect and his confidence. To her he will unfold his plans, relate his success and his failures; and hand in hand, in mutual encouragement, they will walk the "long path," through the mysterious avenues of happiness, and generally to the goal of success.

Educate your sons to virtue, and to the habit of regarding woman, not as a fading flower or a divine statuette, but as a noble fellow-creature. And, if he marry, let him know her as a helpmate, who has her rights in the contract. Let him be taught that he is not to be the autocrat, and she his serf; but that they are equal, each attending to the department suited to his kind, each department being a part of the whole; that in her he should confide, not only because it is his will, but because it is her right; that the fidelity, interest, and compliance he exacts from her, he should feel she has the right to exact from him; that, before he transgresses, he should think how he would like it should she transgress likewise.

Parents who have boys and girls to rear should take care not to make odious distinctions; and those foolish mothers who dote upon their sons, and allow them privileges not granted to the daughters, raise bad husbands. The boy who has been educated to regard his sister as inferior to himself is not likely to put a greater estimate on a woman when he is wedded to her.

#### BETROTHAL.

How is harmony of temperament and education, so essential in married life, to be found out before marriage? Certainly not under the present system of betrothal be-



tween boys and girls in this country. In the United States, a boy and a girl become "engaged;" then he or she informs the parents, who must acquiesce at once, or create serious disappointment with disapproval. The parents of both are thus often compelled to a consent without having the slightest knowledge of the true character and education of the parties concerned.

Wise parents should know that their children will eventually want to get married; they should therefore watch with solicitude the accomplishment of this fact. By proper management, they should make the children feel that they do not look with aversion upon this occurrence; on the contrary, they should make them feel that they share this as every other happiness of a beloved child. This will secure the confidence of the young persons, who will admit to their parents their predilections. Thus time will be afforded for proper warnings and advice; and, when there is no absolute reason for opposition, a girl's parents should receive a young man's attentions to their daughter with that dignified acquiescence which will make him not only respectful, but grateful. Invite him to visit your family as a friend of all; show interest in his pursuits; make him feel that you share his aspirations in life's work; that you respect him, and have confidence in his integrity,—and he will become unreserved, communicative, and even confidential; his whole nature will gradually be manifested, and in the interchange of social ideas, family sentiments, etc., these two beings, attractive to one another, will have a fair opportunity of putting the true estimate on each other. Moreover, the parents, who are there not as mere spectators, but as interested parties, will be able to judge of the probability of happiness; and if, in their judgment, there should be incompatibility of temperament or education,

they will have time to prevent what might be an irretrievable error. During this acknowledged courtship, there should be, however, no binding engagement.

The prevailing custom in this country, that excludes the parents from the society of young gentlemen who admire their daughters, is erroneous, and prolific of a social evil. It cannot be expected that two young people thus left will spend much of their time in reflections, or analytical observation of each other's intrinsic character or merit. The subdued, winning ways of a beautiful girl will entrance the susceptible heart of a youth, who, in his turn, hides his own short-comings in the effort to appear what he thinks she must love. These loving creatures are simply dissembling, though, perhaps, with the most honest and amiable motives. Hypocrisy is the art of love, and skill is not wanting when the heart is in a state of effervescence. It is when excitement ceases, after a few months' marriage, that, unconsciously, the mask is allowed to drop, to take a breath. The discovery thus made is pleasing only in inverse proportion to the disguise. Disguise there is always in lovers: the very anxiety to please makes them always put the best foot foremost; the discovery of the cloven-foot is always productive of disappointment and heart-burnings for being deceived while trying to deceive.

As a mask cannot be worn forever, we recommend long engagements, and constant association *en famille*, so as to prevent those periods of rest which enable the dissembler to put on sweet dispositions for the occasion.

#### A GIRL FIT TO MARRY.

When a man offers himself in marriage, it is expected that he has a trade, a profession, an occupation of some

kind, in which he is skilled, in order that he may be able to provide for himself and family.

What is expected of woman?

I have heard mothers say, "Let my daughter enjoy herself while she is single: there is time enough for her to learn cooking and house-keeping after she is married." Now, suppose a young man should go to a college to ask for his diploma, telling the professors that he would take out his degrees; but the profession he would learn afterwards. Suppose that a young man, while offering his hand to the daughter of the above mother, should say, "Madam, I have enjoyed myself so far; now that I take to myself a wife, I will learn a profession: there is plenty of time after marriage to learn." What would the dame say? Very likely she would stand aghast at the impudence of the fellow; and politeness would not prevent her from telling him that he was not fit to have the care of her child. And yet, when he says, "I am a mechanic, a merchant, a lawyer, or a doctor of medicine," what does she say of her daughter?—probably this: "She is a good girl; she is the idol of our family; she has never worked; she has never known a trouble: see that you make her happy." O good mother! is that your idea of equity? The way you ought to be able to answer is this: "My daughter, too, has a profession; she can keep house; she can sew; she can cook; she knows the market price of comestibles, knows the proportions of groceries to be meted out for a certain number of individuals in a family; can keep a book of expenses; understands the laws of economy, the management of servants, the government of her house. I assure you that the earnings from your toil will be safe in her hands. While you make, she will economize; and, instead of being an expense to you, she will be an assistance. Even if she should not need to

labor, she so understands *how* to do that she can direct the service of others. Her pleasures are only secondary to her duties; and while she is refined, educated, and virtuous, she is a good manager, and a pleasant companion."

O mothers! let this be so, and hundreds of bachelors who rove through the miseries of "single blessedness," deterred from marriage by the fear that they cannot support a wife, will take to themselves one of these lovely and industrious women, and regret that they did not find her before.

Whose fault is it that the young men of our days are so afraid of marriage? Whose fault is it if married men cannot encourage bachelors to change their condition? Even from the pulpit we have heard denounced this disinclination of men to marry. We know that this abnormal state of things is prolific of moral vices and social degradation, yet we cannot encourage good men to marry women who are totally ignorant of the duties of a wife: we cannot blame them if they do not want to marry women who drag them from step to step down from the ladder of success.

No woman, were she a queen, should feel above a certain amount of daily work.

It is for the parents to educate their daughters for the profession of housewives. To become an efficient housewife, it needs the early training that a man has to undergo to become a mechanic, a professional man, or a trader. The habit of methodical work is acquired only through early perseverance, never after. Men will more respect a girl who can use a little French on her pastry than one who can only utter French *bons-mots* in the parlor. Her white and flexible hands will lose none of their charms if they are pricked by the industrious needle. A well-fitting dress will



attract no less if the nimble fingers of the wearer did the cutting and the sewing.

Raise your daughters to do their work, and the limited incomes of young men will be ample to support a family, and also to save for rainy days. The wife thus employed will have more respect for herself, and will be a good judge of the hardships of her husband. The husband will love the little sprite who lessens his anxieties, and affords him so much comfort. No more dependence upon unwilling or untrusty servants; she can laugh at them, and, when they find that it is so, they will learn that their interest is to work, to economize, and be faithful. The whole household will then be in harmony; the vexations that try one's temper, the heart-burnings and rejoinders, be replaced by peace, prosperity, and happiness.

Occupation and labor are conducive to health; and, with habits of industry, many of our beautiful but frail girls would have been much finer specimens of womanhood, morally and physically.

#### HEALTH IN MARRIAGE.

Health is that condition of an animal in which all the parts are sound, well organized; in which they all perform their natural functions without hinderance.

Is this condition made a requisite on the part of the parents before they give their consent to the marriage of their children? Would that it were so! The cattle-breeder carefully inquires into the pedigree of the sire; but the father gives his daughter in marriage to one whose lungs will not carry him ten years, whose skin indicates remote disease, whose puny figure demonstrates an organization vitiated by inherited humors; and, while the cattle-breeder looks with pride on the purity of his stock, the grandfather

gazes stolidly at his rickety grandchildren. The marriage of unhealthy persons soon brings forth an offspring that bears the sickly taint of the parents,—sometimes even intensified. How often the physician listens to the mother's lament, who entreats that he may save the only remaining child: she has lost all, and this is her only hope! The physician looks at her and at her husband, and in his own mind exclaims, "No wonder!" Alas! this is too true. One-tenth of the human race die before they reach the age of three. Can this be the intention of the Creator? Can it be accident? What chance can a baby have to live through the scores of little disorders to which it is exposed during that tender age, when its very organization bears the seed of scrofula or syphilis? Teething, summer-complaint, pneumonia, whooping-cough, catarrh, croup, that fill thousands of untimely graves with the innocents, are cursed by desolate mothers, who, had they or their parents known better, might have avoided a union that compels them now to immolate the life of their children upon the altar of ancient vice. Teething, indeed! How can the little ones who bear marks of the dissoluteness of their forefathers live through any accidental physical irritation? Every day, the knell vibrates the sound of the funeral-march of some one too young, too lovely, for the grave; and yet the marriages that spread destructive elements of disease are celebrated every day, and blessed on the altar of the Almighty!

How often do you hear of *tubercles* in our day! When a physician declares a lovely girl to have tubercles on her lungs, the mother's heart is stricken to despair; for she knows that affliction and desolation must follow.

O foolish parents! You carefully inquire into the family status, the social pedigree, and financial condition of the

candidate for your daughter's hand, why do you not trace his physical pedigree? Are the offspring of your children less to you than the mere accidents of social inheritance, which a day may reverse, a breath of misfortune blow away? Will wealth, will nobility, give strength to your rickety children, or life to your consumptive grandchild? Better, much better, that your daughter should remain a maiden all her life, better that you should deny her the right of marriage, than that she should entail disease upon her child, and cause you to be an accessory to the crime. You should require, if not a physician's certificate, at least some assurance of health, and a great step will then be taken towards providing for your daughter's happiness in life, as well as towards improving the human race.

## PART XVIII.

### CONJUGAL PRINCIPLES AND TRUTHS.

#### 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.

#### VII.

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 cannot purchase, nor its loss forfeit affection.

## XXVI.

The only recipe for permanent happiness in wedlock: Christianity.

## PART XIX.

### REFERENCES.

<sup>1</sup> 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 Scriptural 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 cannot 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.

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<sup>2</sup> 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.

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<sup>3</sup> 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.

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<sup>4</sup> A witty French author calls the honeymoon the *moonshine*.

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<sup>5</sup> RÉVEILLÉ-PARISE. *Traité de la Vieillesse*.

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<sup>6</sup> Op. cit. p. 431, et seq.

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<sup>7</sup> Exceptional instances of procreative ability in advanced life are mentioned in medical works—instances so rare,

moreover, that they are preserved as curious items of medical history. Among others are the following:

Begon, a physician of Puy-en-Velay, tells of a lawyer of his own time and country who was married at the age of seventy-five, "*moved thereto by a principle of conscience, being no longer able to resist the tardy but violent impulses of a temperament which excited him to love.*"

An armorer of Montfaucon, aged eighty, feeling a sudden renewal of forces which he had thought forever lost, re-married and generated vigorous children.

Thomas Parr, an Englishman of celebrity, who died at the ripe age of one hundred and fifty, at *one hundred and twenty* married a widow, and for a long time "continued to accomplish the matrimonial act with a punctuality for which his companion was pleased to render him justice."

According to Valerius Maximus, Massinissa, King of Numidia, engendered one of his *fifty-four sons* at the age of ninety-six.

Felix Plater affirms that his grandfather continued to procreate until the age of *one hundred*.

A well-authenticated case is given in *L'Histoire de l'Académie des Sciences*, attested by the Bishop of Seez. It is that of a man who, at the age of ninety-four, espoused a woman of eighty-three, "*whom he had rendered enciente!*" She was delivered at full term of a boy.

Behr, a distinguished physician of the last century, relates the case of a man aged *ninety-six*, "who, having married a woman of *only ninety-three*, accomplished thrice each night the duties of marriage." During three years of this practice the old monster suffered "no appreciable alteration in health."

It is related of Wadislas, a king of Poland, that he begot two sons at the age of ninety.

<sup>8</sup> 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, neuralgias, paralysis, and *very* frequently death itself, result from the use of these diabolical contrivances.

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<sup>9</sup> A caution but little required in this age and country.

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<sup>10</sup> 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*.

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<sup>11</sup> *Michel Levy, Traité d'hygiène publique et privée.* Paris.

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<sup>12</sup> *Op. cit.*

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<sup>13</sup> A comical scene is told by a physician which occurred 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 the 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 fingers 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.

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<sup>14</sup> 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.”

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<sup>15</sup> De l' influence du mariage sur la durée de la vie humaine. Par le docteur Casper.

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<sup>16</sup> 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!”

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<sup>17</sup> 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 vomit-*



*ing* 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!

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<sup>18</sup> 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 to his 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*.

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<sup>19</sup> We know 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.



